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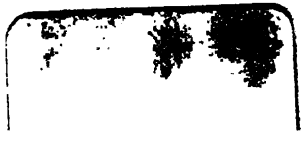

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" With regard to " the *Hall-mark* of Orthodoxy," as your Lordſhip well expreſſes it, WE have two ſtandards:—*in Religion*, THE BIBLE; *in Politics*, THE BRITISH CONSTITUTION; and from theſe, I truſt, We ſhall never depart."

A MONTHLY REVIEWER,
in converſation with Biſhop WARBURTON.

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THE

MONTHLY REVIEW,

For JANUARY, 1794.

ART. I. *Observations on the Nature of Demonstrative Evidence*; with an Explanation of certain Difficulties occurring in the Elements of Geometry; and Reflections on Language. By Thomas Beddoes. 8vo. pp. 172. 3s. 6d. Boards. Johnson. 1793.

NOTHING is a greater hindrance to every kind of improvement than the *dread of innovation*. Wherever this narrow and timid spirit prevails, it obstructs both the discovery and the reception of TRUTH. It restrains inquiry, and prevents conviction. Nevertheless, the influence of this principle has been not less general than pernicious. In every period of time, and in every department of science, its effects have been observed and lamented. Few persons have had the resolution to deviate from established opinions, and to encounter the opposition of prejudice against modes of thinking that have not been recommended and supported by authority and custom. In logic and grammar, in mathematics and philosophy, as well as in ethics and theology, a servile attachment to names and systems, which have claimed an undue degree of respect and deference, has checked a spirit of inquiry, has retarded the progress of useful knowlege, and has transmitted the prepossessions and errors of one generation to another. To the operation of principles of a very different description, we must direct our views for the extension and improvement of Science. While we honour the memories of those who have emancipated themselves from the shackles of prevailing prejudice, and who have dared to think for themselves, we rejoice in the prospect of farther success from the exertions of men who are actuated by a similar spirit.

These observations have arisen in our minds from the perusal of the present publication; in which the author examines, with a manliness and freedom peculiarly favourable to the investigation and discovery of truth, opinions that have been sanctioned by respectable names, and that have been long holden in general veneration. Whether his readers will agree with him or not, either

in his principles or in the concluſions which he deduces from them, they will approve the ſpirit and ingenuity with which he has endeavoured to expoſe what he apprehends to be erroneous in judgment and in practice, and to facilitate the attainment of ſcience by removing many of the difficulties which have diſguſted beginners, obſtructed the progreſs of youthful ſtudies, and embarraſſed the conception of more cultivated minds. The fundamental poſitions of our author, viz. that demonſtrative evidence depends on the teſtimony of our ſenſes, and that abſtract ſciences are founded on experiment, are, to ſay the leaſt of them, queſtionable. They will militate againſt the prepoſſeſſions of thoſe who have been accuſtomed to metaphyſical and mathematical diſquiſitions, and may probably meet with many zealous opponents. Whether his ſyſtem will not in ſome inſtances lead us to ſubſtitute an illuſtration for a proof, and to deduce a general propoſition from a particular caſe; and whether many of the experiments to which he refers as the baſis of geometrical demonſtration, and the reaſoning founded on them, be not liable to objection on this account; we ſhall not now particularly inquire. That there is a real defect in the preſent plan of education, with reſpect both to the ſciences and claſſical literature, few will heſitate to acknowlege. Every attempt to improve the prevailing mode of inſtruction is laudable:—in this view of them, the obſervations which occur in the treatiſe before us are important and uſeful, and, as ſuch, claim general attention.

The ingenious author begins with paying a tribute of reſpect to Mr. Locke, and to thoſe who have co-operated with him in their ſucceſsful endeavours to reſcue the human mind from the influence of falſe principles and erroneous modes of reaſoning. In conſequence of their labours, ontology and the old logic have declined; 'the world has been delivered from its long ſubjection to empty ſounds; the talent of wrangling is no longer conſidered as the grand object of education; and the means of acquiring this talent have been, by general conſent, caſt aſide into thoſe lumber-rooms of learning, THE SCHOOLS.' He obſerves, however, that, with reſpect to language, the great work of Mr. Locke is obſcure, deficient, and erroneous; and he aſcribes to Mr. Horne Tooke, the author of the Επεα Πτεροεντα *, the merit of having diſſipated the clouds which had been left by the Eſſay on the Human Underſtanding. 'It was by deciſively ſhewing, that we have no general or complex ideas, and that every word in language, (interjections excepted, which are hardly entitled to the appellation of words,) ſignifies ſome object or perception of ſenſe, that Mr. Tooke completed what Mr. Locke had begun.'

* See Review, vol. lxxvi. p. 1.

Dr.

Dr. Beddoes informs us that, after repeated attempts, he was utterly unable to ſolve certain difficulties in Euclid, till his 'reflections were revived and aſſiſted by Mr. Tooke's diſcoveries.' Availing himſelf of theſe, and deriving from them a ſatisfaction in the ſtudy of geometry to which he had never before been able to attain, he was naturally led 'to inquire into thoſe circumſtances which conſtitute the irreſiſtible force of mathematical evidence;' and, by the aid of this previous inquiry, 'to diſcover upon what depends the difference in the cogency of proof between demonſtrative evidence, and ſuch evidence as leſs powerfully commands our aſſent.'

'On examining a train of mathematical reaſoning, we ſhall find, (ſays our author,) that at every ſtep we proceed upon the evidence of the ſenſes; or, to expreſs myſelf in different terms, I hope to be able to ſhew, *that the mathematical ſciences are ſciences of experiment and obſervation, founded ſolely upon the induction of particular facts, as much ſo as mechanics, aſtronomy, optics, or chemiſtry.* In the kind of evidence there is no difference; for it originates from perception in all theſe caſes alike; but mathematical experiments are more ſimple and more perfectly within the graſp of our ſenſes, and our perceptions of mathematical objects are clearer. So great indeed is the ſimplicity of mathematical experiments, that at whatever moment we are called to reaſon from them, we have the reſult of many of them diſtinctly in our memory; the obſervations caſually made in the courſe of life leave a ſufficient conviction of their truth upon the mind; and we are beforehand ſo fully ſatisfied, as ſeldom to take the trouble of repeating them. The apparatus is ſimple; no motion or change admoniſhes us that we are engaged in an experimental inquiry; and this is, I ſuppoſe, the reaſon why we are ſo little aware of the nature of the intellectual proceſs we are going through. Sometimes, however, notwithſtanding we are ſo well prepared, we do repeat ſome of theſe experiments; and there have probably been few teachers of geometry, who have not, at the beginning of their lectures, deſired their pupils to repeat certain fundamental experiments, till they ſhould have ſatisfied themſelves as to the reſult.

'No ſooner do we look into an elementary treatiſe for the proofs of this opinion, than we meet with them at every ſtep in every demonſtration; and I ſhall, I hope, be allowed to have eſtabliſhed it firmly, if I ſhew that Euclid ſets out from experiments, and proceeds onwards by their aid, appealing conſtantly to what we have already learned from the exerciſe of our ſenſes, or may immediately learn. The ſame thing muſt needs be equally true of every other elementary author.'

Dr. Beddoes next proceeds to apply the principle which he has advanced 'to the ſolution of certain difficulties in the elements of geometry, about which a great deal has been written;' and, 'to take off that gloſs of novelty, which ſo much ſcandalizes mankind, when truth appears before their eyes for the firſt time,' he undertakes to ſhew 'that Mr. Locke has diſtinctly announced the ſame opinion.'

In order to ſhew that Euclid begins with experiments, and proceeds by them, and that his demonſtration ends in an experimental concluſion, the author refers us to the 4th propoſition of the firſt book, which is the firſt theorem occurring in the elements of this antient geometrician. This propoſition, which may be regarded as the corner-ſtone of geometrical reaſoning, is as follows: *If two triangles have two ſides of the one equal to two ſides of the other, each to each; and have likewiſe the angles contained by thoſe ſides equal to one another, they ſhall have their baſes or third ſides equal; and the two triangles ſhall be equal; and their other angles ſhall be equal, each to each, viz. thoſe to which the equal ſides are oppoſite.* Having examined the reaſoning-proceſs by which this propoſition is demonſtrated, and having illuſtrated it by diagrams, he proceeds to the fifth propoſition; the demonſtration of which, he ſays, is

'Nothing but the reſult of the experiments in that of the 4th, combined with the reſult of two other very ſimple experiments; of which the one, that if you take equal parts from equal lines, the remainders ſhall be equal, will be eaſily granted from diſtinct recollection. The other, that if from equal angles you take equal parts, the remaining angles will be equal, ſhould be ſhewn by two pair of compaſſes, or two carpenter's rules opened equally, and then brought nearer together in both on equal and unequal degrees.

'I would rather chooſe to appeal to theſe two experiments, than to the third axiom placed before Euclid's Elements, viz. that *if equals be taken from equals, the remainders will be equal.* Mr. Locke has ſhewn the inſignificance of theſe axioms in the ſeventh chapter of his fourth book. In fact, they are only founded upon the induction of particular experiments and obſervations, and until that induction be compleat, we can never be convinced of their truth. They do not prove any thing themſelves, but require to be proved; and if a Newton were to devote his powers to the ſtudy of axioms for an hundred years, he would not be able to draw from them one ſingle concluſion worth notice.—In this manner does every demonſtration proceed upon the reſults of experiments, as the reader will find, in as many inſtances as he ſhall take the pains to examine. And ſince the appeal in demonſtrative reaſoning is always made to what is now exhibited to the ſenſes, or to what we have before learned by the exerciſe of the ſenſes, too much pains cannot be taken, at the commencement of the ſtudy of geometry, to ſatisfy the mind of the learner by appealing to his ſenſes. The more diſtinct and deep the impreſſions of ſenſe are at the beginning, the greater will the power of *abſtraction* afterwards be, when the progreſs of his ſtudies ſhall have carried him into the higher mathematics. *Abſtraction* is not, in fact, a diſtinct *power*, as the metaphyſicians, who ſeem to imagine that they increaſe the importance of their ſcience, as they multiply diſtinctions, teach. We *abſtract*, when we narrow the ſphere of ſenſations and dwell upon impreſſions, or when we recollect the ideas thus acquired. So far is this talent from forming a diſtinction between man and beaſt, that the animals

which do not take cognizance of more than two or three objects in this ſublunary world may, I think, be fairly reckoned the moſt abſtracted of all living creatures.

'By appealing in this manner to his ſenſes, and making him feel the firmneſs of the ground on which he treads, one might probably inſtruct a boy, at an early age, in the elements of geometry, ſo as rarely to give him diſguſt, and frequently great ſatisfaction. He would by imperceptible degrees acquire the power of *abſtraction*, or learn to conſider each ſeparate perception, as well as to combine them anew.'

On the ſame general principle, Dr. Beddoes proceeds to conſider the definition of the 1ſt book of Euclid, the poſtulates, and the axioms. 'Moſt of the axioms, (he ſays,) were probably introduced in conſequence of that perverſion of the human underſtanding, which the ſtudy of *generals* occaſioned.' After citing a paſſage from Mr. Locke's Eſſay, (b. iv. c. 7. § 8.) relating to this ſubject, in which he maintains that theſe axioms are not the truths firſt known, and that the other parts of our knowlege do not depend on them, the Doctor obſerves that

'They ought to be expunged from books of geometry; 1. as unneceſſary; and, 2. as tending to give the beginner wrong notions of the foundation of knowledge, and the means by which we render ourſelves certain in any caſe of doubt. Conſidering what commentaries we have lately had from no deſpicable hands upon the *verités premiéres* of Pere Buffier, it is not yet ſuperfluous to apprize the ſtudent where human knowledge begins, and how certainty is acquired.'

The author proceeds to ſhew by what experiments we may obtain a ſatisfactory demonſtration of the leading properties of parallel lines; and he cloſes this part of the ſubject with the following general obſervations:

'In Euclid's Elements the truth ſeems to me to be ſo frequently obſcured by demonſtration, and ſo much diſguſt is often excited by his tedious method of proceeding, that were it not a violation of that loyalty which we owe to our maſters the Greeks, I wiſh the ſhorteſt poſſible method might be followed in teaching the rudiments of mathematics by the help of ſimple ſatisfactory experiments. And if there be any one who ſhould have learned his geometry in this way, let him be aſſured that he holds his proficiency by a firm tenure. In this ſcience there is no tranſcendental road; but I imagine a *royal* road might be ſtruck out, though Euclid was of a different opinion. The ſooner too we quit the geometrical for the algebraic method, the better.'

To this aſſertion, the beſt mathematicians of antient and modern times, we conceive, will oppoſe their united teſtimony. Whatever powers of invention and combination Algebra may confer, we cannot help thinking that analytical proceſſes are more abſtruſe and more difficult to be juſtly apprehended by

young minds, as well as leſs certain and ſatisfactory in the evidence which they afford, than geometrical demonſtration. Little or no advantage in point of eaſy inſtruction can be derived from recurring to algebra in preference to geometry. This preference ſeems to us to be inconſiſtent with that experimental mode of teaching, which the author ſo ingeniouſly and ſo zealouſly recommends.

How far Dr. B.'s theory is ſimilar to that of Mr. Locke, and in what reſpects they differ, are the ſubjects of inquiry toward the cloſe of this work. The difference conſiſts merely in terms; 'it vaniſhes altogether, as ſoon as it is obſerved that intuitive and experimental knowledge are one and the ſame thing.'

'All evidence, (according to our author,) may moſt conveniently be referred to two general heads; either, 1. What we ourſelves have perſonally experienced, or *direct evidence*; or, 2. What other perſons aſſert, that they have experienced, or *indirect evidence*. Thus we are confined within the circle of ſenſe by a ſpell caſt upon every individual of the human race, and ſuch as we can never by any efforts diſſolve.'

'Under theſe two heads of direct and indirect evidence, there are an infinite number of gradations of credibility;'—and 'ſhould any one aſk, but how, ſince our ſenſes are fallible, ſhall we then attain to certainty? It can only be replied, that certainty is not among the privileges of our nature, except *that certainty* which is attainable by ſenſe.'

We are ſorry that our limits will not allow our citing any of the remarks which are introduced on a ſyſtem of pneumatology, not long ſince publiſhed by M. Kant, Profeſſor at Koenigſberg in Pruſſia, and which has contributed in a very high degree to the reputation of the author *. For theſe, and for the obſervations which are ſubjoined on the ſyſtem of the Greek language, propoſed by *Schultens*, *Hemſterhuis*, their diſciples, and by Lord Monboddo; and alſo on the ſpirit and tendency of the doctrines of the Επτα Παραδοξα, and on the merit of the author of that work as a diſcoverer; we muſt refer the reader to the preſent volume itſelf, which contains a variety of curious and uſeful reflections that merit particular notice.

The deſign of this publication is announced by the author in the following paragraph, with which we ſhall cloſe our account of it:

'As claſſical literature is not the whole, nor the moſt important of that which ought to be taught in the courſe of a good education, ſo even to acquire this, ſome better method than that which we at preſent follow is wanting. In fact, many of thoſe, who are made to devote years to the purſuit, approach no nearer to the object than children

* See Review, N. S. vol. x. Appendix, p. 524.

when

when they give chace to the extremity of the rainbow. Nor is any thing more common than to ſee the ſchool and college books finally conſigned over to the damps and cobwebs of the dark cloſet the moment their poſſeſſor becomes *ſui juris*. It was, partly, in order to ſtrengthen, if poſſible, thoſe arguments that have been urged in favour of a plan of education which ſhall pay ſome attention to the ſenſes and the underſtanding, by many illuſtrious writers from Locke to Condorcet; partly to take away from the revivers of exploded abſurdities that ſupport which they have been deſirous to gain, by forcing into an unnatural alliance with their cauſe, ſo reſpectable a ſcience as mathematics; and partly to ſhew what falſe meaſures of objects are taken by thoſe who have no better rule then *antient metaphyſics*, that theſe remarks are offered to public conſideration.'

ART. II. *An Analytical Eſſay on the Greek Alphabet.* By Richard Payne Knight. 4to. pp. 136. 15s. Boards. Elmſley. 1791.

FOR the ſeeming minuteneſs of this and ſimilar inveſtigations, the author of the preſent work makes the following apology, which we recommend to the attentive conſideration of all whom it may concern:

'I cannot indeed but think, that the judgement of the publick, upon the reſpective merits of the different claſſes of criticks, is peculiarly partial and unjuſt.

'Thoſe among them who aſſume the office of pointing out the beauties and detecting the faults of literary compoſition, are placed with the orator and hiſtorian in the higheſt ranks; whilſt thoſe, who undertake the more laborious taſk of waſhing away the ruſt and canker of time, and bringing back thoſe forms and colours which are the ſubject of criticiſm, to their original purity and brightneſs, are degraded with the index-maker and antiquary, among the pioneers of literature, whoſe buſineſs it is to clear the way for thoſe who are capable of more ſplendid and honourable enterprizes.

'But, nevertheleſs, if we examine the effects produced by theſe two claſſes of criticks, we ſhall find that the firſt have been of no uſe whatever, and that the laſt have rendered the moſt important ſervices to mankind. All perſons of taſte and underſtanding know, from their own feelings, when to approve, and diſapprove, and therefore ſtand in no need of inſtructions from the critick; and as for thoſe who are deſtitute of ſuch faculties, they can never be taught to uſe them; for no one can be taught to exert faculties which he does not poſſeſs. Every dunce may, indeed, be taught to repeat the jargon of criticiſm, which of all jargons is the worſt, as it joins the tedious formality of methodical reaſoning to the trite frivolity of common-place obſervation. But, whatever may be the taſte and diſcernment of a reader, or the genius and ability of a writer, neither the one nor the other can appear while the text remains deformed by the corruptions of blundering tranſcribers, and obſcured by the gloſſes of ignorant grammarians. It is then that the aid of the verbal critick is required;

and though his minute labour, in diſſecting ſyllables and analyſing letters, may appear contemptible in its operation, it will be found important in its effect.

'The office, indeed, of analyſing letters has been thought the loweſt of all literary occupations; but nevertheleſs as ſound, though only the vehicle of ſenſe, is that which principally diſtinguiſhes the moſt brilliant poetry from the flatteſt proſe; and as, in the dead languages, all ſound is to be known only from the powers originally given to the characters repreſenting the elements of it; to analyſe theſe characters, and to ſhew what their powers really were, is the only way to acquire a knowlege of thoſe ſounds in which the antient poets conveyed their ſenſe. A ſucceſsful endeavour to obtain this end will not, I flatter myſelf, be deemed either trifling or abſurd in this age of taſte and learning.'

The work is divided into ſeven ſections, of which we ſhall, in due order, endeavour to give our readers a general idea.

In Sect. I. Mr. Knight lays it down for a principle, that the firſt ſigns or notes of articulation among the Greeks were three; one labial, P, one dental, T, and one palatine, G, (as pronounced by us before the vowels A, O, U.) To theſe were ſoon added three others, nearly akin to the former, B, D, K. After giving us the hiſtory of theſe ſix conſonants, with reſpect to the various changes which they have undergone, both in form and power, during their paſſage through ſo many ages and nations, Mr. K. proceeds to the examination of the three aſpirates; 1. the common aſpirate, or H, which, being added to each of the labials or dentals, makes three more conſonants, χ, φ, ϑ; 2. the digamma, the power of which is nearly the ſame with our W; and, 3. the letter S, which Mr. K. calls the dental aſpirate. He next gives an account of the five Greek vowels; one of which, the A, he derives from the Phœnicians; and the other four he ſuppoſes to be of Greek invention.

Sect. II. contains a ſyſtem of metrical quantity, partly deduced from the foregoing obſervations, and partly from the practice of Homer, on whom Mr. K. beſtows the following encomium:

'As the Greek alphabet was adapted to the language, and not the language to the alphabet, we ſhall find the practice perfectly accord with the theory, unleſs where local or vicious habits corrupted it. Even there we have the peculiar advantage in this language of poſſeſſing the works of a poet (the moſt elegant, correct, and perfect of all poets) who lived before many ſuch habits had been formed, and whoſe writings, therefore, though defaced by the varniſhes of critics, grammarians, and tranſcribers, are compoſed of materials ſo pure and ſimple, and executed with ſuch preciſion and regularity, that we can ſtill trace the minuteſt touches of the maſter's hand, and aſcertain, with almoſt mathematical certainty, the principles on which he wrought.

wrought*. For this reaſon I ſhall admit no general rule or principle of metrical quantity that is not juſtified by the practice of Homer; having found that his practice is always founded upon reaſon and analogy, whereas that of later poets was often regulated by local and temporary habit.'

On this ground, Mr. K. builds three general concluſions:

'1. A ſingle vowel, repreſenting a ſingle act of vocal utterance or expiration, muſt neceſſarily be ſhort, unleſs lengthened by a ſucceeding pauſe or obſtruction of utterance; for the proper definition of a ſhort ſyllable is, one that occupies only the time uſually allowed to a ſingle act of vocal utterance; whereas a long one is that which occupies the time uſually appropriated to two; either by being really a coaleſcence of two, or elſe by being delayed or impeded by ſome adſcititious pauſe or obſtruction.

'2. A ſingle vowel before a ſingle mute conſonant muſt neceſſarily be ſhort, unleſs there be a pauſe between them; for as the conſonant terminates the ſound without adding to it, there will of courſe no pauſe accompany it. If however a ſecond mute conſonant follow, either in the ſame or a different word, the ſyllable, though not the vowel, will neceſſarily be long.——

'* This character of Homer's poems may perhaps ſtartle thoſe who are accuſtomed to receive their opinions, ready formed, from the futile, but pompous aſſertions of certain ſelf-created judges of literature; whoſe deciſions, to the diſgrace of the age, are not unpopular.'

With all due fear of this fulmination before our eyes, we cannot but think this character of Homer a little over-rated. Homer's poetry, however exalted and embelliſhed by learning and genius, muſt partake of that rudeneſs and ſimplicity which are always incident to the infancy of language and of ſociety. The champions for Homer, who attribute to him all poſſible perfection, who find in him not only all other arts and ſciences, but alſo a philoſophical grammar, and a philoſophical ſyſtem of metre, ought to be able to give a ſatisfactory anſwer to the following queſtions:

1. Who was Homer?
2. Of what country was Homer?
3. When did Homer live?
4. Was the art of writing known in Homer's time, or not in uſe till after his death?
5. Are the Iliad and Odyſſey, as we have them at preſent, wholly written by the ſame perſon?
6. Were the ſeveral parts of them arranged by the author in the ſame order in which they now appear?

We feel no pleaſure in ſcepticiſm: but, (as Dr. Johnſon obſerves on Shakſpeare,) no queſtion can be ſo innocently diſcuſſed as a dead poet's pretenſions to fame; and the queries, which we have propoſed, at leaſt might ſerve to repreſs the triumph of thoſe ſanguine projectors, who, on the ſole foundation of Homer's works, would erect a ſyſtem of language:—a taſk which they themſelves own to be a matter of extreme nicety and difficulty.

'3. A ſingle vowel followed by an aſpirate or liquid either in the ſame or a different ſyllable, or even preceded by one in the ſame ſyllable, may be either long or ſhort, ſince the conſtrained expiration, employed in ſounding the aſpirate or liquid, is a continuation of the vowel ſound differently modified by the approximation or compreſſion of the organs of ſpeech, and may therefore be ſhortened or lengthened arbitrarily, according as the conſtrained expiration is continued for a greater or leſs time.——When two aſpirates or liquids come together, or one of them be joined to a mute conſonant, this conſtrained expiration will naturally be lengthened or obſtructed, either of which will prolong the ſyllable.'

The reader will eaſily obſerve that, in copying theſe paſſages, we have only endeavoured to ſtate Mr. Knight's opinions in his own words, omitting the arguments by which they are ſupported, the corollaries that he deduces from them, the collateral illuſtrations, anſwers to objections, &c. If we have room and leiſure, we may perhaps hereafter briefly touch on ſome of theſe ſubjects.

The remainder of this ſection is chiefly occupied in examining the nature of the digamma; that inſtrument by whoſe aid Dr. Bentley, Mr. Dawes, and other critics, have propoſed to work ſuch miracles on Homer's poetry; to make thoſe verſes, which, for ſeveral thouſand years, had been cripples, and had wanted their due complement of feet, move as nimbly as if nothing ailed them; nay, to reſtore to life and vigour even thoſe which wanted a head.

There ariſes a doubt on the ſubject, to which, as far as we can find, Mr. K. has not attended. Dr. Bentley would reſtore the figure of the Æolic Digamma in the Iliad and Odyſſey. Dawes thinks that a ſign of the ſame nature ought to be inſerted for the inſtruction of modern readers: but he apprehends that, in Homer's time and country, though the power of the digamma exiſted, the uſe of the character was unknown. Now, if Homer *wrote* his own poems, (a point which Mr. K. does not venture to decide,) this queſtion would certainly furniſh ample matter for ſpeculation. It will not be amiſs to ſhew how fifty or ſixty thouſand digammas ſhould deſert all at once, and eſcape detection for ſo long a time.

Mr. Knight, with Mr. Dawes, ſuppoſes the true orthography of nouns now ending in ευς to be ΕΡΣ or ΕΨΣ, and the caſes to be ΕΨΟΣ, ΕΨΙ, ΕΨΑ, &c. In the genitives of the patronymics, the poets had the privilege, it ſeems, of uſing indifferently, the Ionic and Æolic;

"*And if folks aſk the reaſon for't,*
Say one was long, and t'other ſhort."

Thus, if they wanted to begin a line, Ατρεωιδεω and Πηλειωδεω preſented themſelves; if to end a verſe, Ατρεωιδαψο, and Πηλεωιδαψο.

Their

Their prerogatives did not ſtop here. They had another reſource in the method of ſpelling their words. For inſtance, if they divided their genitive caſes in this manner, Ατρε-ωος, then the ſecond ſyllable is ſhort, and the patronymic muſt be formed in ιδης: but, if the digamma were added to the former ſyllable, that ſyllable became a quaſi-diphthong; and, being long, required the patronymic to be formed in ιαδης. It appears, therefore, that the ſame word in Homer's verſe has four ſeveral metres: 1. ᾱτ | ρεῐ | wῐ | δᾱw | ŏ. 2. ᾱτ | ρεῐ | wῐ | δῑω. 3. ᾱτ | ρῑw | ῐ | ᾰ | δᾱw | ŏ. 4. ᾱτ | ρῑw | ῐ | ᾰ | δῑω. Such are the liberties which poets enjoy; *Sed Græci, quibus eſt nihil negatum, et quos* Αρεϊ Αρεϊ *decet ſonare.*

Mr. K. however, has ſome ſcruples concerning the latter termination, and thinks it not improbable that the genitive ἄwo might, by apocope, be reduced to αw. Mr. K. ought to prove that the Greeks ever ended a word with the digamma. Till this be done, his Ατρεwιδαw, αὐτow, &c. make rather an uncouth figure.

In antient declination, the digamma, according to Mr. K. appears to have been the characteriſtic letter of the oblique caſes in the maſculine and neuter words terminating in υς and ως, and in the feminine in ω, ως, υς, α or η, though it is only wanting to ſuſtain the metrical quantity in the Æolic genitives plural, ſuch as, νυμφαϝων, &c. The genitive of maſculines in ος was at firſt οϝο, (in Ionic, οιο,) then οο, ο, and οϝ, which afterward became ου. On the ſtrength of this hypotheſis, Mr. K. inſtead of Ἰλίου πρωπάροιθεν and ἀνεψίου κταμένοιο, writes Ϝιλίοϝο προπάροιθεν and ἀνεψίοϝο κλαμένοιο. (Ought it not to be, κταμένοϝο?) If Mr. K. had recollected two paſſages in the Odyſſey, we ſuppoſe, he would have applied the ſame ſpecific: Δῶρα παρ' Αἰόλοϝῐ μνεγαλήτορος. Βῆν εἰς Αἰόλοϝῐ κλυτὰ δώματα. Od. K. 36. 60. In a ſimilar manner, he reduces the inſtances, in which ŏs occurs, to the regular inflection, ϝοϝο.

From the equivocal power which the digamma poſſeſſes of lengthening either of the ſyllables to which it is joined, proceeds that inverſion of proſody which is obſervable in ſome words, as in νεϝος*, Κρονίϝονος, which, in modern orthography, may indifferently be reſolved into νηος, νεὼς, and Κρονίωνος, Κρονίωνος.

Mr. K. examines the declinations of many other words, with a view to his ſyſtem of Homeric proſody. It would be

* This cannot be denied to be a moſt convenient privilege for a poet, who, by the aid of ſuch a licence, could of the ſame word make a pyrrichius, an iambus, and a trochee. By a ſimilar proceſs, Mr. K. ſolves the phænomena of μιμάτος and μιμαῶτος.

too tedious to give all his inſtances in detail. The participles he ſuppoſes to have originally ended in ανς, ενς and ονς. He diſſents therefore from Dawes, (and, as it ſhould ſeem, from Markland,) who believed that all theſe words once had τ in the nominative.

Sect. III. The author endeavours to rectify the orthography of Homer's words, by reſtoring the aſpirates according to the directions of the metre. Mr. K. would replace the paſſage in the ninth Iliad which Ariſtarchus expunged, thinking, perhaps, that Phœnix's intention of murdering his father was too horrid an idea to be preſented to the reader's mind. To introduce this diſcarded paſſage, however, Mr. Knight would himſelf expunge the 457th verſe, and, in its place, immediately inſert the four baniſhed verſes. In this ſection, alſo, Mr. K. tries his hand on many Homeric words, which have been reckoned the *cruces Grammaticorum*. Ἄτη, ἀασάμην, ἄσαο. ἄᾱτος, ἄᾱτος. ἀνήνοθεν, ἐπενήνοθε. δίω, δῖος. ζώς. δείδω, δειδίσσω, δεινός, are a few words, out of a much greater number, which Mr. K. attempts to analyſe, to reduce to their antient etymology, and to reſtore to their primitive orthography. We ſhall inſert one ſpecimen of his ſkill in this way:

'Εως— ⊦ΕΡΟΣ: wherefore the firſt ſyllable is frequently long and the ſecond ſhort. Barnes, indeed, ſuppoſed that ἕως ἐγὼ, at the beginning of a line, was an amphibrachys, equal to a dactyle; and Clarke, ſtill more abſurdly, that it ought to be pronounced as a ſpondee, by a ſort of metatheſis, ὡσὶ ἐγώ *. The learned author of the book on Rhythm would, in one place, divide the intermediate long ſyllable in a manner which I avow myſelf incapable of exactly comprehending †; and, in another, elide the firſt ſyllable ‡, as the Dorians frequently did; but, nevertheleſs, without extending the third in conſequence of it, as he muſt do to fill the metre. All theſe refined conjectures are, however, ſuperfluous, if we read the word in its original form and antient letters. In ſome paſſages, indeed, we find it in one ſyllable, as,

Τὼ δ' ἕως μὲν ἐ' ἐπέτοιλε— §
Εἶχε βίην· ὁ δὲ τέως μὲν ἐνὶ μιγάροις Φυλάκοιο ‖.
Ἕως μεν (al. μὲν) ἐν Ὀξυγύῃ— **
Ἕως μὲν γαρ τε θέουσι— ¶

But in each of theſe there is ſomething redundant. In the two firſt the particle μὲν encumbers the ſenſe as well as the metre; and in the third, the pronoun ſhould be changed from μιν to the old regular form ἑ— ⊦ΕΡΟΣ ⊦'ΕΝ ΟΡΤΥΓΙΗΙ (*a*). The fourth has been corrupted

* Odyſſ. Δ. 120.' † Lib. Sing. de Rythm. Græcor. p. 37.'
‡ Ibid. p. 142.' § Odyſſ. B. 148.' ‖ Odyſſ. O. 231.'
** Odyſſ. E. 123.' ¶ Iliad. P. 727.'

(*a*) Did Mr. K. ever meet with the pronoun ἑ thus cut off, and nothing left of it but the aſpirate? (Rev.)

by

by two different readings, μὲν and γὰρ being (as has frequently happened) joined in the text, the firſt of which is, in this inſtance, the beſt— ϝΕΡΟΣ ΜΕΝ ΤΕ ΘΕΡΟΥΣΙ——

'In another paſſage of the Odyſſey ὡς ὅτι is written for ϝΕΡΟΣ. Ἤσθιε δ' ὡς ὅτ' ἀοιδὸς ἰὴ μιγάροισιν ἀείδῃ,* inſtead of ΗΣΘΙΕ Δ' ϝΕΡΟΣ ΑΦΟΙΔΟΣ—and though [Thomas] Beatley found ἴως in a MS. Clarke did not chuſe to adopt it, becauſe Euſtathius and the Scholiaſt have ὡς ὅτι.'

In the fourth ſection, the author farther purſues his employment of examining the derivations and declenſions of Homer's words, and of rectifying, here and there, ſome ſlight corruptions which he apprehends to have crept into the text of his favourite poet. He properly enough obſerves 'that the writers, who ſucceeded the Macedonian conqueſt, and conſidered the later Attic as the univerſal dialect, and ſtandard for purity, were not likely to form very accurate notions of the ſtyle of Homer; for inſtead of conſidering their own grammatical flections as corruptions of his, they conſidered his as licentious or poetical deviations from their own; wherefore they began their reſearches at the wrong end, and conſequently, the farther they purſued them, the farther they were from the truth.'

Mr. K. then produces a paſſage, of which he pronounces the general ſenſe injured:

'This is in the 22d Iliad, where Hector, certain of his death, on finding himſelf oppoſed, unaſſiſted and alone, to Achilles, ſays, (v. 300.)

Νῦν δὲ δὴ ἐγγύθι μοι θάνατος κακὸς, οὐδέ τ' ἄπυθεν·
Οὐδ' ἀλέη· ἦ γάρ ξα πάλαι τό γε φίλτερον ἦεν
Ζηΐ τε καὶ Διὸς υἱεῖ ἑκηβόλῳ, οἵ μὲ πάρος γε
Πρόφρονες ἐρρύσαντο· νῦν αὖτέ μὲ μοῖρα κιχάνει.

'Which in its preſent form literally ſignifies—*Evil death is near me—not even ſeparate—nor refuge—for it was indeed formerly agreeable to Jupiter and Apollo, who before cordially defended me—but now Fate overtakes me.* Inſtead of which, by only dropping the conjunction from the negative, and tranſpoſing a particle, we have

Νῦν δὲ δὴ ἐγγύθι μοι θάνατος κακὸς, οὐ δέ τ' ἄπυθεν·
Οὐκ ἀλέη γάρ·—ἦ ξα πάλαι τόγε φίλτερον ἦεν, &c.

'*Evil death is near me—not even ſeparate; for no refuge.—It was, indeed, formerly agreeable to Jupiter and Apollo,* &c. &c.'

We here take the liberty of ſtating a trifling difficulty that occurs to us. Is the particle ἦ aſpirated? Or ought it to have the digamma prefixed? Or is the delay, which may be ſuppoſed to take place in conſequence of the pauſe, ſufficient to make the ſhort ſyllable γὰρ long? For unleſs one of theſe three ſuppoſitions be allowed, we frankly confeſs that, to our eyes and ears, the ſecond foot of the verſe ſeems very like a trochee.

* Odyſſ. P. 358.'

Now

Now that his hand is engaged in this buſineſs, Mr. K. very liberally diſpenſes the digamma to all the words which want it; inſomuch that he prefixes it even to ἄρτον, and will not ſuffer the firſt ſyllable to be long, becauſe all the MSS. and editions read ἐνὶ νοΐλο ἄρτον without eliſion!

It is impoſſible to follow the learned author through this ſection, unleſs we nearly tranſcribe the whole. It conſiſts of twenty-four examples, each of which contains two or more words, alike in their modern appearance: but, by the help of declenſions, conjugations, and (above all,) the inſertion of aſpirates and digammas, Mr. K. diſcriminates their meaning and pronunciation. We cannot ſay, for our part, that we feel any lively approbation of Mr. K.'s exertions on this ſubject; we ſhall therefore copy two of his examples without any animadverſions of our own:

'IX. 1. δίω *ligo* ΔΕΩ
2. δίω *invenio* ΔΗΩ
3. δίω *ego* ΔΕϜΩ
4. δινέω *rigo* ΔΕΥΩ
5. δέω *jubeo* ΔΥϜΩ

'The forms and flexions of theſe verbs are obviouſly pointed out by the ſenſe and metre. From the firſt came ΔΗΜΟΣ, or ΔΕϜΜΟΣ, *a people*; and from the fourth, probably, δημὸς or ΔΕΥΜΟΣ, *fat*, which ſome antient grammarians, however, derived from δαίω or ΔΑϜΩ, *to burn* *; in which caſe it muſt have been written ΔΕϜΜΟΣ; and this may poſſibly be right.

'XIX. 1. λὶς, gen. λὶος *leo* ΑΙϜΣ, gen. ΑΙϜΟΣ.
2. λὶς, gen. λῖνος *lævis* ΑΙΝΣ, gen. ΑΙΝΤΟΣ.

'The firſt occurs only in the nominative and accuſative ſingular in Homer; the latter of which is λῖνα † in our preſent copies; whereas it ought to be ΑΙϜΑ according to the rule of flexion here ſtated. In a paſſage of Callimachus, however, cited in the Venetian ſcholia, we have the dative plural λῖσσι, that is, ΑΙϜΕΣΙ, which proves that the N, in the accuſative, is a corruption, introduced to ſuſtain the ſyllable rendered defective by the loſs of the F.

'I have ventured to ſuppoſe that the N ought to be added in the ſecond, not only becauſe it is a word of the ſame ſignification and etymology as ΑΙΝΟΝ, but becauſe this letter has been dropped, as before obſerved, out of many words, which in antient inſcriptions are formed with it.'

In Example XXII. Mr. Knight quarrels with the word ἔρυμα, (which occurs in the editions of Homer ‡ for *defence*,) becauſe ἐρύω does not ſignify to *defend*, but to *draw*. He therefore would ſubſtitute ῥῦμα; or, as he would write it, PΥΤΜΑ. To this emendation we beg leave to make two

'* Schol. Ven. in Il. Θ. 140.' '† Il. Λ. 480.'
‡ Il. Δ. 137.

objections:

objections:—first, Mr. K. cannot prove that ῥύω and ἐρύω have not originally the same meaning:—secondly, he is bound to produce an instance of the word ῥῦμα in Homer himself:—but what need of alteration? Mr. K. confesses that the word ἔρυμα is used by later writers to signify *defence*; and is not Sophocles one of these *later writers*? Yes: but luckily the verse from Ajax, Πρὸς ἔρυμα Τρώων, will equally admit ῥῦμα. Let Mr. K., then, amend the following passages:

Æschyl. Eumenid. 204.
Ἔρυμά τε χώρας καὶ πόλεως σωτήριον.
Euripid. Med. 602.
Φῦναι τυράννους παῖδας, ἔρυμα δώμασιν
Bacch. 55.
Ἀλλ', ὦ λιπούσαι Τμῶλον, ἔρυμα Λυδίας.

From ἔρυμα is formed the adjective ἐρυμνός, which occurs in Euripides Helen. 68, and three times in Lycophron. Homer also employs the epithet ἐρυσίπτολις, but that Mr. K. alters to ῥυσίπτολις: for it is probable, he thinks, that some copiers or stonecutters first changed PTFMA to PTEMA, and that the next transcribers, or readers, not knowing what to make of PTEMA, changed it to ἔρυμα. Thus the Greeks corrupted their language by the addition of a word of nought.

In the last example, Mr. K. commits two small mistakes. He makes σῶσιν in Herodotus to be a contraction of ΣΟΓΟΤΣΙΝ, and accuses Valckenær of making it an abbreviation of σήθουσι:—but Valckenær says nothing of this sort; he only observes that it is put for σήθουσιν. The truth is, σῶ is the primitive of σηθω, as ἀλῶ of ἀλήθω, νυῶ of νυήθω, νῶ of νήθω: but the Ionians could never contract σόωσσιν into σῶσιν. If such a contraction existed in any dialect, it would be in the Doric.

Sect. V. contains Mr. K.'s system of the flexions of the verbs, with some remarks on Dr. Clarke and Lord Monboddo.

'Those who wish to know the progress and detail of these great discoveries, will consult the printed works of these learned persons, (Hemsterhuis, Valckenær, Damm, &c.) particularly the *Analogia Græca* of Lennep. I shall here only give the result of them, in a short table, showing how the middle voice and the second futures and Aorists have been formed out of different themes of the same verbs, only fragments of which have continued in use. These fragments I place under their proper heads, and with the proper explanations, leaving the spaces of all the obsolete forms, which is the theme itself, void.'

Mr. K. then gives us a paradigm of the indicative and infinitive modes in the active and passive voice. We shall be contented with representing the indicative mode; at the same time begging pardon of Mr. K. for spoiling the look of his scheme, and assuring him that we shall faithfully adhere to his system.

ACTIVE

ACTIVE VOICE.

Preſent Imperf. τύπτω, τύπτω, τυπίω, τύφω, τύφομι.
Paſt Imperf. ἔτυπτον, ἔτυπον, vulgarly the ſecond Aoriſt.
Future Imperf. τύπσω, τυπῶ, the Attic future contracted from τυπίσω (the root τυπίω).
Aoriſt, ἔτυπσα.
Preſent Perf. τέτυπα (the root τύπω) contracted from τετύπκα, and adopted for the middle voice; τέτυφα (root τύφω) contracted from τετύφκα.
Paſt Perf. ἐτετύπειν, contracted from ἐτετυπίειν, and adopted for the middle voice; ἐτετύφειν, contracted from ἐτετυφίειν.
(In the active voice, no paſt future.)

PASSIVE VOICE.

Preſent Imperf. τύπτομαι, τύπομαι, τυπίομαι, τυφθίομαι;—τύπτομι and τύφθημι, active forms uſed in a paſſive ſenſe.
Paſt Imperfect, ἐτυπτόμην.—ἐτυπόμην, vulgarly the ſecond Aoriſt. ἐτύπτην (root τύπτομι) vulgarly the ſecond Aoriſt. ἐτύφθην (root τύφθημι) vulgarly the firſt Aoriſt.
Future Imperf. τύψομαι.—τυποῦμαι, the Attic future contracted from τυπίσομαι to τυπίομαι, and thence to the preſent form, which is called the ſecond future middle.—τυφθήσομαι (from the root τυφθίομαι).
Aoriſt. ἐτυψάμην, adopted for the middle voice.
Preſent Perf. τέτυμμαι, contracted from τετυπσαμαι, which ſeems originally to have been τετυπίκαμαι.
Paſt Perf. ἐτετύμμην, which has been contracted in the ſame manner.
Paſt Future, τετύψομαι.

The reader who has leiſure and inclination may compare this ſyſtem with that of Dr. Edwards, of which we gave an account in our 11th volume, New Series, p. 257. We think, as we then ſaid, that Dr. Edwards rightly diſcards the ſecond futures: but this does not materially injure Mr. Knight's hypotheſis, as they may be ſpared as a ſuperfluity. He juſtly cenſures Lord Monboddo for his extravagant idea that βεβήκει, τέθρηκα, &c. are preſent imperfects of new themes, βεβηκω, τεθρήκω, &c. and for his ſtill more extravagant notion that ἐλήλαλο and ἠρήρειν are Aoriſts. On the firſt of theſe heads, Mr. Knight candidly defends Dr. Clarke againſt the learned judge; who ſeems to loſe both his good ſenſe and his temper, whenever he finds the editor of Homer in his way.

[*To be concluded in another Article.*]

ART. III. *Tranſactions of the Society of the Antiquaries of Scotland.* Vol. I. 4to. pp. 600. 1l. 1s. Boards. Cadell. 1792.

THIS work is very properly introduced by an hiſtorical account of the Society, written by Mr. W. Smellie, a member. Mr. S. remarks that the political and hiſtorical monuments

numents of Scotland have not only been injured by the natural depredations of time, but by many other cauſes; which he enumerates. The reſearches of the antiquary, however, have not been entirely neglected, but the labours of individuals have produced little advantage to the public. An aſſociation, therefore, ſimilar to that of London, was deemed requiſite, to render private endeavours effectual for general gratification and benefit.

The Earl of Buchan appears to have been the moſt zealous and active in carrying this ſcheme into execution. The ſociety was inſtituted in 1780, and it ſoon afterward obtained a royal charter. Many particulars are added reſpecting its ſtatutes, bye-laws, members, ordinary, honorary, and correſpondent, officers, artiſts, &c. Since its commencement, we are told, the number of donations, ſome of which are exceedingly curious and valuable, amount to about 16,000 articles. They are ſaid chiefly to conſiſt of antient weapons, dreſſes, charters, hiſtorical papers, poems, and a vaſt number of coins, of all ages and nations.

The firſt article is *An Inquiry into the origin of the name of the Scottiſh nation:* by Sir James Foulis, Bart.—Diſcarding other accounts, this gentleman ſuppoſes that *ſcuit*, or *wanderer*, is the true original word: this *Celtic* term, he has no doubt, produced the Greek Σκυθαι. The two grand *early* diviſions of mankind conſiſted of thoſe who lived by agriculture, and thoſe who ſubſiſted by hunting and the increaſe of their cattle; theſe laſt were *Scuits*, and hence the *Scots*. Sir James adds ſome remarks on two paſſages of Claudian, quoted by Mr. Whitaker *, whoſe interpretation he oppoſes.

The beverage of the antient Caledonians, and other northern nations, employs the pen of the ſame writer. Sir James ſuppoſes that this ſimple race was not unacquainted with ſome fermented liquor, called, he ſays, by their poets, the *joy of the ſhell*. He believes it to have been neither wine, nor cyder, nor the ſap of birch tree, as ſome have ſuppoſed, nor product of honey: but he fixes on *ol*, the Gothic word for *ale*, ſtill uſed in Iceland, which for many years they imported, and at length made: beſide which, he apprehends, they gained another liquor by the infuſion of ſome herb, which might probably be juniper:—this he infers from the word *luſadh*, one of thoſe that expreſs *drinking*, the root of which is *lus* a herb, or plant. One other kind of beverage, he thinks, was *meaſg*, mixture, being a compound of the two former. Sir James ſupports his conjectures chiefly by etymology; and there is ſome reaſon to

* In his Hiſtory of Mancheſter.

ſuppoſe him nearly, if not wholly, right.—From liquors, he proceeds to utenſils for drinking: of theſe he finds three mentioned in their poems; *ſlioga*, *corn*, *ſuach*, the ſhell, the horn, and the cup; and concerning each he makes ſome pertinent obſervations.

In the year 1773, two ſhort tracts appeared, one affirming, the other denying, that *the king of Scotland had formed a league with the emperor Charlemagne*. Sir James Foulis ſeems diſpoſed to conſider the whole as an idle ſtory: he offers ſome ingenious remarks, and expreſſes his wiſh that the ſubject might be more accurately inveſtigated.—This gentleman, we apprehend, is very right in another eſſay, which treats concerning the *origin of the Duni Pacis*, two large *tumuli* or hills of earth near the river Car, whence the ſpot is called Dunipace. It has been conjectured that they were raiſed on account of a peace concluded between the Romans and the Caledonians. Sir James offers ſufficient reaſons to confute the ſuppoſition. He imagines, with great probability, that they were conſtructed after a battle, and may be conſidered as funeral-piles; the true name of which is *Dun-abas*, *hills of death*. He adds that, in the Gaelic, the letter *B* is pronounced ſo like the *P*, that there is little difference in the ſound.

The article immediately following the above is communicated by an antiquary who is not a member of the Society. It is *a deſcription of the encampments on the hill of Burnſwork, in Annandale*; which, from the account here given, is a picturesque ſituation. It is thought that this hill might have been a refuge for the natives in the time of the Romans, and poſſibly often during the wars between the Scots and the Engliſh. The whole ſuggeſted to the writer the idea of a ſiege.

Sir J. Foulis now appears again, inquiring after the *original inhabitants of Britain*; and he diſplays a conſiderable ſhare of learning and knowlege. His general deductions are, that the Romans, from firſt to laſt, named the country, *Britannia*, *Caledonia*, and ſometimes *Thule*; that they called the inhabitants at large *Britanni*, *Caledonii*, *Picti*; and that they gave theſe names, not to one peculiar part of the iſland or people, but to the inhabitants and country on the banks of the Thames, as well as to thoſe *benorth* the Grampians.—Sir James juſtly thinks that it is time to reject *created* hiſtory,—and this reaſon he aſſigns for rejecting all accounts of a *Picto-Gothic* colony, as he terms it.

By *hammermen of* Edinburgh, we underſtand thoſe perſons who are engaged in trades which immediately require the uſe of the hammer. W. Charles Little, Eſq. traces the different corporations from the year 1582, under the names of *gaird-*

makers (ſword-handles), cutlers, ſaddlers, blackſmiths, white-ſmiths, copperſmiths, lockſmiths, ſheir or ſheerſmiths, belt-makers, armourers, dag-makers, (*dagge*, a piſtol,) dulmaſcars, (gilders,) braziers, edge-tool-makers, fiſh-hook-makers, &c. This article affords entertainment, and ſome curious remarks: it contains an account of the *eſſays*, or proofs of ſkill and ability, which it was neceſſary to produce in order to gain admiſſion into the fraternities. One part of this period, viz. about 1677 to 1688, appears to have been diſtinguiſhed by the uſe and increaſe of handcuffs, ſpikes, chains, axes, gallowſtocks, thumbkins, boots, and other inſtruments of torture and death. Sir George Mackenzie, a privy counſellor, of whom it is ſaid that the moſt zealous perſecutor could never *charge him with any thing like moderation*, was at that time received into one of theſe companies: what ſpecimen he gave of his mechanical abilities, on his introduction, Mr. Little remarks, does not appear: but, ſays Mr. L. perhaps his *eſſay* might have been the newly-invented engine called the *thumbkins*, recommended about this ſeaſon by his majeſty's privy-council, together with the boots, as very proper inſtruments for effecting their *laudable* ſchemes.

The magnetic mountain in the ſmall iſland of Cannay is a curious ſubject of inveſtigation. G. Dempſter, Eſq. allows it a very ſhort diſcuſſion. On repeated experiments, at a certain ſpot, the needle of the compaſs was diſturbed, and ſettled contrary to its uſual direction: by a ſmall removal from the point, it returned to its wonted poſition. The rock bears the name of *Compaſs* hill.

Many columnar appearances are here remarked, ſimilar to thoſe in the iſland of Staffa, all of which ſeem to have eſcaped notice till within a few years.

A letter on the offices of Thane and Abthane, by R. Riddle, Eſq. has appeared already in the ninth volume of the Archæologia *.

The little hiſtorical *account*, by Sir James Foulis, *of a combat in* 1296 *between the Macphersons and the Davidſons*, is remarkable: but for the particulars we muſt refer to the volume; as we alſo muſt for *the manner in which the Lammas feſtival uſed to be celebrated in Mid-Lothian about the middle of the eighteenth century*. This paper was communicated by Dr. James Anderſon, who has endeavoured to recollect and preſerve this, among other cuſtoms, as one means of obtaining ſome proper idea of the antient ſtate of the country. It was a ſcene of diverſion and merriment, (ſometimes ending in blood-

* See Rev. New Series, vol. ii. p. 13.

ſhed,) conducted by the young lads who were the *cow-herds* of that part of the iſland. They ſometimes formed ſmall towers, of ſods or turf, with a few ſtones; which latter, being more durable, might perplex a future antiquary, or be taken for *Duni-pacis* or *Dun-abas*: Dr. Anderſon therefore juſtly recommends it to the Society to collect accounts of ſuch antient cuſtoms as have fallen, or are yet falling, into diſuſe.

'*A diſquiſition into the proper arrangement of the ſilver coins, applicable to the firſt four James's, kings of Scotland.*' This eſſay accords very well with the office of the author, James Cummyng, Eſq. *keeper of the Lyon records*. One principal inquiry is, at what time the *arched* or imperial crown was given to the ſilver coins. It has been aſſigned to James II. This writer advances probable reaſons for conſidering this *material* improvement, in the appearance of his coins, as adopted by James IV.

An account of the province of Biſcay, in Spain, may be thought not to connect greatly with Scottiſh antiquities: but, if tradition might be truſted, there was in antient times a conſiderable accidental alliance. Dr. John Gedder has been in the province; and, having procured a Spaniſh book on the ſubject, rather ſcarce, he preſents it to the Society, with ſome account of its contents, together with other remarks. It is an informing and agreeable article.—The ſame may be ſaid of the eſſay *on the money, coins, and weights uſed in England, during the reigns of the* Saxon *princes*; extracted from a manuſcript of James Stirling, of Leadhills, Eſq. Mr. S. has employed great aſſiduity on an intricate and difficult ſubject.

Mr. Ledwich, in his antiquities of Ireland, having given a much larger hiſtorical *account of the iſland of Icolmkill, or Iona*, it is only requiſite for us briefly to mention the article on that ſubject in this volume, by the Earl of Buchan; who, however, gives ſeveral additional particulars reſpecting the preſent remains of the church, monaſtery, tombs, inſcriptions, &c.

Some copper military antiquities diſcovered in a moſs, a few years ago, led the Rev. Mr. Grant into a *diſſertation on the Roman Haſta and Pilum, and an inquiry into the braſs and iron uſed by the antients*. The eſſay is learned and ingenious. Doubts have ariſen whether theſe weapons are to be aſcribed to the Romans; or, allowing that ſeveral may, whether it can be determined which were theirs. Mr. Grant apprehends that iron did not come into much uſe with that people until about the time of the ſecond Punic war; and even long after that period, though they were acquainted with the iron mines of Cantabria in Spain, *æs*, copper, was chiefly employed by them: ſo that there can be no queſtion that many of the antique

ſique copper arms might be their manufacture; and Mr. G. remarks that they anſwer to the deſcriptions given by their writers, to the figures on their antient monuments, and are formed after their own peculiar ſtyle, which diſtinguiſhes them from thoſe of other countries. Other European nations are ſuppoſed not to have had plenty of copper, and to have rather preferred iron for warlike purpoſes.

Remarks made in a journey to the Orkney iſles, by Principal Gordon, of the Scots college, Paris. Among other particulars here mentioned, is a phænomenon, obſerved at Eaſtnaby in Stromneſs, which, ſays the writer, 'cannot be accounted for on any principles of philoſophy *I know.*' On rocks, riſing from the ocean, are found ſtones marked with figures of all ſhapes: they ſeparate gradually from the rocks in thin ſtrata of different thickneſſes: they are often waſhed away by the billows: but new ſtrata, figured as the former, ſucceed. The ſide of the ſtone lying next to the rock has no figure, but, if raiſed ſo as to give the air admiſſion, it by degrees takes the ſame which had been formed on the other ſide; if removed from this ſpot before they are figured, they receive none afterward; if removed when figured, they retain the ſame figure without alteration; whereas, when left on the rocks at Eaſtnaby, the impreſſion becomes always ſtronger. Mr. Gordon inclines to think that the ſea air may occaſion this ſingularity, but the operation is to him inexplicable.

An ancient obeliſk in Berwickſhire receives an ingenious deſcription and comment from Roger Robertſon, Eſq. who concludes that it was erected after the year 1154, and that it is the monument of the father of Sir John de Soules, lieutenant or viceroy of John Baliol.

Obſervations and facts relative to the breed of horſes in Scotland, *in antient times*, are communicated from the ſame pen. The moſt remote evidence on the ſubject is before the year 1200: exportation of horſes prevailed, with ſome checks, till a total prohibition appeared in 1567: but the breed remained unimproved till James II. introduced ſtallions and mares from Hungary. James V. afterward applied himſelf to breeding uſeful horſes of every kind; which, in the following reign, increaſed ſo greatly as to require ſome kind of reſtraint.—The purpoſes for which they were uſed forms an amuſing part of the article.

An account of antiquities in the iſle of Lewis, one of the Hebrides, is written from memory, by Colin M'Kenzie, Eſq. They conſiſt of different articles, ſtone-circles, monumental ſtones, cairns, round forts or *duns*, religious places, and caſtles.

To the above we shall only add, at present, the last letter in the volume: which is from R. Barclay, Esq. containing some observations on Agricola's *engagement with the Caledonians, under their leader Galgacus*, of which, we think, we have formerly given a sufficient account.

These seventeen articles we have selected, because, together with two or three others on Scotch music, poetry, &c. which are too long for present notice, they fall more directly under the description of *antique*; while long accounts of districts and parishes, although they may have something of antiquity belonging to them, seem more properly to class with works of the topographical kind. We shall not fail, however, soon to offer to our readers a brief view of these; as also of the remainder of those papers which partake more immediately of the antiquarian character.

[*To be continued.*]

ART. IV. *Select Views in Leicestershire*, from original Drawings: containing Seats of the Nobility and Gentry, Town-Views, and Ruins; accompanied with descriptive and historical Relations. By J. Throsby. Vol. I. 4to. pp. 360. 2l. 2s. Boards. Richardson.

THE contents of this amusing volume are distributed under the following heads,—Castles, Religious Houses, Seats, Views of Towns and Village Churches: under each, historical and descriptive accounts are added. The drawings and engravings seem to have been principal objects with the author; who hopes, by means of these *views*, 'to rescue as it were their originals from the devastation of time, and to convey to posterity an idea of them, as accurate as may be:'—but, though this is the chief intention, he farther observes that beauty and embellishment, as secondary considerations, have been regarded, and some liberties accordingly taken; as, in respect to *seats*, or country-houses, the introduction of a tree, the removing of another, rejecting ordinary buildings, or sometimes faintly expressing them;—these, he apprehends, are a kind of correction, 'which every gentleman of taste will commend:'—for, he adds from another writer, "when deformities are removed, beauty, in some shape, generally makes its appearance."

Tours and *Travels*, Mr. Throsby remarks, present us with particulars open to every observer; on the other hand, he expresses a wish that those who have leisure and ability would search for the *hidden beauties*, and produce them for general entertainment. Mr. T. professes himself 'astonished to find in the little county of Leicester such a variety of pleasing scenes, which

which he doubts not will be equally delightful to his friends and patrons when they are viewed on paper.' The aſſiſtance afforded by the ſubſcribers he reſpectfully mentions; acknowleging that, however he might have been otherwiſe diſheartened, he has, under ſuch a patronage, been enabled to proceed with pleaſure. He appears accordingly to have been diligent in his reſearches, eſpecially for the improvement of the *views*. True it is, *ubi amatur, non laborat*, and ſo, no doubt, it has been with him: for, after having ſpoken of antiquaries, he finiſhes his introduction with this ſentence:—'I wiſh to be underſtood by ſuch gentlemen, that it is not vanity, but a favourite amuſement, through my life, which has been the occaſion of obtruding this work on the public, which is now offered with due and humble deference.'

The *caſtles* here enumerated are ſeven, of which the remains are inconſiderable; of ſome it may be ſaid, as Lucan remarks of an object * far more magnificent,—*etiam periere ruinæ*.—Leiceſter caſtle, though ſunken in obſcurity, affords matter for ſeveral pages.—Concerning theſe edifices of defenſive and offenſive hoſtility, the author obſerves,—'Although the human mind may boaſt of its being enlightened, and of its advancement in civilization; yet it cannot glory in the loſs of *warfare*; the change is not expected; the creation varies not from the beginning: beaſts prey on beaſts, birds on birds, fiſh on fiſh, and the little inſect is not a whit behind; and *man*, with all his exalted acquirements, indicates no traces of leſs ferocity.'—This poſition oppoſes a ſentiment juſtly maintained by ſome of the beſt writers of the preſent period. Chriſtianity, directing and aſſiſting human reaſon, has undoubtedly done much toward correcting the ſavage diſpoſitions and manners of men; and, were it permitted to operate in its unreſtrained and genuine influence, would probably have yet greater efficacy: though it never can accord with ambition, avarice, and luſt of dominion; which in every age have been productive of ſo much wickedneſs, and ſo much miſery to the race of mortals!

Religious houſes were ſufficiently numerous; twenty-ſix are here mentioned;—many of them have now little other memorial than the name aſſigned to the ſpot on which they once ſtood. Leiceſter abbey was the principal of theſe antient ſtructures; remarkable, among other things, as having been the laſt ſhort reſidence of Cardinal Wolſey, who here expired.—The royal plunderer, as Mr. Throſby ſtyles Henry VIII. diſmantled it:—but, though we concur with him in condemning the avidity and voraciouſneſs of Henry and his courtiers, we

* City of Troy.

can never lament the downfal of bigotry, prieſt-craft, and ſuperſtition.

In deſcribing *ſeats*,—or, as the writer more diffuſely denominates them, 'the dwellings of the rich and opulent; the pride and ornament of nations;' nobility generally claims the firſt notice: of this rank we meet with ſix, under the titles of Rutland, Stamford, Ferrers, Harborough, Wentworth, and Rawdon.—Whether Belvoir caſtle, the Rutland manſion, appertains ſtrictly to the county of Leiceſter, or to that of Lincoln, appears not to be preciſely determined: it is a ſplendid reſidence, and affords remarks which are at once inſtructive and entertaining.—Bradgate, the property of the Earl of Stamford, is in ruins: it is memorable and venerable as having been once a favourite abode of Lady Jane Grey *.—Stanton-Harold we merely particularize on account of a letter written from Bruſſels by Charles II. to Lady Shirley, after the death of her huſband, Sir Robert, in the Tower: it aſſures her of his friendſhip: it bears date 20th October 1657. A *fac ſimile* of this letter is given to the public at the expence of Lord Ferrers; the exact and admirable manner in which it appears to be executed entitles it to our approbation of the artiſt. The manſions of baronets, alſo, next preſent themſelves in due order; and theſe are followed by the ſeats of private gentlemen. In ſome of theſe deſcriptions, Mr. Throſby adds, to other particulars, an account of the paintings and engravings with which the edifices are enriched.

In the variety of articles here offered, ſomething will doubtleſs engage the attention of readers in every claſs. We might, without difficulty, fix on a few extracts and remarks not unſuitable to our work: but from this our limits greatly reſtrain us.—At Beau-manor-park-hall, the ſeat of William Heyrick, Eſq. this writer was admitted to the peruſal of papers which had been reſerved in cheſts, unopened for more than a century. By ſome of theſe old writings, it appears 'that Sir William Heyrick, knight, was not only at times preſſingly ſolicited, by many of the nobility and gentry of his day, for loans of money, but alſo by king James I. himſelf:—they ſeem alſo to betray the impoveriſhed ſtate of the exchequer in this and the ſucceeding reign. Some of theſe papers are curious; ſeveral ſignatures are alſo furniſhed, of which we have the *fac ſimile*; among them we ſee *W. Laud*, *G. Abbott*, *Robert* firſt earl of Saliſbury, Lord *Verulam*, &c. but the principal are, one of Queen Elizabeth, to a very large parchment containing an account of her new-year's gifts in 1559, and another on the

* See Monthly Review, New Series, vol. iii. p. 417.

like

like occaſion, of Queen Mary.—Some of theſe have by other means been laid before the public.

Toward the end of the volume, we meet with 'additions and emendations' which occupy ſeveral pages:—the remarks on 'Boſworth *fight*,' as the author terms it, will appear to many readers ſingular at leaſt, when it is ſaid 'that it coſt one of the greateſt heroes, England ever produced, his crown and life, and levelled his conqueror and ſucceſſor with the loweſt of the human race. Unlettered peaſants, butchers, and chimney-ſweepers, have killed their fellows in a conflict; but none of them inſulted the bodies of the helpleſs ſlain. That alone was left for the earl of Richmond and his followers.'—The ſtory, preſerved in Peck's Deſiderata Curioſa, relative to a natural ſon of Richard III. is here retailed: but what credit is due to ſuch traditionary reports cannot eaſily be determined.—In the notes to this part of the work, we find an alphabetical arrangement of towns, villages, &c. with their preſent and their antient names:—but we are to expect a more particular account in a volume, which is to ſucceed the preſent, under the title of *Excurſions**. Of this volume an account will be given in our next Review.

The engravings are indeed numerous and pleaſing: it is, as we before hinted, for the ſake of them principally, we apprehend, that the book has been compoſed: they are upward of ſixty in number, including ſuch as appear on the running pages.

ART. V. *Plantarum Icones hactenus ineditæ, plerumque ad Plantas in Herbario* Linnæano *conſervatas, delineatæ. Auctore* J. E. Smith, M. D. &c. *Faſciculus Tertius* †. Folio. 1l. 1s. White. 1792.

THE very ſingular merit of this elegant and learned work makes us bluſh when we recollect how much time has been ſuffered to elapſe before we have noticed it. We have to plead a great preſs of ſubjects which diſtracted our attention:—we alſo were willing to wait for the publication of the fourth faſciculus, which cloſes the firſt volume: but, as that has not yet appeared, we think it proper to ſpeak of this third without farther delay.

Many ſpecies in this faſciculus are now for the firſt time mentioned; and, as the Doctor himſelf truly obſerves, *ſi de raritate plantarum agitur, hic (faſciculus) cæteris quidem pretioſior ducendus eſt.* We are always happy when we can give unquali-

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* Or *Supplement.*

† For the firſt *Faſciculus*, ſee M. Rev. for Aug. 1789, p. 112. For the 2d, ſee Oct. 1790, p. 157.

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fied praiſe. The botaniſt has here a fine example of what can be produced by the graving tool, when directed and aſſiſted by the very ſuperior knowlege of Dr. Smith. The ſubjects are: *Valeriana polyſtachya, carnoſa & chærophylloides—Agroſtis capillaris, Juneus ſtygius, Menzieſia ferruginea—Erica nudiflora—Andromeda ſalicifolia & buxifolia—Rubus roſæfolius, pigrifolius elongatus, pedatus, & ſtellatus—Atractylis purpurata & Mexicana—Eupatorium ſcabrum, urticæfolium, ſtœchadifolium & microphyllum—Stœhelina ilicifolia—Aſplenium reſectum & monanthemum—Adiantum triphyllum, & Fucus inflatus.*

Perhaps it may appear ſtrange to many, that the *agroſtis capillaris* ſhould not be known among us: but in fact it is not an Engliſh plant. The Doctor very fully explains this error;—he is in doubt whether this plant be not a ſpecies of *milium.*

The plates are not coloured; and indeed they are ſo well and ſo highly engraven that they do not want colouring. A faſtidious naturaliſt may reliſh nothing that is not highly dreſſed, but we will venture to prophecy that the learning and ability of Dr. Smith will be *moſt ſurely* immortalized by this very work. Good wine needs no buſh.

This faſciculus is dedicated to the Marquis Durazzo of Genoa.

ART. VI. *Icones Pictæ Plantarum Rariorum, Deſcriptionibus & Obſervationibus illuſtratæ. Auctore* J. E. Smith, M. D. &c. *Faſcic.* II. Folio. 12s. White. 1792.

ART. VII. *Spicilegium Botanicum. Auctore* J. E. Smith, M. D. &c. Small Folio. *Faſcic.* I. II. 12s. each. White. 1792.

BOTH theſe charming works belong to one great deſign, viz. the repreſentation of ſome of the moſt ſuperb ornaments in the Engliſh gardens. The former compriſes ſix plates in each faſciculus, affording figures of ſuch plants as, from their ſize, could not be repreſented properly on a ſmaller paper. The firſt faſciculus was noticed in our 4th vol. N. S. p. 302, and we then alſo announced the *Spicilegium Botanicum.* The latter work, which is in ſmall folio, is appropriated to plants of a more humble ſtature; and there are twelve plates in each faſciculus.

It is ſcarcely poſſible to conceive greater neatneſs and beauty in any work than appear in theſe. The ſcience of the preſident of the Linnæan Society, and the pencil of Mr. Sowerby, give to them a very ſuperior excellence. It does not often happen that the profound botaniſt, and the elegant eye of the ſuperficial *amateur*, are both delighted by the ſame object:—here, however, they meet with great cordiality.

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The plants are well choſen for this purpoſe. Rarity and ſplendor unite in every article; and, while the eye is charmed with a fine diſplay of art, the mind is inſtructed in many a curious memoir: ſo that the Doctor ſeems nearly to have arrived at that enviable degree of Horatian excellence,

Omne tulit punctum, qui miſcuit utile dulci.

Art. VIII. Jacobi Dickson *Faſciculus tertius, Plantarum Cryptogamicarum Britanniæ.* 4to. 4s. Nicol.

We duly announced, in the 3d vol. of our *New Series*, p. 156. the appearance of the two former faſciculi of this work; and we can aſſure our readers that it is continued with that true Dillenian *acumen* and ſpirit with which it was begun. No leſs than forty-one muſci, and thirty algæ, are here introduced among other articles. They are either ſpecies newly diſcovered *, or are corrections of former inveterate miſtakes. It muſt be a great ſatisfaction to the botaniſt to have ſo much light thrown on ſo difficult a ſubject as the *Britiſh Cryptogamia*. The author, too, muſt be not a little gratified at perceiving in what a light his work is viewed among the learned of all countries. We earneſtly wiſh him health to carry on his reſearches, and, if poſſible, to exhauſt a ſubject to which ſo *very few*, if any, are equal.

On a former occaſion, we noticed another work of this able and induſtrious author, (viz.) *Collections of dried plants named upon the authority of the Linnæan Herbarium.* The deſign originally was to give plants gathered indiſcriminately from all parts of the world. He has very wiſely changed his plan, in ſome degree, and has confined himſelf entirely to Britiſh plants. Three *faſciculi* of dried Britiſh plants are publiſhed. They abound with cryptogamic ſpecies, and particularly with his new diſcoveries in that claſs. There are not (as indeed there cannot be) many copies of ſuch a work prepared, ſo that thoſe may think themſelves fortunate who are in the number of his ſubſcribers. The title of the work is, *Hortus Siccus Britannicus*:—price 12s. 6d. Folio: to be had of the Author, Covent-Garden.

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* The newly-diſcovered ſpecies are repreſented on three very neat and decently crowded plates; ſomewhat in the manner of Dillenius.

Art.

ART. IX. *Sermons on various Subjects*, publiſhed at the Requeſt of the Congregation of Proteſtant Diſſenters in Wakefield. By William Turner. 8vo. pp. 454. 6s. Boards. Johnſon. 1793.

PERHAPS the reaſon why the ſermons of the Engliſh clergy have been generally thought deficient in animation and pathos has not ſo much been the natural gravity and phlegm of the national character, as the diſcredit into which the pathetic ſtrain of preaching has fallen, through the vulgar rant, or the myſtical rhapſody, which many preachers, from an injudicious deſire of popularity, have adopted. Men of ſound underſtandings and cultivated taſte have choſen to build their whole reputation, in pulpit oratory, on the ſolidity of their conceptions, and on the accuracy of their language, rather than to run any hazard of being claſſed among fanatics and enthuſiaſts. Nevertheleſs, it muſt be acknowleged that promiſcuous aſſemblies are more likely to be influenced by warm and affectionate addreſſes to the heart, than by unimpaſſioned diſcuſſions which aim at nothing more than a bare conviction of the underſtanding; and it would imply a ſevere reflection on religion itſelf, to aſſert that its obligations cannot be pathetically enforced on the baſis of good ſenſe and ſound reaſon.

Of the practicability of this union, the preſent volume of ſermons may itſelf afford ſufficient proof. They are written with a glow of piety, and a tenderneſs of affection, which cannot but lead the reader to entertain the higheſt opinion concerning the goodneſs of the writer's heart. At the ſame time, the ſyſtem on which he grounds his addreſſes, and the doctrines from which he deduces his earneſt and pathetic perſuaſions, are of the pureſt and moſt rational kind; while the language in which they are conveyed is perfectly eaſy and perſpicuous. In order to force his way to the hearts of his hearers, he never finds it neceſſary to dazzle their imagination with myſterious dogmata, nor to aſſault their ears with unintelligible terms. He captivates their attention, and wins their affections, by plain addreſſes on ordinary but important points, which derive their chief efficacy from the manifeſt ſincerity and earneſtneſs of the ſpeaker. His topics are: *The importance of good principles to the young*; *careful attention to the word of God recommended to youth, as the beſt ſecurity againſt moral pollution*; *Pharaoh's queſtion to Jacob improved, or the wiſdom of attention to the progreſs of life*; *A careful attention to the faithful and vigilant diſcharge of each man's proper duty and office recommended*; *The end of the wicked*; *The hope of the righteous*; *The proper improvement of adverſity*; *The intention of Providence in the viciſſitudes of the preſent ſtate*; *The goſpel preached to the poor*; *The good Samaritan*; *Uſeful reflections*

ſections on the hiſtory of the rich young man; Inſtances of our Lord's filial behaviour to his parents.

Though theſe ſermons (publiſhed at the requeſt of the author's congregation, at the cloſe of his paſtoral labours, in the ſeventy-eighth year of his age,) are all of the practical kind, it appears, from ſeveral paſſages, that the writer is an excellent ſcripture critic.—Of his abilities in this reſpect he has, indeed, long ago, given to the public a great variety of ſatisfactory proofs, by his learned papers publiſhed in the three volumes of the *Theological Repoſitory*: ſee our Review, vol. liv. p. 240.

ART. X. *A Schizzo on the Genius of Man*: in which, among various Subjects, the Merit of Mr. Thomas Barker, the celebrated young Painter of Bath, is particularly conſidered, and his Pictures reviewed. By the Author of an Excurſion from Paris to Fontainbleau *. 8vo. pp. 390. 6s. Boards. Robinſons. 1793.

A *Schizzo!* why not in plain Engliſh a ſketch?—Becauſe the word is uſed in the ſcience of painting, to which the work principally relates. This is the reaſon aſſigned by the author himſelf;—and doubtleſs a very good reaſon it is, and withall a very pleaſing proof of the author's modeſty; for it indirectly cautions the reader not to expect a general eſſay on genius, grave and profound like that of Dr. Gerard, but a few light thoughts on the ſubject, with a particular reference to the writer's favourite art. If, however, this title ſhould not be quite approved, the author (Dr. Edward Harington) has in his preface very kindly given his reader the choice of one or two more: he may, if he pleaſes, call it (though the name be of late ſomewhat fly-blown,) an *olla podrida*; or, if he feels the author's predilection for an Italian name, he may chriſten it a *paſticcio*; or, in ſhort, any thing but a *cheatſo*, which Dr. H. very fairly maintains it cannot be, becauſe the profits of the ſale are to be applied to the benefit of the Bath Caſualty hoſpital.—Whatever it may pleaſe Dr. Harington, or his readers, to call the book, it certainly is a very peculiar medley, not unfittingly, and ſtill with exemplary modeſty, compared by the author to 'a patched-up garment, compoſed of odd old ends and patches, like a mantle of many colours bought of a *frippier d'etoffe* in the *marché des guenilles* in Paris.' Or, to vary the figure, the work is a *garland*, made up in honour of a celebrated young painter, and feſtooned with various elegant decorations. The praiſes of this favourite and his performances may be termed the body of the work. The epiſodes conſiſt

* See Rev. Vol. lxxvi. p. 329.

of grave diſcourſes, on certain 'wonderful ſuperior ſpirits, given by the inſpiration of heaven for the common good of mankind; on the merit of the antient painters; on the comparative value of poetry and painting; on the character of Alexander; and on the hiſtory and dignity of aſſes,' &c.—with comic interludes, in which Allen, the poor old landſcape painter of Bath, is brought forward by way of foil to Mr. Barker. A droll liſt of portraits is preſented to the Quakers, whom the author humorouſly exhorts to encourage painting, that they may always have about them a ſilent congregation; and ſundry other *odd things* are introduced, which, as the author properly ſays, 'may not be diſpleaſing to ſome readers, who are not very faſtidious.' The book is certainly not compoſed according to any of the common receipts for book-making: but every man has, perhaps, a right to uſe his pen in his own way. Beſide, if *we* were to preſume to correct this eccentric writer, we might be accuſed of ingratitude; for we are told in the preface of a numerous tribe of paper makers, printers, and *reviewers*, many of whom muſt be ſtarved, if no other books were printed but ſuch as are 'monſtrous ſenſible, monſtrous ingenious, and monſtrous learned.'

ART. XI. *The Report of the Select Committee of Inquiry, appointed by a General Court of Governors of the Royal Hoſpitals of Bridewell and Bethlem, January* 10, 1792. 4to. pp. 62. Not ſold.

THE tendency of every human inſtitution to corruption and abuſe, and the conſequent neceſſity of frequently recurring to its original principles and correcting all hurtful deviations from them, will never be denied by any but thoſe who are intereſted in the preſervation of their defects. Of all inſtitutions, thoſe for charitable purpoſes are perhaps moſt liable to contract abuſes; for the perſons, for whoſe benefit they are intended, muſt ever want the power to remedy encroachments on their privileges; and, in many caſes, the permanent authority is lodged in thoſe very hands whence corruptions proceed. This circumſtance is ſo notorious, that it forms a great obſtacle to the eſtabliſhment of benevolent and uſeful foundations by well-diſpoſed people, who are deterred by the almoſt certain foreſight of the future depravation of their plans. It is therefore not only a particular, but a general, benefit to humanity, when the managers of any charitable inſtitution ſeriouſly ſet themſelves to diſcover and remedy its defects; and the public are much obliged to the promoters of the inquiry which has given riſe to the copious and well-drawn Report before us. Though it was not printed for the information of the

public

public in general, but only for the direction of the governors of the hospitals in question, yet we think it of importance enough to be offered to the notice of our readers.

The committee begin their report with considering what were the primary and proper objects of the charity of Bridewell; and they find that arts-masters and apprentices are not even mentioned in the royal grant of Edward VI. but that it was given as a "house for occupations," 1. For boys of riper years, who were found unapt to learning, and so inexpert in the trades which they had been thought competent to learn, as to be unable to get work. 2. For the sore and sick, when cured and discharged from St. Thomas's, if able to work, that they might not wander about as vagabonds, but have suitable employment. 3. For the lewd, the sturdy beggar, and the idle in general, who should be compelled to labour therein, and so to serve the commonweal; and lastly, For prisoners discharged at the sessions, that they might have occupations, and not again become thieves or beggars.

They farther find that a discretionary power is granted by the charter to alter the rules and regulations as circumstances may require; and they are fully of opinion that, however useful arts-masters and apprentices might have been in the infancy of the institution, yet, in this advanced period of the arts of life, they are an useless and a very objectionable part of the charity; being the cause of a great expence, for a species of instruction which would be much better carried on out of the house. They, in consequence, recommend that the numerous apartments occupied by this class should in future be employed in furnishing means of labour to the original objects, among whom none more loudly call for attention than the prisoners discharged at every session from the Old-Bailey.

Another point, which the committee were to examine, was the connexion of the hospital of Bridewell with that of Bethlem; and they answer, in the affirmative, the question, whether the governors are justifiable in applying the revenues of the former to supply the wants of the latter?

Of the essential defects in the late system of management with respect to the disbursement of the revenues, the following paragraph affords a most glaring proof:

'It is sufficient here to observe, that, by one of those statements *, it appears that 5957l. 11s. hath been expended on the apprentices, and 7493l. 16s. 4d. in maintaining the vagrants (the only two supposed objects of charity of Bridewell); whereas it has cost, *within the same period*, 19,254l. 0s. 4d. in salaries, &c. of the officers employed in

* Alluding to what is previously stated.

the

the management; beſide 6341l. 6s. 1½d. for their taxes, views of eſtates, &c. and 3234l. 9s. 1d. in feaſts; together with 28l. 15s. 6½d. and, what ſeems equally extraordinary, the further enormous ſum of 17,332l. 19s. 7d. for repairs at the hoſpital of Bridewell alone."

The committee then make their obſervations under different heads, and propoſe ſuch alterations as ſhall improve the utility and economy of the hoſpitals. The report is concluded by an appendix of the ſtanding rules and orders of the two hoſpitals, and abridged tables of receipts and expenditures. The public, to whom finally all inſtitutions of this kind muſt be conſidered as belonging, have a right to expect that the labour ſo ably and faithfully applied by the reſpectable gentlemen of this committee ſhould not be loſt: but that the improvements propoſed, and (as we underſtand,) adopted, ſhould not be ſuffered, either by neglect or by artifice, to become inefficacious or obſolete.

ART. XII. *The Doctrine of Univerſal Compariſon, or General Proportion.* By James Glenie, Eſq: F. R. S. late Lieutenant in the Corps of Engineers. 4to. pp. 45. 5s. Boards. Robinſons.

IN a paper preſented to the Royal Society in 1777, and publiſhed in the 2d part of the 67th volume of the Tranſactions, the ingenious author ſuggeſted the general plan of thoſe diſquiſitions, concerning the geometrical compariſon of increaſing and decreaſing magnitudes, which are purſued in the work now before us, and which have employed much of his attention in thoſe intervals of leiſure that have occurred amid the various duties of an active profeſſion. The inveſtigations which he propoſes, and which he has already proſecuted with very conſiderable ſucceſs, are curious and uſeful; and they are recommended to the mathematician by their novelty as well as by their importance. He has ſhewn how geometrical reaſoning, founded on the doctrine of proportion delivered by Euclid in his Elements, may be extended beyond the narrow limits to which it has been commonly reſtricted both by antient and modern geometers. Their attention has been confined to thoſe relations of magnitudes, which are expreſſed by the ſimple, duplicate, and triplicate ratios: but theſe comprehend only a ſmall portion of that univerſal compariſon to which geometry may be applied. The author has extended the province of this ſcience, and has inveſtigated a general method of expreſſing geometrically any combination and variety of ratios that can occur in the compariſon of magnitudes. In the paper to which we have referred, he has given,

The

'The demonſtration of a general geometrical formula, for finding and expreſſing a magnitude of the ſame kind with any two homogeneous magnitudes, A and B, which ſhall have to B any multiplicate ratio of A to B, or a ratio compounded of the ratios of A to B, C to D, E to F, G to H, &c. Suppoſing A and B, C and D, E and F, G and H, &c. taken two and two, to be magnitudes of the ſame, but of any kind; as alſo of a formula, for finding and expreſſing geometrically a magnitude of the ſame kind with any two homogeneous magnitudes A and B, which ſhall have to A any multiplicate ratio of B to A, or a ratio compounded of the ratios of B to A, C to D, E to F, G to H, &c. Suppoſing B and A, C and D, E and F, G and H, &c. taken two and two, to be magnitudes of the ſame, but of any kind.'

In this publication, the author purſues

'The geometrical inveſtigation of general formulæ, for finding and expreſſing magnitudes of the ſame kind with any two homogeneous magnitudes A and B, having to B and A ratios ariſing from the decompoſition of the ratios of C to D, E to F, G to H, &c. with the ratios of A to B and B to A ſeparately taken, or from the decompoſition of any multiplicate ratio of A to B, with the ſaid ratios of A to B and B to A ſeparately taken.'

Having demonſtrated the principles which he aſſumes, in a manner that does not conveniently admit of either an extract or abridgement, the author proceeds to deduce from them a variety of curious and uſeful theorems, containing expreſſions which extend equally to geometry and all the abſtract ſciences in general, and which may be conſidered as univerſally metrical. He obſerves that 'the binomial theorem which the illuſtrious Sir Iſaac Newton derived from induction, and by no means from geometrical reaſoning, is only an arithmetical one; and in ſhort nothing elſe than a particular caſe of any one of the geometrical theorems,' which he has propoſed, 'when ſuppoſed to become numerical, or to be referred to 1 or unit, as the ſtandard of compariſon.'

That the principles laid down by Mr. Glenie, in this treatiſe, are capable of a very extenſive application will appear from the following ſummary of the various ſubjects to which he propoſes to direct his attention, and which, we hope, for his own honour and for the benefit of ſcience, he will have leiſure to purſue, *viz.*

'1ſt, To inveſtigate the geometrical principles of what is uſually called the doctrine of fluxions, or to deliver a method of reaſoning geometrically, applicable to every purpoſe to which the doctrine of fluxions can be applied, without any conſideration of motion or velocity.

'2dly, To inveſtigate the geometrical principles of increments, or to deliver a method of reaſoning geometrically on increaſe and decreaſe, in all the poſſible degrees of magnitude.

'3dly, To inveſtigate the geometrical principles of the doctrine of the meaſures of ratios, or to deliver a method of reaſoning geometrically on the quantities of, or the various degrees of, magnitude in ratios.

'4thly, To deliver a method of ſumming infinite ſeries geometrically.

'5thly, To deliver the geometrical ſolutions, by methods as ſtrictly ſo as any of thoſe made uſe of in Euclid, of a great number of general problems ſimilar to one' ſubjoined, 'which muſt lay open a new and extenſive field in ſolid geometry, and tend to unfold the great deſiderata on that ſubject, hitherto ſought for in vain both by antient and modern geometers.'

ART. XIII. *The Antecedental Calculus*; or, *a Geometrical Method of Reaſoning, without any Conſideration of Motion or Velocity, applicable to every Purpoſe to which Fluxions have been or can be applied*; with the Geometrical Principles of Increments, &c. and the Conſtruction of ſome Problems, as a few Examples ſelected from an endleſs and indefinite Variety of them reſpecting Solid Geometry, which he has by him in Manuſcript. By James Glenie, Eſq. M. A. & F. R. S. 4to. pp. 18. 2s. 6d. Robinſons. 1793.

WE are happy to find that the author of the Doctrine of Univerſal Compariſon has not been diverted, by the duties of his profeſſion, from proſecuting the plan announced to the public in that valuable work; and we hope that no exigence of military operations will detain him long from the peaceful and unmoleſted purſuit of diſquiſitions for which he is ſo eminently qualified. We have here a very ſatisfactory ſpecimen of the uſeful purpoſes to which his new doctrine may be applied; and, as much remains to be done in the ſame way, we deprecate any accident that may prevent his reſuming a ſubject which is capable of farther elucidation and improvement. The author's method of reaſoning is a branch of general geometrical proportion, or univerſal compariſon. It is founded on principles admitted into the very firſt elements of geometry, and repeatedly uſed by Euclid himſelf; and as it is derived from an examination of the antecedents of ratios, having given conſequents and a given ſtandard of compariſon, in the various degrees of augmentation and diminution which they undergo by compoſition and decompoſition, the author (to whom it firſt occurred ſo long ago as the year 1774) has denominated it the Antecedental Calculus.

'As it is purely geometrical, and perfectly ſcientific, (ſays Mr. G.) I have ſince that time always made uſe of it inſtead of the fluxionary and differential calculi, which are merely arithmetical. Its principles are totally unconnected with the ideas of motion and time, which, ſtrictly ſpeaking, are foreign to pure geometry and abſtract ſcience, though in

in mixed mathematics and natural philoſophy they are equally applicable to every inveſtigation, involving the conſideration of either with the two numerical methods juſt mentioned. And, as many ſuch inveſtigations require compoſitions and decompoſitions of ratios extending greatly beyond the triplicate and ſubtriplicate, this calculus in all of them furniſhes every expreſſion in a ſtrictly geometrical form. The ſtandards of compariſon in it may be any magnitudes whatever, and are of courſe indefinite and innumerable; and the conſequents of the ratios compounded or decompounded may be either equal or unequal, homogeneous or heterogeneous. In the fluxionary and differential methods on the other hand, 1 or unit is not only the invariable ſtandard of compariſon, but alſo the conſequent of every ratio compounded or decompounded.'—

'It appears (continues our author) from the writings of that truly great man, Sir Iſaac Newton, that he introduced into geometry the idea of velocity, chiefly with the view of avoiding the exceptionable doctrine of indiviſibles, and conſidered lines, ſurfaces, and ſolids, as generated by the motions of points, lines, and ſurfaces, inſtead of being made up of them, or formed by the appoſition of infinite numbers of indiviſible parts. And in his doctrine of prime and ultimate ratios, he has recourſe to the idea of time, which however there was certainly no neceſſity for. And I am perfectly ſatisfied, that had this great man diſcovered the poſſibility of inveſtigating a general geometrical method of reaſoning, without introducing the ideas of motion and time, applicable to every purpoſe to which his doctrines of fluxions and prime and ultimate ratios can be applied, he would have greatly preferred it; ſince time and motion have no natural or inſeparable connection with pure mathematics. The fluxionary and differential calculi are only branches of general arithmetical proportion, and the expreſſions in them are numerical.'

The preceding extract will afford the reader a general idea of the nature and excellence of the method propoſed by the author; and none can be unapprized of the extent and utility of its application, who advert to the ſpecimens that are ſubjoined to this compendious treatiſe. We regret that they are not more numerous. The actual illuſtration of the principles which he has eſtabliſhed, and of the formulæ deduced from theſe principles in a greater variety of inſtances, pertaining to the ſummation of ſeries, the doctrine of increments, the meaſures of ratios, and the conſtruction of geometrical problems, would have been both pleaſing and inſtructive. This kind of amplification, not at all inconſiſtent with conciſeneſs and perſpicuity, in eſtabliſhing his fundamental doctrine, would ſerve to intereſt the attention even of the mathematician, to exemplify the importance of the new method of reaſoning which Mr. G. has diſcovered, and to render it more popular and more uſeful.

ART. XIV. Mr. Murphy's *Tranſlation of the Works of Tacitus.*

[*Article concluded from October Review*, Vol. XII. *p.* 207.]

THE author of an Eſſay on the Principles of Tranſlation *, from whoſe good taſte there would be few appeals had he omitted his remarks on two of the ſimilies in Homer, has pointed out a multitude of paſſages in which D'Alembert miſrenders the ſenſe of Tacitus: nor does the Engliſh tranſlator appear to have been wholly unmindful of theſe valuable hints. This writer ſeems, however, to acknowlege a ſuperior talent in Rouſſeau. We ſhall contraſt a paragraph or two of his verſion with the correſponding paſſage by Mr. Murphy:

" Je commencerai cet ouvrage par le ſecond Conſulat de Galba & l'unique de Vinius. Les 720 premieres années de Rome ont eté decrites par divers auteurs avec l'eloquence & la liberté dont elles etaient dignes. Mais aprés la bataille d'Actium, qu'il fallut ſe donner un maitre pour avoir la paix, ces grands génies diſparurent. L'ignorance des affaires d'une republique devenue etrangère à ſes citoyens, le gout effrené de la flatterie, la haine contre les chefs, altererent la verité de mille manieres; tout fut loué ou blamé par paſſion, ſans egard pour la poſterité: mais en demelant les vues de ces ecrivains, on trouvera qu'ils ſe ſont pretés plus volontiers aux traits de l'envie & de la ſatire qui flatte la malignité par un faux air d'independance, qu'à la baſſe adulation qui marque la ſervitude & rebute par ſa lacheté. Quant à moi, Galba, Vitellius, Othon ne m'ont fait ni bien ni mal: Veſpaſien commença ma fortune, Tite l'augmenta, Domitien l'acheva, j'en conviens; mais un hiſtorien qui ſe conſacre à la verité doit parler ſans amour & ſans haine. Que s'il me reſte aſſez de vie, je reſerve pour ma vieilleſſe la riche & paiſible matiere des regnes de Nerva & de Trajan; rares & heureux tems où l'on peut penſer librement, & dire ce que l'on penſe!

" J'entreprends une hiſtoire pleine de cataſtrophes, de combats, de ſeditions, terrible meme durant la paix. Quatre empereurs egorgés, trois guerres civiles, pluſieurs etrangeres, & la plupart mixtes. Des ſuccés en Orient, des revers en Occident, des troubles en Illyrie; la Gaule ebranlée, l'Angleterre conquiſe & d'abord abandonnée; les Sarmates & les Sueves commençant à ſe montrer; les Daces illuſtrés par de mutuelles defaites; les Parthes joués par un faux Neron, tout prets à prendre les armes; l'Italie, aprés les malheurs de tant de ſiecles, en proie à de nouveaux deſaſtres dans celui-ci; des villes ecrasés ou conſumées dans les fertiles regions de la Campanie; Rome devaſtée par le feu, les plus anciens temples brulés, le Capitole meme livré aux flammes par les mains des citoyens, le culte profané, des adulteres publics, les mers couvertes d'exilés, les iſles pleines de meurtres; des cruautés plus atroces dans la capitale, où les biens, le rang, la vie privée ou publique, tout etait egalement imputé à crime, & où le plus irremiſſible etait la vertu. Les delateurs, non moins

* See Rev. New Series, vol. viii. p. 361.

odieux par leurs fortunes que par leurs forfaits; les uns faiſaient trophee du ſacerdoce & du conſulat, depouilles de leurs victimes, d'autres tout-puiſſans tant au-dedans qu'au dehors, portant par-tout le trouble, la haine, & l'effroi: les maitres trahis par leurs eſclaves, les patrons par leurs affranchis; & pour comble enfin, ceux qui manquaient d'enemis, opprimés par leurs amis memes."

'The æra, from which it is my intention to deduce the following narration, is the ſecond conſulſhip of Servius Galbâ, when Titus Vinius was his colleague in office. Of the antecedent period, including a ſpace of eight hundred and twenty years from the foundation of Rome, the hiſtory has been compoſed by various authors, who, as long as they had before them the tranſactions of the Roman people, dignified their work with eloquence equal to the ſubject, and a ſpirit of freedom worthy of the old republic. After the battle of Actium, when, to cloſe the ſcene of civil diſtraction, all power and authority were ſurrendered to a ſingle ruler, the hiſtoric character diſappeared, and genius died by the ſame blow that ended public liberty. Truth was reduced to the laſt gaſp, and various circumſtances conſpired againſt her. A new conſtitution took place, undefined, and little underſtood. Men reſigned their rights, and lived like aliens in their native country. Adulation began to ſpread her baneful influence, and a rooted hatred of their ambitious maſters rankled in the breaſt of numbers. Between both parties, one paying their court, and the other brooding over public injuries, the care of tranſmitting due information to poſterity was utterly loſt. It is true, that, againſt the ſeductions of the time-ſerving writer, you may be upon your guard; but, on the other hand, ſpleen and calumny are devoured with a greedy ear. Flattery wears a badge of ſervitude, while malignity ſpeaks the tone of independance, and is therefore well received. With regard to the writer of the following work, he can with truth aver, that Galba, Otho, and Vitellius were neither known to him by marks of favour, nor by perſonal injury. The foundation of his fortune was laid by Veſpaſian, advanced by Titus, and carried higher by Domitian. The fact muſt not be diſſembled: but the hiſtorian who enters on his office with a profeſſion of integrity, muſt not deſert the cauſe of truth. No character ſhould be touched with partiality; none ſhould be diſfigured by paſſion, or reſentment. Of Nerva and Trajan, if my health continues, it is my deſign to compoſe the hiſtory; it is a favourite plan, rich in materials, and every way ſafe. I have reſerved it for the evening of my days; a glorious period! in which, through the rare felicity of the times, a man may think with freedom, and what he thinks he may publiſh to the world.

'The ſubject now before me preſents a ſeries of great events, and battles fierce and bloody; a portion of time big with inteſtine diviſions, and even the intervals of peace deformed with cruelty and horror: the whole a tragic volume, diſplaying, in ſucceſſion, four princes put to death; three civil wars; with foreign enemies a greater number, and, in ſome conjunctures, both depending at once; proſperity in the Eaſt, diſaſters in the Weſt; Illyricum thrown into convulſions; both the Gauls on the eve of a revolt; Britain conquered, and, in the moment of conqueſt, loſt again; the Sarmatian,

and the Suevians leagued againſt the Romans; the Dacian name ennobled by alternate victory and defeat; and, finally, the Parthians taking the field under the banners of a pretended Nero. In the courſe of the work, we ſhall ſee Italy overwhelmed with calamities; new wounds inflicted, and the old, which time had cloſed, opened again, and bleeding afreſh; cities ſacked by the enemy, or ſwallowed up by earthquakes, and the fertile country of Campania made a ſcene of deſolation; Rome laid waſte by fire; her ancient and moſt venerable temples ſmoaking on the ground; the capitol wrapt in flames by the hands of frantic citizens; the holy ceremonies of religion violated; adultery reigning without controul; the adjacent iſlands filled with exiles; rocks and deſert places ſtained with clandeſtine murder, and Rome itſelf a theatre of horror; where nobility of deſcent, and ſplendour of fortune, marked men out for deſtruction; where the vigour of mind that aimed at civil dignities, and the modeſty that declined them, were offences without diſtinction; where virtue was a crime that led to certain ruin; where the guilt of informers, and the wages of their iniquity, were alike deteſtable; where the ſacerdotal order, the conſular dignity, the government of provinces, and even the cabinet of the prince, were ſeized by that execrable race, as their lawful prey; where nothing was ſacred, nothing ſafe from the hand of rapacity; where ſlaves were ſuborned, or, by their own malevolence, excited againſt their maſters; where freedmen betrayed their patrons; and he, who had lived without an enemy, died by the treachery of a friend.'

This 1ſt book narrates the riſe of Otho, who was tempted, by the predictions of a Spaniſh ſoothſayer, to aſpire to the empire, even by the moſt criminal means. The circumſtances of his elevation (which afforded to Corneille the ſubject of a tragedy very inferior to Macbeth,) are in nothing more remarkable than in the many proofs which they furniſh of the poſthumous popularity of Nero.—The dangerous conſequences of quartering ſoldiery in a metropolis are well detailed by the inſtructive hiſtorian: (Book II. Vol. III.)

'The multitude of ſoldiers was ſo enormous, that the camp overflowed, and poured the redundant numbers into the city; a wild diſorderly band, who fixed their ſtation in the public porticoes, and even in the temples. The men wandered about the ſtreets of Rome, ſo utterly careleſs, that they forgot where they were quartered. Having no regular place of rendezvous, and performing no kind of duty, they gave themſelves up to the diſſolute manners of the city, and the practice of vices too foul to be named. In this courſe of life, their bodily ſtrength decayed; the vigour of their minds was ſunk in ſloth, and their health entirely neglected. They choſe for their abode the moſt vile and infamous places in the neighbourhood of the Vatican, where they contracted diſeaſes, till an epidemic diſtemper began to rage amongſt them. A dreadful mortality followed. The Gauls and Germans ſuffered moſt by their own imprudence. Infected with diſorders, inflamed with fevers, and being naturally impatient of heat, they plunged into the Tiber, which unluckily was near at hand, and took

took delight in cooling their limbs, which proved a remedy as bad as the diſeaſe. The confuſion, introduced by another circumſtance, proved the bane of the army. It was thought adviſable to raiſe ſixteen cohorts for the prætorian camp, and four for the city, each to conſiſt of a thouſand men. This meaſure, by cabals among the ſoldiers, and the jealouſy ſubſiſting between the two commanding officers, was the ruin of all diſcipline. Valens arrogated to himſelf the chief direction of the buſineſs. He had relieved Cæcina and his army, and on that account claimed pre-eminence. The Vitellian party had certainly gained no advantage over the enemy, till the arrival of Valens gave life and vigour to the cauſe. If the ſlowneſs of his march was at firſt liable to cenſure, the victory that followed made ample atonement, and redeemed the character of the general. The ſoldiers from the Lower Germany were to a man devoted to his intereſt. It was upon this occaſion, according to the general opinion, that Cæcina firſt began to meditate the treachery, which he afterwards carried into execution.'

The affecting account of the proceſſion of Vitellius, when going to abdicate his authority, will naturally recall to the reader's mind the melancholy return from Varennes of a late ill-fated monarch, not very diſſimilar either in character or fortune:

'Vitellius was deaf to every manly ſentiment. An obſtinate reſiſtance might render the conqueror inexorable to his wife and children, and that conſideration overpowered him with grief and tenderneſs. His mother was now no more. Worn out with age, ſhe died a few days before, happy not to behold the downfal of her family. From the elevation of her ſon ſhe derived nothing, except the anxiety that preyed upon her ſpirits, and the fame of a blameleſs character. On the fifteenth before the calends of January, the defection of the legions and cohorts, that ſurrendered at Narnia, reached the ears of Vitellius. On receipt of that diſmal intelligence, he went forth from his palace in mourning apparel, ſurrounded by his family in deep affliction. His infant ſon was carried in a ſmall litter, with all the appearance of a funeral ceremony. The populace followed in crowds, with unavailing ſhouts, and flattery out of ſeaſon. The ſoldiers marched in ſullen ſilence.'

That period of confuſion and maſſacre at Rome, which ſucceeded the retreat of Vitellius, is chiefly remarkable for the exertions of Helvidius Priſcus; who better deſerves to be called the laſt of the Romans, than thoſe *latrones et parricidæ* who poſſeſs the title. He endeavoured to inſpire the ſenate with a *body-ſpirit*, and to induce them, by a reſumption of their forgotten authority, to attempt a controul of the increaſing national diſorders:—but from men enervated by opulence and habitual ſervility, as were then the patrician families, nothing could be obtained, nor even expected.

The fifth book contains the well-known account of the origin of the Jewiſh nation; which ſo widely differs from that of

the ſacred books, and of Joſephus, as to occaſion Tertullian's calling our hiſtorian *homo mendaciorum loquaciſſimus*, and as really to weaken his authority in remote and antiquarian ſubjects. This book of the hiſtory being incomplete, it has received from the hand of Mr. Murphy an appendix, chiefly compiled from Joſephus, but leſs ſucceſsfully executed than the others. The author talks of prodigies with apparent credulity. He even takes part with the Romans againſt the Jews, ſeems to blame the courageous ſtruggle of the latter for independence, (a virtuous ſtruggle, repeated under Aurelian, with the like unfortunate reſult, by the Palmyrenes,) and to conſider the brutal deſtruction of their city, whoſe original crime was the refuſal to worſhip Caligula in the temple of Jehovah, as juſtifiable.—How ſeldom do we ſee liberty and virtue a match for tyrannic power and its adherents!

The fourth volume opens with the diſſertation on the manners of the Germans; and, from the peculiarly copious and elaborate annotation which Mr. Murphy has beſtowed on it, as well as from the general tenor of his commendation, he appears to attribute to this compoſition as high a value in reſpect of ethical and geographical preciſion, as it poſſeſſes in regard to novelty of matter and brilliancy of execution. Doubts may be ſuggeſted of its full authority. There muſt have been, in the age of Tacitus, four bodies of people ſettled in Germany, neither allied in language, religion, nor cuſtoms. In the ſouth-weſt, many Gallic tribes; in the north-weſt, a remnant of the vaſt Cimbric nation, of whom probably were the Belgæ, and even the Batavi; in the north-eaſt, Vandals, Fins, Lithuanians, and other Slavonian nations; in the reſt of the country, the innumerable Gothic tribes. The Gauls are noticed by Tacitus with proper diſcrimination; of the Slavonians, he knows and ſays little: but the other two nations are deſcribed as one. To their manners is attributed an identity, not only in thoſe features which, from Lahontan and Charlevoix, we know to be alſo common to the ſavages of Canada, but even in ſuch peculiarities as ariſe from a degree of religious and civil culture. Thus, in the 3d ſection, we hear of *bards*; in the 6th, of religious interdict; in the 7th, of the great ſway of the prieſthood, and of the criminal juriſdiction of the eccleſiaſtical power; in the 10th, of a ceremony analogous to ſlicing the miſletoe, &c.; peculiarities uſually appropriated to Cimbric nations:—whereas, in the 4th ſection, we meet with the red hair and blue eyes; in the 6th, with the diviſion into hundreds; in the 11th, with the reckoning by *nights*; in the 12th, with the aſſeſſors or trial by jury, and the criminal juriſdiction of the civil power; in the 18th, with the ſanctity of matrimony; in the 23d, with malt-liquor, &c.

&c. which are conſidered as characteriſtic of the Goths. From the worſhip of Tuiſto, Mannus, Herthus, (probably the ſun, moon, and earth,) ſcarcely any thing can be inferred: even the Incas of Peru acknowleged theſe for anceſtors. The local knowlege of Tacitus is likewiſe queſtionable; modern commentators being nearly agreed that the authority of Pliny, his learned predeceſſor, in all geographical points, is much more ſtrongly corroborated by external teſtimony. Theſe topics have lately been much agitated, but have received no elucidation from the notes of Mr. Murphy, which appear to us somewhat "*behind-hand*" in point of information. Mr. M. places great reliance on the *Northern Antiquities*,—certainly a very curious book, but which contains only the more modern Edda. To ſeek for information in that work concerning the religion of the Germans during the age of Tacitus, is like ſearching for primitive chriſtianity in the Golden Legend.—In the note to the 43d ſection, Mr. Murphy ſanctions, in ſome meaſure, the opinion of Keyſler that the brothers *Alcis*, worſhipped by the Naharvalians, were the *Aſis* or Elves. Surely there is more probability in the other opinion, that they were the ſun and moon; which, it may be inferred from the older Edda, were praiſed in hymns by the name *Alſkir*. (See Alv. 16. 6.) It were an endleſs taſk to go through the ſeveral mythological and topographical objections to which different paſſages are liable.

The Life of Agricola is a model of ſolemn biography, which has long been familiar among us: it wants the intereſt of Plutarch's familiar details, but is, to a hero, the more agreeable way of being deſcribed. This piece again is annotated rather copiouſly than completely.

The Dialogue concerning Oratory concludes the collection. However intereſting, it is remarkable for a dilatation of thought which is not at all apparent in any other works of Tacitus. The ſcope of the piece may be illuſtrated by extracting a ſhort paragraph:

'Need I obſerve to you, that in all I have ſaid, I have not been ſpeaking of that temperate faculty which delights in quiet times, ſupported by its own integrity, and the virtues of moderation? I ſpeak of popular eloquence, the genuine offſpring of that licentiouſneſs, to which fools and ill-deſigning men have given the name of liberty: I ſpeak of bold and turbulent oratory, that inflamer of the people, and conſtant companion of ſedition; that fierce incendiary, that knows no compliance, and ſcorns to temporiſe; buſy, raſh, and arrogant, but in quiet and well-regulated governments utterly unknown. Who ever heard of an orator at Crete or Lacedæmon? In thoſe ſtates a ſyſtem of rigorous diſcipline was eſtabliſhed by the firſt principles of the conſtitution. Macedonian and Perſian eloquence are equally unknown,

known. The ſame may be ſaid of every country, where the plan of government was fixed and uniform.

'At Rhodes, indeed, and alſo at Athens, orators exiſted without number, and the reaſon is, in thoſe communities the people directed every thing; a giddy multitude governed, and, to ſay the truth, all things were in the power of all. In like manner, while Rome was engaged in one perpetual ſcene of contention; while parties, factions, and internal diviſions convulſed the ſtate; no peace in the forum, in the ſenate no union of ſentiment; while the tribunals of juſtice acted without moderation; while the magiſtrates knew no bounds, and no man paid reſpect to eminent merit; in ſuch times it muſt be acknowleged that Rome produced a race of noble orators; as in the wild uncultivated field the richeſt vegetables will often ſhoot up, and flouriſh with uncommon vigour. And yet it is fair to aſk, could all the eloquence of the Gracchi atone for the laws which they impoſed on their country? Could the fame, which Cicero obtained by his eloquence, compenſate for the tragic end to which it brought him?'

Mr. M.'s commentary contains many intereſting particulars of the Roman ſchool of oratory:—by way of ſpecimen, we ſhall inſert the note concerning Seneca, as it attacks a fault with reſpect to taſte, which is ſpreading in England.

'This charge (of *affectation*) againſt Seneca is by no means new. Quintilian was his contemporary; he ſaw, and heard the man, and, in leſs than twenty years after his death, pronounced judgment againſt him. In the concluſion of the firſt chapter of his tenth book, after having given an account of the Greek and Roman authors, he ſays, he reſerved Seneca for the laſt place, becauſe, having always endeavoured to counteract the influence of a bad taſte, he was ſuppoſed to be influenced by motives of perſonal enmity. But the caſe was otherwiſe. He ſaw that Seneca was the favourite of the times, and, to check the torrent that threatened the ruin of all true eloquence, he exerted his beſt efforts to diffuſe a ſounder judgment. He did not wiſh that Seneca ſhould be laid aſide; but he could not, in ſilence, ſee him preferred to the writers of the Auguſtan age, whom that writer endeavoured to depreciate, conſcious that, having choſen a different ſtyle, he could not hope to pleaſe the taſte of thoſe who were charmed with the authors of a former day. But Seneca was ſtill in faſhion; his partiſans continued to admire, though it cannot be ſaid that they imitated him. He fell ſhort of the ancients, and they were ſtill more beneath their model. Since they were content to copy, it were to be wiſhed that they had been able to vie with him. He pleaſed by his defects, and the herd of imitators choſe the worſt. They acquired a vicious manner, and flattered themſelves that they reſembled their maſter. But the truth is, they diſgraced him. Seneca, it muſt be allowed, had many great and excellent qualities; a lively imagination; vaſt erudition, and extenſive knowledge. He frequently employed others to make reſearches for him, and was often deceived. He embraced all ſubjects; in his philoſophy, not always profound, but a keen cenſor of the manners, and on moral ſubjects truly admirable. He has brilliant paſſages, and beautiful ſentiments;

ſentiments; but the expreſſion is in a falſe taſte, the more dangerous, as he abounds with delightful vices. You would have wiſhed, that he had written with his own imagination, and the judgment of others. To ſum up his character: had he known how to rate little things; had he been above the petty ambition of always ſhining; had he not been fond of himſelf; had he not weakened his force by minute and dazzling ſentences, he would have gained, not the admiration of boys, but the ſuffrage of the judicious. At preſent, he may be read with ſafety by thoſe, who have made acquaintance with better models. His works afford the faireſt opportunity of diſtinguiſhing the beauties of fine writing from their oppoſite vices. He has much to be approved, and even admired: but a juſt ſelection is neceſſary, and it is to be regretted that he did not chooſe for himſelf. Such was the judgment of Quintilian: the learned reader will, perhaps, be glad to have the whole paſſage in the author's words, rather than be referred to another book. *Ex induſtriâ Senecam, in omni genere eloquentiæ verſatum, diſtuli, propter vulgatam falſo de me opinionem, quâ damnare eum, et inviſum quoque habere ſum creditus. Quod accidit mihi, dum corruptum, et omnibus vitiis fractum dicendi genus revocare ad ſeveriora judicia contendo. Tum autem ſolus hic fere in manibus adoleſcentium fuit. Quem non equidem omnino conabar excutere, ſed potioribus præferri non ſinebam, quos ille non deſiterat inceſſere, cum, diverſi ſibi conſcius generis, placere ſe in dicendo poſſe iis quibus illi placerent, diffideret. Amabant autem eum magis, quàm imitabantur; tantumque ab illo defluebant, quantum ille ab antiquis deſcenderat. Foret enim optandum, pares, aut ſaltem proximos, illi viro fieri. Sed placebat propter ſola vitia, et ad ea ſe quiſque dirigebat effingenda, quæ poterat. Deinde cum ſe jactaret eodem modo dicere, Senecam infamabat. Cujus & multæ alioqui et magnæ virtutes fuerunt; ingenium facile et copioſum; plurimum ſtudii; et multarum rerum cognitio, in quâ tamen aliquando ab iis, quibus inquirenda quædam mandabat, deceptus eſt. Tractavit etiam omnem ferè ſtudiorum materiam; in philoſophiâ parum diligens, egregius tamen vitiorum inſectator. Multæ in eo claræque ſententiæ; multa etiam morum gratiâ legenda; ſed in eloquendo corrupta pleraque, atque eo perniciosiſſima, quod abundat dulcibus vitiis. Velles eum ſuo ingenio dixiſſe, alieno judicio. Nam ſi aliqua contempſiſſet; ſi parum concupiſſet, ſi non omnia ſua amaſſet; ſi rerum pondera minutiſſimis ſententiis non fregiſſet, conſenſu potius eruditorum, quàm puerorum amore comprobaretur. Verùm ſic quoque jam robuſtis, et ſeverioris generis ſatis firmatis, legendus, vel ideo, quod exercere poteſt utrimque judicium. Multa enim (ut dixi) probanda in eo, multa etiam admiranda ſunt; eligere modo curæ ſit, quod utinam ipſe feciſſet.* Quintil. lib. x. cap. 1. From this it is evident, that Seneca, even in the meridian of his fame and power, was conſidered as the grand corruptor of eloquence. The charge is, therefore, renewed in this Dialogue, with ſtrict propriety. Rollin, who had nouriſhed his mind with ancient literature, and was, in his time, the Quintilian of France, has given the ſame opinion of Seneca, who, he ſays, knew how to play the critic on the works of others, and to condemn the ſtrained metaphor, the forced conceit, the tinſel ſentence, and all the blemiſhes of a corrupt ſtyle, without deſiring to weed them out of his own productions. In a letter to his friend, Seneca admits a general depravity of taſte, and with

with great acuteneſs, and, indeed, elegance, traces it to its ſource, to the luxury and effeminate manners of the age: he compares the florid orators of his time to a ſet of young ſops, well powdered and perfumed, juſt iſſuing from their toilette: *Barbâ et comâ nitidos, de capſulâ totos*; he adds, that ſuch affected finery is not the true ornament of a man. *Non eſt ornamentum virile, concinnitas.* And yet, ſays Rollin, he did not know that he was ſitting to himſelf for the picture. He aimed for ever at ſomething new, far fetched, ingenious, and pointed. He preferred wit to truth and dignified ſimplicity. The marvellous was with him better than the natural; and he choſe to ſurpriſe and dazzle, rather than merit the approbation of ſober judgment. His talents placed him at the head of the faſhion, and with thoſe enchanting vices which Quintilian aſcribes to him, he was, no doubt, the perſon who contributed moſt to the corruption of taſte and eloquence. See Rollin's *Belles Lettres*, vol. i. *ſur le Gout.* Another eminent critic, L'ABBE GEDOYN, who has given an elegant tranſlation of Quintilian, has, in the preface to that work, entered fully into the queſtion concerning the decline of eloquence. He admits that Seneca did great miſchief, but he takes the matter up much higher. He traces it to OVID, and imputes the taſte for wit and ſpurious ornament, which prevailed under the emperors, to the falſe, but ſeducing charms of that celebrated poet. Ovid was, undoubtedly, the greateſt wit of his time; but his wit knew no bounds. His fault was exuberance. *Neſcivit quod bene ceſſit relinquere*, ſays Seneca, who had himſelf the ſame defect. Whatever is Ovid's ſubject, the redundance of a copious fancy ſtill appears. Does he bewail his own misfortunes? he ſeems to think that, unleſs he is witty, he cannot be an object of compaſſion. Does he write letters to and from diſappointed lovers? the greateſt part flows from fancy, and little from the heart. He gives us the brilliant for the pathetic. With theſe faults, Ovid had ſuch enchanting graces, that his ſtyle and manner infected every branch of literature. The tribe of imitators had not the genius of their maſter; but, being determined to ſhine in ſpite of nature, they ruined all true taſte and eloquence. This is the natural progreſs of imitation, and Seneca was well aware of it. He tells us that the faults and blemiſhes of a corrupt ſtyle are ever introduced by ſome ſuperior genius, who has riſen to eminence in bad writing: his admirers imitate a vicious manner, and thus a falſe taſte goes round from one to another. *Hæc vitia unus aliquis inducit, ſub quo tunc eloquentia eſt: cæteri imitantur; et alter alteri tradunt.* Epiſt. 114. Seneca, however, did not know that he was deſcribing himſelf. Tacitus ſays, he had a genius ſuited to the taſte of the age. *Ingenium amœnum et temporis ejus auribus accommodatum.* He adopted the faults of Ovid, and was able to propagate them. For theſe reaſons, the Abbé Gedoyn is of opinion, that Ovid began the miſchief, and Seneca laid the axe to the root of the tree. It is certain that, during the remaining period of the empire, true eloquence never revived.'

On the whole, we think that Mr. Murphy has depoſited a very valuable offering on the altar of public inſtruction; the produce,

produce, no doubt, of many years of induſtry. Paſſages may be found which will ſeem to have been rendered indolently or verboſely: but who can long and inceſſantly labour with unvarying zeal, and with unremitting ardour of attention?

ART. XV. *Sketches of the Origin, Progreſs, and Effects of Muſic,* with an Account of the antient Bards and Minſtrels. Illuſtrated with various Hiſtorical Facts, intereſting Anecdotes, and Poetical Quotations. By the Rev. Richard Eaſtcott, of Exeter. 8vo. pp. 277. 5s. Boards. Robinſons. 1793.

THIS entertaining compilation ſeems to be the work of an enthuſiaſtic admirer not only of the art of muſic but alſo of its profeſſors. The author's candour, and diſpoſition to be pleaſed, are very uncommon: ſince there are more muſical, perhaps, than religious ſects, and there are very few writers on the art who do not manifeſtly lean toward a favourite and excluſive ſtyle of compoſition and performance: but this gentleman ſteers clear of all fidling quarrels and muſical factions, ſeeking and relating nothing which does not reflect honour on his favourite art and its votaries.

In the preface, we are told that,

'The author of the following Sketches has availed himſelf of thoſe common ſources of information which lie open to every reader. For many years he has been in the habit of mixing with muſical people, both profeſſors and amateurs, and has attended the moſt celebrated muſical feſtivals in London and other large cities: theſe opportunities furniſhed him with much information, and the reflections which naturally ſucceeded, excited in him a ſtrong deſire to ſearch into the origin, progreſs, and effects, of an art which appears to command the paſſions in an eminent degree, and to communicate ſo much delight to mankind.'

Mr. E. ſeems to be as well acquainted with the preſent ſtate of muſic, particularly in this country, as he is ſedulouſly deſirous of doing juſtice to the abilities and talents of living diſtinguiſhed profeſſors.

Having liberally availed himſelf of Dr. Burney's reſearches relative to the hiſtory, progreſs, and effects, of antient muſic in thoſe parts of the world which were firſt civilized, he has given, in a note, at the end of the preface, a very juſt *eloge* on that celebrated muſical hiſtorian.

Chap. I. treats *of the ſtate of muſic among the Egyptians, Hebrews, Greeks, Romans, &c. with ſome curſory remarks on other arts and ſciences.*

What the author here cites from Goguet's *Origin of Laws,* concerning the Phyſicians of antient Egypt, is ſo curious and little known, that we ſhall preſent it to our readers:

'It

'It was their custom to expose the sick to public view, that such persons as passed by, if they had been afflicted with the like disorders and had found out remedies by which they had effected their cures, or obtained ease, might give their advice. This was the practice in the most early times *. The Egyptians, after they had invented *hieroglyphicks*, obliged those who had been attacked with any distemper, to represent how, and by what means they had been cured. These memoirs were placed in their temples, and every one had a right to consult them; afterwards, when the number of receipts were increased, they caused them to be put in order, and charged particular persons with the care of them, who studied their different compositions, and their virtues, and were in process of time consulted on critical occasions. This seems to be the origin of the profession of a *physician*. We are told there has been no country, where physicians were so numerous as in Egypt, which is easily accounted for when we know that every disorder had its particular physician: the Egyptians thought that the life and study of one man was not sufficient to acquire a perfect knowledge in the different parts of a science so extensive, and therefore they obliged each professor to make one disorder his entire study. The Egyptians used likewise every means to prevent distempers, and regularly appropriated three successive days in every month for taking medicine, though in perfect health. Every thing concerning medicine was entered in certain sacred books, and the physicians were obliged to conform exactly to certain precepts therein contained, not being permitted to make the least change. If they could not restore the patient by following the method enjoined, they were by no means answerable for the event; but if they used any other means, and the patient happened to die, they were punished with death †.'

Mr. Eastcott has related the most remarkable instances that have been found in ancient authors, concerning *the miraculous power attributed to music.*

We have next *the opinions of physicians, philosophers,* and *historians,* on the *medicinal* power of music. Its *effects on the nervous system* are illustrated rather by its baleful influence than by its healing power: to one it occasioned *a convulsion in his jaw*; to another, a *syncope* or fainting fit; and it was the *death* of a third!

In the chapter *on the power of music over animals,* beside the well-known book-stories, several are inserted which seem to make their first public appearance; particularly that of a *hare,* the most timid of all animals; which, having the good taste and sagacity to distinguish between the *hosannahs* of singing boys, and the *Canine chorus* of her natural foes, was attracted by an anthem, in the following manner:

* There is no mention made of physicians before the days of Moses: Moses says, that Jacob being dead, Joseph commanded the physicians to embalm the body of his father. Genesis, chap. 50.'

† See Goguet's Origin of Laws, vol. ii. p. 241.'

'On a Sunday evening, five choristers were walking on the banks of the river Mersey in Cheshire; after some time, they sat down on the grass, and began to sing an anthem. The field in which they sat, was terminated at one extremity by a wood, out of which, as they were singing, they observed *a hare* to pass with great swiftness towards the place where they were sitting, and to stop at about twenty yards distance from them. She appeared highly delighted with the music, often turning up the side of her head to listen with more facility. This uncommon appearance engaged their attention, and being desirous to know whether the creature paid them the visit to partake of the music, they finished the piece, and sat still without speaking to each other. As soon as the harmonious sound was over, the hare returned slowly towards the wood; when she had reached nearly the end of the field they began the same piece again, at which the hare stopt, turned about, and came swiftly back again, to about the same distance as before; where she seemed to listen with rapture and delight, till they had finished the anthem, when she returned again by a slow pace up the field and entered the wood.'

The title of the chapter *on the power of music over infants* might well have been reversed; as it more properly treats *of the power of infants over music:* the instances given being proofs of their having early vanquished those difficulties which so often discomfit *grown gentlemen.*

We wish that our author had been better acquainted with the merit of *Dubourg*, mentioned at p. 92, who was not only composer to his Majesty in Ireland, and afterward leader of his band in England, but the greatest performer on the violin that either of these islands had then produced. If Dr. Arnold, one of the present worthy organists and composers of the Chapel Royal, were to be called *one Arnold*, it would not surprize and offend musical people more than Mr. Eastcott's contemptuous manner of announcing our celebrated Coryphæus by the obscure and almost ignominious title of *one Dubourg.*

This chapter is followed by a discussion of the question how far music is an *imitative art.* This is one of those disputatious contentions which a warm imagination on one side, and obtuse organs and obstinacy on the other, will probably render as durable as the art itself.

The author next gives us quotations from Shakspeare, and other antient and modern poets, 'for the purpose of explaining the CHARACTER of an antient bard.'

In the subsequent chapter, we have beautiful quotations from the most eminent poets 'on the imaginary music of the spheres.'

Chap. X. '*Of the opinions of great and learned men, respecting music. Their attachment to it. The Royal musical academy when first established. Degrees when first confirmed. Professorships in the Universities of Oxford and Cambridge, by whom founded, &c.*'

This

This chapter, which is chiefly Dr. Burney epitomized, will entertain thoſe readers who have not ſeen the Prototype.

Mr. Eaſtcott afterward pleads the cauſe of his favourite amuſement with force and energy, when ſpeaking *of the utility of muſic, and of the neceſſity of a taſte for the polite arts to complete the character of a gentleman:* in ſupport of which premiſes, he cites the '*obſervations of eminent writers,*' and gives his own opinion '*on the preſent ſtate of muſic, as connected with poetry, and in its ſeparate ſtate.*'

We agree with the author entirely in denouncing the preſent rage for rapid execution. It never could do more than ſurprize; and, that ſenſation over, it frequently becomes diſguſting.

The reflections *on muſical affectation, and on the uſe and abuſe of church muſic,* are, in general, juſt and well founded: but the reform propoſed by the author, of reducing all choral muſic to *plain counterpoint* in the manner of parochial pſalmody, would rob the church of ſo many venerable and ingenious compoſitions in fugue and imitation, that we ſeem more inclined to bear with a little confuſion in the delivery of the words, than to part with theſe elaborate Gothic productions, ſo correſpondent with the place of performance. The condemnation of fugue *tunes*, as the author inelegantly calls them, is a direct cenſure not only of many of Marcello's pſalms, but of the beſt of Handel's grand and ſublime oratorio choruſes. In point of propriety, we greatly prefer inſtrumental to vocal fugues: but, in the church, where every individual furniſhed with a prayer-book may read what is ſinging, the evil, ariſing from the words being rendered unintelligible by the texture of the muſic, ſeems more imaginary than real.

In the concluſion of the work, the author has collected to a point the juſt praiſes which have been beſtowed on the uſeful and moral purpoſes to which muſic has been applied during the preſent century, in this country, in ſupport of charitable inſtitutions.

Mr. E. has given four ſupplementary chapters to this volume. In the firſt, after ſpeaking *of the muſical inſtruments provided by Solomon for the dedication of the Temple,* he tries, with great zeal and ſome ingenuity, to reconcile to poſſibility the aſſertion of Joſephus; who tells us that this mighty Prince made "*two hundred thouſand trumpets!*—beſides *four hundred thouſand* (other) *muſical inſtruments,* as harps, pſalteries, and the like, which were made of a mixed metal betwixt gold and ſilver!"

In the ſecond chapter of the ſupplement, we have a very recent account *of the preſent ſtate of muſic in Holland, the Auſtrian Netherlands,*

Netherlands, *Germany*, *Italy*, &c. in a letter from a friend of the author, dated Nov. 1792: but in theſe obſervations we do not find a ſingle circumſtance of importance which we had not before read in Dr. Burney's muſical tours through the ſame countries, ſome twenty years ago. Mr. Eaſtcott, indeed, in a note, pleads the cauſe of the poor choirmen of our country cathedrals with great humanity and force: who, while the church lands have increaſed in value, in proportion to the prices of proviſions and other neceſſaries of life, have had no augmentation of their ſalaries ſince their firſt inſtitution.

Chapter 3 gives a 'ſhort account of the ſtate of muſic among the Ruſſians, Swedes, the Indians of North America, and the inhabitants of the newly diſcovered iſlands of the Pacific Ocean.' The materials for this chapter, being extracted from more recent publications than thoſe employed in the former part of the work, will conſequently afford the reader amuſement in proportion to their novelty.

Chapter 4 of the ſupplement relates to the queſtion, whether the antients underſtood counterpoint, or muſic in different parts. Dr. Burney gave it as his opinion, *in his diſſertation on the muſic of the antients*, that harmony, ſuch as that of modern times, was wholly unknown to antiquity; and ſubſequent writers ſeem unanimouſly to accede to that concluſion.

We have ſtill ſome *addenda* to this work, under the title of *fragments*; the moſt curious of which is the account of improvements and new powers added to the organ, by the *Abbé Vogler*;—and more and *more laſt words*, in a *concluſion of the ſupplement*, and additional *notes* to ſeveral of the chapters.

Real lovers of muſic will be much entertained, and, if young, inſtructed in the hiſtory of the art, by theſe *Sketches*. The author ſays, in his preface, very modeſtly,

'If they ſhould lead the way to farther enquiries, if they ſhould induce the juvenile reader to peruſe works of *real character* and *known reſpectability*, his end will be fully anſwered. One principal reaſon of the author's for wiſhing to compreſs his matter as much as poſſible, is, that thoſe *young ladies*, who receive their *education* at public *academies*, may have an opportunity of being ſlightly acquainted with the hiſtory of an art, in which many of them ſpend a conſiderable part of their time in endeavouring to excel; and as voluminous diſquiſitions on particular ſciences cannot poſſibly be included within the circle of female education, he thinks this *eſſay* may be introduced to their acquaintance as a *ſchool-book*, and occupy ſome little part of the time allotted for general ſtudy.'

Such readers, at leaſt, will be much pleaſed with the numerous and well-ſelected paſſages which are given in praiſe of muſic, from our beſt poets; many of whom, however, neither

underſtood the art, nor felt its power; yet they thought it neceſſary to endeavour to impreſs their readers with an idea of their ſcience and ſenſibility. Poetry, indeed, was originally ſo intimately connected with muſic, that it can now hardly ſubſiſt without alluſions to it; and we have no bard, of a high claſs, who has dared to tear them wholly aſunder.

The ſtyle of this production is natural, clear, and, ſometimes, elegant. We wiſh, however, that the liſt of *errata* had been augmented, as ſeveral typographical errors have eſcaped detection, particularly among the proper names: as *Palmerton* for Palmerſton, *Stephens* for Stevens, *Thaletes* for Thaletas, *Buretti*, repeatedly, for Burette, *Barbaretti* for Barberini, *Brouncher* for Brouncker, *Quants* for Quantz, *Siene* for Seine, *Dittens* for Ditters, and, conſtantly, *Dr. Wharton* for Mr. T. Warton, the late laureat. Beſide theſe, a few errors of a different kind occur: as *Scholia* for Scolia, *Phonoſtus* for Phonaſcus, golden-*ſpear* for golden-ſpur, (*ſperon d'oro.*) *French*, for Provençal, p. 38, and p. 263, *plays* for ſtops of the organ, (*jeux de l'orgue.*)—We believe, too, that by the river '*Marcey*,' in Cheſhire, the author means the *Merſey*.

ART. XVI. *A complete Treatiſe on the Origin, Theory, and Cure of the Lues Venerea, and Obſtructions in the Urethra*, illuſtrated by a great Variety of Caſes. Being a Courſe of twenty-three Lectures, read in Dean-ſtreet, Soho, in the Years 1790 and 1791. By Jeſſe Foot, Surgeon. 4to. pp. 675. 1l. 10s. Boards. Becket. 1792.

HAVING already noticed the new theory of the V. Diſeaſe propoſed by Mr. Foot *, and the objections urged againſt it by Mr. Ogle †, we ſhall proceed to conſider this *complete* treatiſe, which is founded on it. In the firſt three of theſe lectures, Mr. Foot brings forward the ſentiments of Mr. Wm. Becket, publiſhed in the Philoſophical Tranſactions, vol. xxx. and xxxi. in proof of the exiſtence of the diſeaſe in Europe before the diſcovery of the Weſt Indies; he next produces Dr. Aſtruc's refutation of this opinion; and he concludes with his own ſummary, in which he ſtrongly contends for its introduction by Columbus.

The fourth lecture treats on the nature and action of the virus. Mr. Foot here gives a poſitive teſtimony that 'the fluid of gonorrhœa and the fluid of chancre are both the ſame.' He labours alſo to account for the circumſtance of a chancre appearing long after a gonorrhœa in the ſame patient, when

* Vol. iv. New Series, p. 224. † Vol. v. New Series, p. 458.

both complaints aroſe from the ſame infection; and, on this head, he calls to his aid the exiſtence of what he terms 'faint virus;' though, in a different part of his work, he tells us in expreſs terms that 'the virus is always the ſame.'

In the next three lectures, he treats on the nature and cure of gonorrhœa and its concomitant ſymptoms. Reſpecting the uſe of mercury in this ſtage of the complaint, we have the following remarks:

'I have ſaid that, as mercury is a ſpecifick in the Venereal Diſeaſe in all other modifications of it, why is not mercury a ſpecifick in gonorrhœa? I ſhall take pains to be as explicit upon this queſtion as poſſible. It does not follow in reaſon, becauſe mercury deſtroys the action of the Venereal Diſeaſe on the conſtitution in general, that it ſhould be a ſpecifick againſt the local action of venereal virus, when topically applied. As well might it be expected, becauſe the pulvis antimonialis poſſeſſes the property of abating a fever, that by laying it on an inflamed part, it ſhould poſſeſs the property of abating that alſo. Mercury poſſeſſes no chymical power of neutraliſing venereal virus, if mercury be mixed with venereal virus abſtracted from the conſtitution. The power which mercury poſſeſſes, is that of producing a change in the conſtitution, by which the venereal ſtimulus is extinguiſhed. One poiſon prevails over the other, by ſuperior predominant activity But in the inſtance of Gonorrhœa, no ſuch revolution takes place; the venereal virus is only acting upon a ſurface, by ſo far ſtimulating it as to increaſe its general ſecretion. The venereal virus is not abſorbed into the conſtitution, and whilſt the diſcharge continues, I believe, the abſorption of it ſeldom takes places; for as the whole of the membrane might be conſidered to poſſeſs a ſecreting power, it is natural to conclude that the abſorbents do not much prevail throughout it. That mercury is not a ſpecifick againſt venereal virus, merely as venereal virus, is evident from other inſtances beſides Gonorrhœa; for if a Chancre be dreſſed with mercurial ointment, ſpread on lint, and laid upon it, and if there be not enough of the mercury abſorbed ſo as to act effectually on the Chancre from within the conſtitution, that will not cure the Chancre. A Chancre which is diſpoſed to heal by this application, will heal alſo by dry lint. But mercury cures the Chancre by its internal action, which deſtroys the venereal action. Mercury, from its action, brings the conſtitution into ſuch a ſtate, that the virus cannot act any longer, and becomes evaneſcent.'

After reading theſe opinions, we were ſurpriſed to find that the author 'recommends a grain of mercurius calcinatus to be taken every day during the cure.' Nor are we convinced either of the neceſſity or the propriety of this practice, by the information which follows:—that

'It is meant only to produce ſuch an effect, as the circulation of the mercury within the conſtitution will produce without going all the length of ſtimulating the glands of mucous membranes. I have never known an exceſs of mercury abate an inflammation in the Urethra, and I have always experienced the diſcharge protracted, and the

inflammation ſupported from a wanton continued uſe of mercury. I therefore conſider mercury to be, in this inſtance, productive of good by meliorating the diſpoſition of the mucus through a change which it procures in the action of the virus, by which the ſtimulus of it is enfeebled, and at laſt becomes evaneſcent.'

The following is Mr. Foot's formula for an injection; which he ſtrongly recommends:

'Diſſolve blue vitriol in a ſufficient quantity of ſpring water, precipitate the ſolution with a ſufficient quantity of lixivium tartari, (which may be known by the effervescence ceaſing,) ſuffer it to ſeparate, and pour off the clear liquor—then waſh the precipitate with warm water, ſet it by to ſubſide, decant the clear liquor, and repeat the proceſs with freſh quantities of warm water, till it become inſipid and taſteleſs, at leaſt of the ſalt—then filter the ſolution, and reſerve the precipitate. Diſſolve as much ſal volat. ſal ammon. in diſtilled water as it will take up, and filter it. Mix as much of the above precipitate with the filtered ſolution as it will diſſolve, which reſerve for uſe.'

'Five drops of this fluid to an ounce of water is the proportionate medium for injection;' and we are aſſured 'that it poſſeſſes a predominant power of extinguiſhing the venereal ſtimulus, and can be uſed where there is a high degree of inflammation with more ſecurity and ſucceſs than any thing elſe.'

The five following lectures treat of diſeaſes of the urethra, and form the moſt valuable part of the book; although we cannot avoid obſerving that the author rather unfairly ſtates the late Mr. Hunter's practice in applying cauſtics in diſeaſes of the urethra; Mr. Hunter never attempted to *ſupplant bougies* by means of cauſtics.

The 13th and 14th lectures relate to chancre and bubo: and the two following treat on the action of the ven. diſeaſe on the conſtitution. In laying down his theory of this action, we think that Mr. Foot is too ſanguine in ſupporting his own opinions, and too regardleſs of the ſentiments of others. In one place, he ſays,

'The laſt obſervation which I made, and which goes to aſſert that the virus received from another ſubject ſometimes proceeds into the conſtitution, and there produces conſtitutional venereal ſymptoms without having made any local impreſſion, has never been denied by any writers upon this diſeaſe, and therefore it ſtands upon record as a fact, which nobody dreams of diſputing.'

How uſeleſs is ſuch vague aſſertion? Many perſons, who conſider the ſubject, have doubts, and rational doubts, on this queſtion. One fact ſeems indiſputable:—that, in ſome other animal poiſons, no conſtitutional effects come on without local impreſſion. Where is an inſtance of the occurrence of ſmall-pox after inoculation, without a previous local diſeaſe? If this kind of ſilent abſorption ever took place, is it not probable

bable that it would be much more common? The infrequency of this occurrence is itſelf a ſtrong argument againſt its ever happening.

The ſucceeding lectures treat on the ſymptoms of an infected conſtitution; on the remedies for the cure of the diſeaſe; and, principally, on the application of mercury. On this latter ſubject we meet with many judicious remarks; the reſult of attentive practice and ſound reaſoning: we recommend them to the attention of practitioners.

We cannot diſmiſs this work without ſaying that, though it is diffuſe throughout, and, in parts, as many may apprehend, ſomewhat trifling, it nevertheleſs contains much excellent matter, proving the author to be a man of thought and experience. It would be unpardonable, however, in us not to remark that its ſtyle is frequently obſcure; and that there are verbal miſtakes which ſhould not be ſeen in a work of this nature, and which, from their repeated appearance, cannot, we think, be wholly referred to the negligence of the printer:—ſuch are proſtrate gland, for proſtate gland: pubis, for pubes, &c.

Art. XVII. *A Diſcourſe delivered to the Students of the Royal Academy*, on the Diſtribution of the Prizes, December 10, 1792, by the Preſident. Humbly inſcribed by Permiſſion to his Majeſty. To which is prefixed the Speech of the Preſident to the Royal Academicians on the 24th of March 1792. 4to. pp. 36. 5s. Cadell. 1793.

No one, who is duly ſenſible of the power of the fine arts, induſtriouſly cultivated and judiciouſly employed, to adorn and enlighten the condition of human nature, can call in queſtion the utility of public inſtitutions for their ſupport. Nor will any one, who is acquainted with the riſe, progreſs, and preſent ſtate, of the Royal Academy of this country, entertain a doubt that it has contributed very eſſentially to the improvement of the fine arts, when, before its inſtitution, they are well known to have been in an extremely neglected and defective ſtate. Among the cauſes which, in this excellent inſtitution, have concurred to foſter the fine arts, the ſpirited exertions, the judicious inſtructions, and the excellent example, of its late worthy Preſident will be univerſally allowed a diſtinguiſhed place. Of the profeſſional talents of the reſpectable artiſt who has been choſen his ſucceſſor, it comes not within our province to give an opinion. With reſpect to his literary abilities, concerning which our office requires us to declare our judgment, we remark that, if this firſt ſpecimen may not be ſaid to amount to a promiſe of his becoming a ſucceſsful rival of the diſtinguiſhed fame which his predeceſſor acquired by his

ſeries of original and elegant diſcourſes, it nevertheleſs affords ſufficient ground for expecting that his public addreſſes to the members of the Royal Academy will not fail to be pertinent and inſtructive. Theſe are unqueſtionably the characters of the preſent diſcourſe. It contains a brief hiſtorical ſketch of the progreſs of the fine arts from the earlieſt times to the preſent, chiefly in order to ſhew that their progreſs was not, in any paſt period, ſo rapid as it has lately been in the Engliſh ſchool. The two principal circumſtances which have contributed to produce this effect are ſaid to be, the proviſion which is made for *the ſecurity of a right inſtruction*, [to ſecure right inſtruction,] in the profeſſional and moral character of the Academicians; and the 'regulation, which encourages ſuch a conduct of introduction as leaves the ſtudent perfectly *free to* that line and to that expreſſion of art, which the natural turn of his own genius ſhall lead him to embrace.' Concerning this ſecond regulation, the Preſident remarks as follows:

'There has hardly been a ſchool of art in the world, ſince its revival in Italy, in which this plain leſſon has not been too much diſregarded. And I am free to ſay, that where this leſſon is not ſecured in the inſtruction afforded by any ſchool of art, that ſchool will do more harm than good. More harm than good has therefore been done by the ſyſtems of thoſe ſchools, which, having their own ideas of excellence, have brought every genius to aſſimilate with them.' Inſtead of aſſiſting that genius to expand in its own way, they have contracted it to the bent which favoritiſm has eſtabliſhed among that claſs of profeſſors. Inſtead of being content to amputate wild excreſcencies, they have pruned down the natural ſhoots, and diſtorted their natural direction; ſo that every plant has borne almoſt alike; if it has not produced the very ſame fruit, yet it has puſhed out its productions exactly in the ſame manner. To ſpeak without a figure: whatever has been the claſs of painting in thoſe ſchools, whether hiſtory, or portrait, or landſcape, or even ſtill life, the diſcrimination of its province could not hide the ſameneſs of its ſpirit; you would pronounce that the ſame hand had finiſhed them all, though they were the works of an hundred. Nor does time introduce upon thoſe ſyſtems any ſenſible alterations; ſo that the genius which is thrown into them ſhall come out preciſely the ſame, whether it were fifty years ago, or fifty years hence, or at the preſent moment. It is there thrown, in fact, into a mould; it becomes like metal in fuſion, and muſt take the impreſſion for which the mould is prepared. Why ſhould a better iſſue be produced from the ſyſtem which trains to ſcholaſtic art, than that which has long been ſeen to ariſe from equally bigotted ſyſtems of ſcholaſtic ſcience, ſcholaſtic literature, and ſcholaſtic divinity? How ſtrongly theſe obſervations have been realized reſpecting the fine arts in a neighbouring academy on the continent, no man needs to be informed.

'So general has been the miſtake ariſing from a neglect of thoſe principles which are laid down in our academy, that I know of no ſchools but that of Bologna in its earlieſt and beſt days, which did not

infringe

infringe those principles, and find their decline in those infringements. The Caracci, however diversified from each other in the peculiarity of their talents, were all the same men in this respect, that they did not with to be seen at second hand in any of their disciples. That sentiment was immoveable on the mind of Lewis, on whom that school more constantly depended than on his cousins, Agostino and Annibale. Among their disciples, neither the graces and softness of Guido; nor the loves and graces as they are seen in Albano; nor the fine expressions of soul and truth of character in Dominichino; nor the strong and shaded compositions of Guercino; nor the combined elegance and grandeur, with the deep perspective talents, of Lanfranc, were such as conveyed the manner in which any of those gifts had been seen in the Caracci themselves. Schidone was a disciple in the same school with those who have been mentioned. And it is true that he was born to be a mannerist. But in that school he could not easily become such after any of those masters: and yet that school could not hinder him from becoming the mannerist of Correggio. Look through all the successions there, which followed the days of the Caracci, when either the principle of which I am speaking was less guarded, or those who presided were tinctured with the vanity of having their pencils entailed, and you find nothing but successions of Lamia scuola, and Il mio maestro, arising in every new class; till at length that servile sentiment ruined every thing; the pure system of art, keeping pace with the decline of liberal instruction and original genius, gradually became lost in that exalted and celebrated situation. With the loss of that school at Bologna, patronage and the fine arts sickened and died in Italy, and now lie buried in that ever memorable country, in one common grave.'

Mr. West returns to the history of painting, in order to remark the state of patronage which it enjoyed at different periods; and he represents the encouragement which genius and industry may expect in the present times. The discourse concludes with good moral and professional advice to the young academicians.

In the above extract, the critical reader will sometimes perceive, in the choice and arrangement of the words, some deficiency in that ease and correctness which can only be attained by practice; the want of which, however, may be easily excused in one whose habits have been successfully employed in a different direction. Inexplicable obscurity, and palpable inaccuracy, such as occur in the following sentence, ought to have been avoided. 'This surely may be spoken of as *a national importance.*'—'As the discrimination of taste and genius *are infinite, these discriminations can only be wound up fully to their respective points*, by contemplating *the infinitely discriminated perfections* of those works which the various schools of Italy in their purest days brought forth.'—Every art and profession, we know, has its appropriate language: but that language ought to be precise, and to convey clear and distinct ideas.

ART. XVIII. *The Literary Life of the late Thomas Pennant, Esq.* By himself. 4to. pp. 144. 7s. 6d. Boards. White. 1793.

IT was not without regret that we received positive notice from our old literary friend, in his account of London, that the volume which he then presented to us would be his *last* work *; for that the memorable story of Gil Blas and the Archbishop of Granada warned him to resign his pen in time. Partridge the almanac-maker laboured to convince the public that he was alive, after a contemporary wag had given notice of his death: Mr. Pennant, on the contrary, again assumes his pen, in 1793, to assure us, under his own hand, in *a new book*, that the termination of his authorial existence 'took place on March 1, 1791.' A declaration as whimsical as that of the man who looked out of his window to tell a person, knocking at the door, that he was not at home! Mr. P. as an author, may possibly, according to provincial phraseology, "be in election for death:" but his disorder is of a lingering kind; and his struggles must be hard, when they produce so uncommon a convulsion.—Possibly, after all, there may be a little harmless finesse in this declaration; and, trusting to the maxim, *de mortuis nil nisi bonum*, he pronounces himself dead in order to have the satisfaction of anticipating a few of the *bona* which are generally bestowed after such an event.—Thus James I. is said to have caused a report of his own death to be circulated, while he lay *perdu* at his house at Theobald's,—merely that he might have the pleasure of learning how grievously his loving subjects would lament the loss of so *good* a king. Nor did he wholly miss the gratification at which he so slily aimed; for James had somehow contrived to render himself, for a considerable part of his reign, rather popular.

Be this as it may, Mr. P. has betrayed his reviewers into an awkward though not an unusual dispute between veracity and politeness; which do not always readily combine. If, to soothe his present humour, we admit that he literally died on March 1, 1791, his own written publication in 1793 announces that he yet holds a pen: if we yield to the latter evidence, we contradict his own direct assertion; and there cannot be a greater violation of good manners:—we must then take matters just as our worthy departed friend chose to leave them, and proceed in our customary manner.

Mr. P. has summed up the events of his literary life into one connected point of view; yet we do not clearly perceive to what public purpose he dates private circumstances with such

* See Rev. New Series, vol. iv. p. 249.

order

order and preciſion: but, though we have daily before our eyes the reward which the ſincerity of Gil Blas experienced, we muſt obſerve that we all grow communicative as we grow old; and that, as a perſon arrives at the latter ſtages of life, his communications never fail of ſupplies from his memory. This propenſity to ſtory-telling is well expreſſed in a pretty little poem which *we* alſo recollect, viz.

"Late o'er the plain, by chance or fancy led,
The penſive ſwain who does his annals write,
Him in his humble cottage viſited,
And learn'd his ſtory with ſincere delight;
For chiefly of himſelf his converſe ran,
As mem'ry well ſupplied the narrative old man.

"His youthful feats with guiltleſs pride he told,
In rural games what honours erſt he won;
How on the green he threw the wreſtler bold;
How light he leap'd, and O! how ſwift he'd run:
Then, with a ſigh, he fondly turn'd his praiſe,
To rivals now no more, and friends of former days*."

The life of a literary man is generally barren of events, becauſe he is ſedentary; and literary purſuits, detached from memoirs of a mixed nature, are the ſedentary hours abſtracted from active life: this volume will therefore afford ſmall amuſement for the miſcellaneous reader. Mr. P. informs us that he was firſt ſtimulated to the ſtudy of natural hiſtory by the preſent made to him of Willoughby's Ornithology, which he obtained at twelve years of age. He traces the courſe of his ſtudies and publications; aſcertains the dates of his reſpective tours; pays due acknowlegements to friends of congenial diſpoſitions; and, in an Appendix, reprints ſeveral of his fugitive papers, ſome of a miſcellaneous nature, and ſome which he produced in his magiſterial capacity.

We needed not any formal information of Mr. Pennant's literary character; which has already been ſufficiently diſplayed and allowed: but we collect, from this publication, matters yet more intereſting to ſociety: we view Mr. P. in the light of an honeſt and uſeful magiſtrate, of a free ſpirit, among his Welſh neighbours; and we alſo ſee him as a kind maſter to his dependents, whoſe ſervices and merits he acknowleges with becoming liberality. The grateful affection expreſſed in a monumental inſcription over Louis Gold, an old ſervant, attracts particular notice, when combined with the ſtyle in which he mentions other confidential ſervants yet living; as we underſtand, from the whole, that he is not one who with-

* Vernon's Pariſh Clerk.—For an account of William Vernon, a private centinel in the Old Buffs, ſee Rev. vol. xix. p. 407.

holds

holds his generous attentions till the objects of his regard are unable to receive the benefit of them. Moſes Griffith, the companion of his travels, who made his drawings, etched ſeveral of his plates, and of whoſe abilities he here preſents us with a very favourable ſpecimen; and Thomas Jones, his amanuenſis; are each diſtinguiſhed in a manner which redounds to the honour both of the ſervants and of their maſter. A good maſter will retain none but good ſervants; and when theſe characters meet, they naturally find out the value of each other.

On a review of his literary life, Mr. P. obſerves,

'I am often aſtoniſhed at the multiplicity of my publications, eſpecially when I reflect on the various duties it has fallen to my lot to diſcharge. As father of a family, landlord of a ſmall but very numerous tenantry, and a not inactive magiſtrate. I had a great ſhare of health during the literary part of my days: much of this was owing to the riding exerciſe of my extenſive tours, to my manner of living, and to my temperance. I go to reſt at ten; and riſe, winter and ſummer, at ſeven, and ſhave regularly at the ſame hour, being a true *Miſopogon*. I avoid the meal of exceſs, a ſupper; and my ſoul riſes with vigour to its employs, and (I truſt) does not diſappoint the end of its Creator.'

His preſent ſtate is thus repreſented: 'Thus far has paſſed my active life, even till the preſent year 1792, in which I have advanced half way of my 67th year. My body may have abated of its wonted vigour; but my mind ſtill retains its powers, its longing after improvements, its wiſh to receive "new light through chinks which time hath made."'

All this is as we wiſh, could we forget March 1, 1791, the anniverſary of his tutelar ſaint, but, it ſeems, not of the patron of literature: but Mr. P. has nevertheleſs a grand work ſtill in reſerve, the labour of his later years, an ideal voyage over all parts of the known world; written under the title of 'Outlines of the Globe.' This deſcriptive voyage, collected from antient and modern books, and from reſpectable living travellers, illuſtrated with prints and drawings, extending to fourteen volumes written on imperial quarto, is deſtined, with the poſſible exception of the volume comprehending India, to reſt on his ſhelves for the amuſement of his advancing age, and as a legacy to poſterity. Finally, as this worthy and ingenious naturaliſt, ſince the publication of his *firſt laſt* work, his Account of London, chuſes to conſider himſelf as gliding '*through* the globe, a harmleſs ſprite;' we obſerve that he haunts the printing-houſe as well as 'the bench of juſtices;' and we hope that he will long *walk* for the good of his neighbourhood; as no true philanthropiſt would wiſh to lay ſuch an uſefully active and good-humoured ghoſt in the Red Sea.

A very

A very pleaſing three quarters length engraving of Mr. P. is prefixed to the volume, dated at fifty years of age; and if he carried ſo much juvenility in his appearance at that mature time of life, we are not ſurprized at the favourable account of his conſtitution at nearly ſixty-ſeven.

ART. XIX. *Letters from France.* Containing a great Variety of intereſting and original Information concerning the moſt important Events that have lately occurred in that Country, and particularly reſpecting the Campaign of 1792. Volumes III. and IV. 12mo. pp. 557. 6s. ſewed. Robinſons. 1793.

THESE entertaining volumes are generally underſtood to be the continuation of a courſe of letters from a female pen of conſiderable celebrity, which have been well received by the public, and to which we paid the deſerved tribute of praiſe at their firſt publication. The preſent letters are not, however, all written by the ſame perſon. Five, which fill up almoſt the whole of the third volume, come from another hand, but evidently from one who is well qualified to relate the recent events of France. The writer, we are told, was an Engliſhman who viſited the armies during the laſt campaign, and had the beſt opportunities of obſervation; and, from the manner in which they are written, we find ourſelves inclined to admit the perfect propriety of the editor's account, that the author has traced with accuracy, as well as with energy, the great leading events of the campaign, and has related many little incidents, which, as they ſerve to mark the temper of the contending parties, are highly valuable. The military events of this narrative have been ſo fully detailed in the public prints, that it is wholly unneceſſary to make any extracts from this part of the volume. Among the incidental articles, is an intereſting and ſomewhat romantic tale of an adventure which the Engliſh traveller experienced, in a houſe where a party of ruffians lodged, who followed the armies to plunder the dead, and who 'often put to death the wounded, to have a legal claim on what they poſſeſs.' The ſtory is too long to be inſerted here:—it concludes with ſome affecting particulars relative to an unfortunate young emigrant officer, whom theſe free-booters had brought in with them, ſick and wounded, but whoſe life they had ſpared, though he was thoroughly plundered.

The leading writer in theſe volumes, though ſtill animated with the ſpirit of freedom, takes her political ſtation among the *modérés* of France; and in this moderate party, ſhe ſays, from her own perſonal knowlege, exiſt as much honour, as high a ſpirit of freedom, as great extent of underſtanding, as ardent

ardent wiſhes for the happineſs of mankind, and as indefatigable perſeverance in labouring to effect it, as can dwell in the boſom of the pureſt patriotiſm; and, if France be not deſtined to be loſt, they will prove at length its ſaviour. She expreſſes, therefore, much regret that they ſhould have loſt their ſway, and ſhould be branded as traitors and conſpirators againſt their country. Againſt the preſent ruling party, diſtinguiſhed by the appellation of the *Mountain*, the writer is highly indignant; viewing them as a band of conſpirators, who lead the people to the laſt degree of moral degradation, by teaching that the love of order is the love of deſpotiſm; who maintain that the moſt unequivocal proof of patriotiſm is to remain in permanent inſurrection; and who have declared war againſt every improvement and every grace of civilized ſociety.

The trial and execution of Louis XVI. are deſcribed at the beginning of the fourth volume, not in the heavy ſtyle of a journaliſt, nor with the hardy inſenſibility of a ſtern republican; but with the tenderneſs of a heart capable of ſympathizing in the ſufferings of human nature.

The following teſtimony to the character of the late unfortunate Roland diſcovers the writer to be an ardent admirer of moral merit:

'The reſignation of Roland was regretted by all, except that faction who could neither forgive his auſtere, inflexible virtues, nor his abhorrence of their vices. He had been marked as one of the victims of September; and, though he had eſcaped aſſaſſination, all the rectitude of his conduct could not ſecure him from calumny. It was aſſerted, that he deteſted the Pariſians, becauſe he expreſſed his deteſtation of the crimes of which Paris had been the theatre; and it was alleged, that he uſurped an improper influence over the departments, becauſe he had aſſiduouſly endeavoured to enlighten and to inſtruct them. The purity of his reputation remained as untainted by theſe accuſations, as the ſun-beam by the cloud which paſſes over it. Nor would Roland have been driven from his poſt by the cenſure of the chiefs of the Mountain. The hatred they bore him was in the natural order of things; he had been the firſt to denounce their crimes, and to demand their puniſhment.

"Aſk you what provocation he has had?
The ſtrong antipathy of good to bad."

'But Roland found that it was not alone the faction of the Mountain by whom his conduct was diſapproved. He found many perſons, who, though incapable of the actions which excited his abhorrence, were leſs delicate in morals than himſelf, and blamed the impatience he expreſſed at the evils of the revolution. Thoſe perſons declared, that it was not extraordinary if the people of Paris, who had ſo lately prevented the armies of Pruſſia and Auſtria from invading their city, and perhaps reducing it to aſhes, by an inſurrection, that had overthrown the government, had for a while forgotten the reſpect due to laws,

laws, when, by their adherence to those which they had once believed secured their freedom and happiness, they had been nearly led to ruin, which they had only escaped by violating and subverting them altogether.—Thus, the only crime imputed to Roland was that rigid virtue of which his contemporaries were not worthy—his sole offence was hating vice too much.—But Roland disdained all accommodating principles, and retired from office for no other reason than that he was too pure to hold it. Perhaps he may again be called from the station of a private citizen, by the voice of his country*; if not, he has done enough for immortality, and when, in perusing the history of the French revolution, the mind is fatigued with the relation of those crimes which disgrace one disasterous page, it will turn to the unsullied worth of Roland, and find repose and comfort. To him may justly be applied those well known lines of our poet:

"Statesman, yet friend to truth! of soul sincere,
In action faithful, and in honour clear;
Who broke no promise, serv'd no private end;
Who gaind no *riches*, and who lost no friend."

This volume also contains an examination into the conduct and character of Dumourier; and it concludes with a very interesting letter, extending from p. 155 to p. 271, written, as we are informed, by one of our earliest and most argumentative advocates for the revolution in France; and which peculiarly addresses itself to readers of our own country, since its object is briefly to trace the progress of the French revolution, and "*to account for the erroneous opinions in England respecting it.*" The writer clearly states and divides into periods the distinguishing occurrences of the eventful times of which he treats; and proceeds to mention several important changes which necessarily alienated the minds of many of the French nation, and produced great clamour among similar orders of people in other countries. Concerning more minute circumstances, which contributed to disgust English observers of their actions, he well observes:

"The want of order in the National Assembly—the indecent noise and confusion—the licentious applauses of the tribunes appeared shocking to Englishmen, accustomed to the dignity and regularity generally preserved in the House of Commons. It is true, in their censures relative to this, they did not make sufficient allowance for the peculiar character of the French nation, nor for the interesting nature of the subjects they had to discuss. They did not consider that they were comparing the calm progress of an old established government in a time of profound peace, with the agitated movements of a revolution in a nation at war; and where every day produced discussions that roused all the passions, by opposing all prejudices, and attacking all interests. Tranquil spectators of the storm, they would have had the mariners

* The death of M. Roland happened since the above was written.

caught in the middle of the tempeſt preſerve the ſame compoſure as they did in viewing it ſecurely from the ſhore!'

Speaking of the *warning* which ſome *alarmiſts* have intreated this nation to take from the example of France, it is juſtly remarked that,

'Had you even a revolution in England (which God forbid ſhould ever be neceſſary!), it would not—it *could* not be ſuch a one as the French revolution. For the men and the circumſtances are totally diſſimilar. You have not in England the ſame maſs of abuſes to change—you have not the ſame maſs of folly and vice to ſtruggle againſt—your people are neither ſo generally ignorant nor ferocious as the French populace—and, what is above all in your favour is, that you have not amongſt you that ſhocking *inequality* which diſfigured human ſociety in France. There mankind were all in extremes, exceſſively exalted or exceſſively debaſed; and the people, once delivered from the tyranny of the great, having neither friend, counſellor, nor confidant, abandoned themſelves to the wanderings of their own ignorance or paſſions. In England, on the contrary, there is a long ſeries of claſſes of well-informed and worthy men in the middling ranks of ſociety, who connect the rich with the poor, and the men of large property with thoſe who have none. In France the queſtion was, whether certain princes and dukes, or whether the loweſt of the people ſhould govern the country. And, whether the firſt or the laſt obtained the predominance, there was danger of tyranny. The two claſſes were too far diſtant to place confidence in each other.'

Near the cloſe of his epiſtle, the writer mentions a few leading circumſtances which have kept in conſtant agitation the paſſions of the French nation, viz.

'I. The inveteracy of a powerful ariſtocratic party, which operated from the very beginning of the revolution, and which has kept up an unceaſing irritation amongſt the people.

'II. The manifeſto of the Duke of Brunſwick, whoſe threats were ever preſent to the minds of the people.

'III. The conſpiracy of kings, formed at Pilnitz; an aſſociation of a new kind, as terrible as it was monſtrous. Our countryman, Dr. Parr, has left me nothing to add to his eloquent reflections on the ſubject.

'IV. That real civil war, which, under the name of peace, has exiſted in France ſince the beginning of the revolution, and openly broke forth in the latter periods of it.

'I could enumerate ſeveral other circumſtances, if my leiſure permitted me to enter into details. I muſt, however, farther obſerve, that our friends in England, in judging of the French revolution, do not ſeem in many caſes to have allowed even for the ordinary weakneſſes of human nature. It has always been the foible of man to run from one extreme to another—Grant that the French have, for the moment, run from deſpotiſm to licentiouſneſs—they have committed the common fault of our nature. Let us reaſon of them

as

as we would do of ourſelves, and let us allow them time to return to the juſt medium.'

At the maſſacre of the 2d of September 1792, the writer expreſſes the utmoſt indignation; and concerning this dark tranſaction he makes many plauſible explanatory remarks. We muſt, however, diſmiſs this letter with recommending it very ſtrongly to public attention. We wiſh to ſee it printed and diſtributed ſeparately. An hour or two beſtowed in the peruſal of it will give clear and conciſe retroſpective ideas of theſe momentous tranſactions, to thoſe who have hitherto little attended to them, to thoſe whoſe memory has been clouded by the rapid ſucceſſion of events, and to thoſe whoſe views have been miſdirected by incorrect or biaſſed repreſentations at home. It ſhould be remembered that this letter was written *at Paris* by an able hand, and by one who was poſſeſſed of authentic ſources of local information.

We have chiefly confined our brief extracts from theſe volumes to the concluding letter, becauſe we deemed it worthy of principal attention; and, indeed, we have no doubt that the whole publication will be very generally peruſed.

ART. XX. *A Narrative of the Tranſactions relative to a Sermon, preached in the Pariſh Church of Brighton, Auguſt* 18, 1793: with ſhort Extracts from the Sermon, and occaſional Remarks. By Viceſimus Knox, D. D. Maſter of Tunbridge School, and late Fellow of St. John's College, Oxford. 8vo. pp. 132. 1s. 6d. Dilly.

THE wild exceſſes of the preſent political phrenzy, by which freedom of ſpeech, as well as of writing, is proſcribed in this land of liberty *; and the miſchievous effects which are to be expected from the indulgence of this phrenzy, on perſonal ſecurity as well as on public order; appear under the moſt threatening aſpect in this narrative. The intereſting ſtory, as we collect it from Dr. Knox's account, is briefly this:

During a temporary reſidence at Brighthelmſtone, Dr. Knox, *at the importunate requeſt of the Vicar* †, preached a ſermon in the pariſh church. His text was, "Glory to God in the

* For which, it muſt be acknowleged, the indiſcretions and extravagant ideas of ſome hot headed men, (writers as well as ſpeakers,) have contributed not only too many *occaſions*, but have greatly *countenanced* proceedings which, in cooler days, would perhaps have met with ſome diſapprobation from the beſt and trueſt friends of our happy conſtitution.

† We mark in Italics this the Doctor's aſſertion, becauſe it has been ſedulouſly affirmed that he officiouſly intruded himſelf into the pulpit of the Brighton clergyman.

higheſt, on earth peace, good will towards men;" and the leading topic of the diſcourſe was, *the proſpect of perpetual and univerſal peace to be eſtabliſhed on the principles of Chriſtian philanthropy.* The preacher appears to have had no other deſign than, by deveſting war of its aſſumed ſplendours, and repreſenting it as one of the greateſt calamities of human life, to enforce the duty of univerſal peace, and to promote univerſal good will:—yet the ſermon offended a few military men,—as the author candidly ſuppoſes, through a miſapprehenſion of its tendency. It ſoon became the general topic of converſation; and many angry cenſures were poured on the preacher and his doctrine. On the evening after it was delivered, an unknown gentleman in uniform, walking on the Steine, was heard to ſay, "My prayer to God is, that the war with France may be a long, a bloody—nay, an everlaſting war." On the Tueſday following, Dr. Knox, Mrs. Knox, their eldeſt ſon, fourteen years old, and their daughter, a year or two younger, went with a friend to the theatre, and took their places in a ſide-box. During the performance of the play, ſeveral officers in the ſtage-box on the oppoſite ſide of the theatre directed their attention toward Dr. Knox's ſeat, and appeared to be in frequent conſultation, and anxious in concerting their plan of operation. Between the play and the entertainment, the following note, written with a pencil on a ſcrap of torn paper, and ſent without a name, was handed from behind the box to Mrs. K. who gave it to the Doctor:

"*Your diſcourſe laſt Sunday was ſo offenſive, that the Gentlemen of this theatre deſire you will quit it immediately.*"

While Dr. K. was attempting to addreſs himſelf to the oppoſite box, to inquire who ſent the note, and by what authority he was bound to obey it, the military men, who had accompanied the diſpatch, ſurrounded the door of his box, and he was ſilenced by the clamours of, *Democrat—out with the democratic ſcoundrel—he ought to be hanged—irons, he ought to be put in irons directly.* As he paſſed through the lobby, he was purſued with ſimilar exclamations, but received no perſonal violence. Dr. Knox made a ſecond attempt to addreſs the houſe, but was overpowered by inſults from theſe officers, and was obliged to withdraw with his family and friend; who were by this time come up to him, after *Mrs.* Knox had met with perſonal injury.

After this diſgraceful ſcene, heightened by ſeveral circumſtances detailed in the narrative, Dr. Knox and his party walked to his houſe without farther moleſtation; and, on the day following, they left Brighton.

We

"We have thus given the outline of this affair, becauſe we cannot but regard it in a moſt ſerious light as an extenſion of military controul over our places of diverſion, and even our churches, which, ſhould it paſs unpuniſhed and uncenſured, may furniſh a moſt dangerous precedent to encourage our ſoldiers in the violation of thoſe laws, and of that order, which they are ſworn to defend.

Many perſons will doubtleſs aſk, why has not Dr. Knox publiſhed, entire, a ſermon which has excited ſo much attention? The reaſon, which he aſſigns, is that he does not think it would anſwer the expectation which the irrational oppoſition to it has excited, and that it was not written for publication. We own ourſelves not ſatisfied with this reaſon. Viewing the tranſaction in the light in which it is repreſented in this pamphlet, and as totally unwarranted by any thing in the ſermon itſelf, language does not occur to us ſufficiently ſtrong to expreſs the infamy which attaches to the conduct of the agents in that outrage:—but, in order to prevent the ſuſpicions which concealment ever excites, and to make manifeſt, to all, the innocence which Dr. K. aſſerts, the ſermon, *verbatim et literatim*, ſhould have been given to the world. It is not yet too late to do this. The Doctor ſays that it is ſtill ready to appear, if he finds that the public call for it; and we think that this call muſt be pretty general.

With regard to the compoſition of this pamphlet, we muſt alſo expreſs our opinion freely. It diſplays ability in the art of writing, and who could doubt Dr. K.'s poſſeſſion of this ability?—but, if our judgment be right, on the preſent occaſion irony and all humour are inappropriate. Dr. Knox's 'Prolegomena,' therefore, ſhould not have appeared; and in the body of the work are ſeveral paragraphs and ſentences of this kind which ſhould have been eraſed: nor can we wholly allow the admiſſibility of the *letters* at the end. It muſt, at the ſame time, be ſaid that there are many paſſages which confer equal and great honour on the heart that could conceive them, and on the head that could dictate them.

Art. XXI. *Memoirs of the Literary and Philoſophical Society of Manchester.* Vol. IV. Part I. 8vo. pp. 272. 5s. Boards. Cadell. 1793.

An advertiſement prefixed to this publication informs us that the Society thinks it neceſſary to apologize for the appearance of part of a volume only: 'A deſire,' it is ſaid, 'to fulfil its engagement with the public as far as circumſtances would permit—and alſo to comply with an expreſs law of great

importance to its intereſts, have induced the Society to offer the preſent publication as the firſt part of a volume which was promiſed to be brought forward every two years.' This circumſtance, probably, will not give any great concern to the purchaſers of theſe memoirs:—whatever be the ſize of the book, they will be ſatisfied if the quality of its contents be good, and the price fair in proportion to its bulk.

We ſhall divide the memoirs, firſt, into

PHYSICAL and CHEMICAL *Papers.*

Reaſons for ſuppoſing that lakes have been more numerous than they are at preſent; with an attempt to aſſign the cauſes whereby they have been defaced. By J. Gough, of Kendal.

Mr. Gough aſſumes that the preſent continents have emerged from the bottom of the ocean in conſequence of ſubterraneous convulſions. To this theory, he thinks, it might be objected that the number of lakes, or bodies of water, intercepted between the inequalities of the land, ought to be very conſiderable. In order to remove the objection, he conſiders, *firſt*, 'what means are in the poſſeſſion of nature' for filling up lakes; and then he endeavours to diſcover whether any proofs of ſuch alterations having taken place are ſtill extant.

Lakes are filled up partly by the products of *ſubaqueous* vegetation, and partly by materials brought from a diſtance; they have been drained totally, or in part, by the dilapidation of their banks; ſo that, wherever the iſſuing water could wear down its bed below the level of the bottom of the lake, 'we find, at preſent, a valley in its room, containing very ſtrong proofs of its own formation in the ſtratum of ſand and pebbles with which its ſides are covered.'

Mr. G. imagines that the bed of every river would undergo inſenſible changes from the friction of its own ſtream, after it had ceaſed to be deepened by the more manifeſt ravages of a torrent, were it not for a contrivance of nature, which he deſcribes in the following terms:

'When a pebble has been a while depoſited in water, it is covered with ſeveral of the *imperfect* plants, moſt commonly with the *conferva rivularis*, and different ſpecies of *tremella*. Theſe ſingular productions of the vegetable kingdom are enabled by ſome peculiarities of their conſtitution to bear the friction of a ſtream without receiving the leaſt injury: and, to whatever circumſtance this property is owing, it is plain that the ſubſtances in queſtion, while they provide for their own ſecurity, muſt enſure the protection of whatever they envelop. By ſpreading over every part in contact with the water, they preſerve one continued ſurface, and preſent themſelves entire and uninterrupted to the action of the current; and by occupying the crevices ariſing from the inequalities of contiguous ſtones, they form a kind of cement, in which the lighter fragments being entangled, are prevented from

from being moved by every trivial force. Thus is permanence given to the courſe of every river by this ſimple proviſion of nature; and bounds are ſet to a proceſs, which without it muſt have been unlimited.'

The truth of Mr. G.'s ſecond propoſition will hardly be diſputed. In every country, we find flat lands where there were, probably, at ſome remote period, reſervoirs of water; often of immenſe extent. Though the fact itſelf, therefore, be abundantly notorious, we ſhall quote what Mr. G. ſays on this head, as it contains ſome curious and pleaſing particulars:

'There are many vallies in the north of England, which, if we may judge from their appearance, have formerly been filled with water. The *coves* which ſeem ſcooped out of the ſides of ſeveral hills are perhaps the moſt ſingular objects of the kind. The entrance into one of theſe places always lies through a narrow paſs, between two ſteep banks. A rivulet moſt commonly flows through this opening, which, in ſome caſes, conveys away the ſuperfluous water of a baſon lying in the centre of the natural amphitheatre. If the courſe of this ſtream be traced to ſome part where its declivity is interrupted by a plane, the obſerver may have an opportunity of diſcovering what has once been its employment. For he will frequently find it flowing along a channel conſiderably elevated by a broad bed of pebbles. The fragments conſtituting this ridge are in all probability the remains of a rock, that formerly occupied the opening which is now the entrance to the cove.

'Beſides theſe, there are other vallies of greater extent, and more diſtant from the ſummits of the hills, which appear to be the worn-out reſervoirs of ancient lakes. For, in them, the natural *ſtrata* of the country are buried under deep beds of ſand and pebbles. Their ſides are frequently diverſified with little eminences, which, in figure and ſtructure, very much reſemble the banks that are thrown up by currents: but their elevation above the neighbouring rivers forbids us to imagine that they were formed by them, as it is not uncommon to meet with ſmall hills of the kind many yards above the limits of the greateſt floods, but at the ſame time, it is evident that they have been raiſed by ſtreams of conſiderable force, as they conſiſt wholly of rolled ſtones, arranged in ſtrata with beds of ſand between them. The fineſt ſand is found in the loweſt and moſt ſequeſtered places of theſe hollows, in ſuch ſituations as theory aſſigns to it on the ſuppoſition that the bottom of a lake is the leaſt agitated by ſtorms, where the water is deepeſt.

'In many places it is as ſmall as that thrown up by the ſea; but it *differs* in this reſpect—ſea-ſand is more or leſs mixed with ſhells, but this contains none, though the lime-ſtone that is often found in the neighbourhood abounds with them. From this fact it may be very properly inferred, that the matter in queſtion is of a more recent date than the primitive ſtrata of the ſurrounding country; and that the tides of the ocean were not concerned in lodging it where we now find it. For though it would be folly to ſeek for ſhells in the heaps of pebbles deſcribed above, becauſe they would be unavoidably cruſhed

to pieces, during the formation of these eminences, by the fragments of which they consist being thrown forcibly together by the currents; yet, it is equally evident, that the gentler undulations of the water would transport such light substances along with the finest particles of stone into the calmest parts of the reservoir, and there leave them to subside together. On this account it is highly reasonable to suppose, that the beds of sand here alluded to are not productions of the sea; but that they have been deposited by rivers, which, after running over strata in a state of decomposition, discharged all the impurities collected in their respective courses into vallies full of water at the same time; and that the rubbish, which now covers their sides, consists of these impurities, disposed in their present order and arrangement, by the currents of the primitive lakes.'

An account of, and observations on, different blue colours produced from the mother-water of soda phosphorata, &c. By Mr. Thomas Willis, of London.

These colours were discovered by an accident of much the same kind as that which furnished the arts with Prussian blue. After extracting all the chrystals of *soda phosphorata* from a combination of the phosphoric acid with pure mineral alkali, or with the best Spanish barilla, Mr. W. threw away the mother-water as useless. It ran through an iron grate, and, on the pavement beyond, left a blueish colour. This appearance induced him to add some of this mother-water to a solution of alum and martial vitriol, on which a fine blue colour was produced; the same effect followed whenever the experiment was repeated, though the colour was not always of the same beauty and intensity. When the precipitation was made with the mother-liquor of sal sodæ, a pale blue colour was *sometimes* produced. It remains, therefore, to be determined, by future experiments, what the nature of the mother-water of soda phosphorata is, and how the phosphoric acid enables the alkali to precipitate iron of a blue colour.—It should be added that Mr. W.'s phosphoric acid was obtained from bones burned to a perfect whiteness.

On the action of metallic oxyds and earths on oils in low degrees of heat. By Mr. Peter Henry.

In this useful inquiry, Mr. H. found white arsenic to have a greater power of rendering the unctuous oils clear and limpid than the oxyds of lead and copper. Vitriolic acid precipitates the arsenic, leaving the oil colourless. Litharge, in degrees of heat above 200°, *discoloured* train oil. Earth of alum *decoloured* the oils more powerfully than most of the metallic oxyds, and equally with any of them. It drew down a mucilage from oil of spermaceti and linseed.

Meteorological observations made on different parts of the western coast of Great Britain: arranged by T. Garnett, M. D.

The obſervations and tables brought together under this article form a very valuable contribution toward the advancement of meteorology. We could wiſh to ſee them reprinted, partly in order to diſſeminate uſeful information, and partly to incite perſons, ſtationed in different parts of the kingdom, to make ſimilar obſervations. It would be ſtill better perhaps, if ſome perſon would digeſt all the information which we poſſeſs concerning the weather of our iſland, and publiſh it in a cheap pamphlet.

The preſent paper is compoſed of materials furniſhed by ſeveral obſervers; thoſe by Mr. Copland, ſurgeon at Dumfries, are the moſt conſiderable in bulk and importance. In 1781, this gentleman publiſhed a number of remarks on the weather in the Dumfries *Weekly Journal*, which are here reprinted with ſome additional ſpeculations. Mr. C. is of opinion that the changes of the barometer indicate approaching hot and cold, with much greater certainty than dry and wet, weather.

'Every remarkable elevation of the barometer, where it is of any duration, is followed by very warm or by dry weather, and moderate to wind, or by all of them; but *heat* ſeems to have moſt influence and connexion; and when it is deficient, the continuance of the other two will be the longer and more remarkable; therefore the calculation muſt be in a compound ratio of the exceſs and deficiency of the heat, and of the dryneſs of the weather in compariſon of the medium of the ſeaſon; and with regard to the want of ſtrong wind, it appears to be intimately connected with the laſt, as they ſhow that no precipitation is going on in any of the neighbouring regions.'

In his 14th and 15th remarks, he had ſaid

'14th. That the barometer being lower, and continuing ſo longer than what can be accounted for by immediate falls, or ſtormy weather, indicates the approach of very cold weather for the ſeaſon; and alſo, cold weather, though dry, is always accompanied by a low barometer, till near its termination.

'15th. That warm weather is always preceded and moſtly accompanied by a high barometer; and the riſing of the barometer in the time of broken or cold weather, is a ſign of the approach of warmer weather: and alſo if the wind is in any of the cold points, a ſudden riſe of the barometer indicates the approach of a ſouthern wind; which in the winter generally brings rain with it.'

In the two following remarks, Mr. Copland had explained certain phenomena from a principle ſimilar to that on which Dr. Darwin has ſo much inſiſted: (BOTANIC GARDEN, I. *notes* p. 79. &c.)

'That the falling of the barometer may proceed from a decompoſition of the atmoſphere occurring around or near that part of the globe where we are placed, which will occaſion the electricity of the atmoſphere to be repelled upwards in fine lambent portions; or driven downwards or upwards in more compacted balls of fire; or laſtly, to be carried along with the rain, &c. in an imperceptible

manner to the ſurface of the earth: the precipitation of the watery parts generally very ſoon takes place, which diminiſhes the real gravity of the atmoſphere, and alſo by the decompoſition of ſome of the more active parts, the air loſes part of that elaſtic and repulſive power which it ſo eminently poſſeſſed, and will therefore preſs with leſs force on the mercury of the barometer than before, by which means a fall enſues.

'That the cauſe of the currents of air, or winds, may alſo be this way accounted for: and in very ſevere ſtorms, where great decompoſitions of the atmoſphere take place, this is particularly evident, ſuch as generally occur in one or more of the Weſt India iſlands at one time, a great loſs of real gravity, together with a conſiderable diminution of the ſpring of the air immediately enſues, hence a current commences, firſt in that direction whence the air has moſt gravity, or is moſt diſpoſed to undergo ſuch a change; but it being ſoon relieved of its ſuperior weight or ſpring on that ſide, by the decompoſition going on as faſt as the wind arrives on the iſland, it immediately veers to another point, which then ruſhes in moſtly with an increaſe of force; thus it goes on till it has blown more than half way round the points of the compaſs during the continuation of the hurricane. For in this manner the Weſt India phenomena, as well as the alteration of the wind during heavy rains in this country (ſee remark No. 4*.) can only be properly accounted for.'

Theſe extracts, we truſt, will induce every curious reader to ſeek farther information in the original paper, to which we muſt refer for the tables and remarks of Mr. Gough, Dr. Campbell, and others.

[*To be concluded in our next Review.*]

ART. XXII. *Eight Sermons* preached before the Univerſity of Oxford, in the Year 1792, at the Lecture founded by the late Rev. John Bampton, M. A. Canon of Saliſbury. By John Eveleigh, D. D. Provoſt of Oriel College, and Prebendary of Rocheſter. 8vo. pp. 286. 4s. Boards. White and Son.

THE pious founder of this lecture, in providing that, for ever, eight ſermons ſhould be preached annually in defence of the Chriſtian faith, and in ordering that one printed copy ſhould be given to the head of every college, and one be put into the Bodleian library, certainly intended to furniſh, in proceſs of time, a complete armoury both offenſive and defenſive, to be uſed, as occaſion ſhould require, againſt all ſchiſmatics,

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* Mr. C.'s 4th aphoriſm is, 'that the heavieſt rains, when of long continuance, generally begin with the wind blowing eaſterly, when it gradually veers round to the ſouth; and that the rain does not then begin to ceaſe till the wind has got to the weſt, or rather a little to the northward of it,'—when, it may be added, it commonly blows with ſome violence.

heretics,

heretics, and infidels. It is not to be ſuppoſed, however, that he expected every new hero in this annual exerciſe to appear with new weapons, nor to practiſe a new ſet of manœuvres. If the old arms be neatly furbiſhed up, and ſufficient proof be given that the art of uſing them is not loſt, this is all that will be thought abſolutely neceſſary in order to comply with the will of the teſtator. At leaſt, this is all that has been attempted by the champion of the year 1792.

This courſe of lectures is nothing more than a very brief and general recapitulation of leading arguments reſpecting the Chriſtian religion, drawn up for the information and improvement of young perſons. The author's plan, with his reaſons for adopting it, is thus expreſſed in the opening of the firſt ſermon:

'In an age when the real ſubſtance of our religion is miſrepreſented by men of the moſt oppoſite characters and intentions; when the manner, in which it has been received and conveyed down to us, is traduced by the moſt inſidious and unſupported inſinuations; when the arguments in its defence are ſtudiouſly disjoined from each other and frittered away by ſucceſſive detractions of many of their moſt convincing parts; and when the whole body of old objections againſt our religion is recalled, and enforced by new ones, which are every day ſuggeſted by an adventurous and ſceptical philoſophy; in ſuch an age it is conſpicuouſly our duty to fortify our minds by the information, comprehended under the general topics of Chriſtian Theology, which I have above enumerated. Diſcourſes alſo on ſuch general topics may well be interſperſed among others on the particular parts of our religious profeſſion which the founder of this Lecture has wiſely marked out, as ſubjects of our diſcuſſion. Thus interſperſed, they will conduce, on an extended ſcale, to ſimilar good purpoſes with thoſe reflexions at large on any human ſcience; which in the progreſs of diſquiſitions on particular branches of it, enable us from time to time to form ſuch adequate conceptions of the whole, as are found to be eſſential to a full comprehenſion of the inſtructions, which are communicated even on its moſt detached and minute diviſions. Such general information, moreover, cannot fail of being eminently ſerviceable to the younger part of my audience, for whoſe benefit this Inſtitution was peculiary calculated. Since without it early improvements in religious knowlege will be ſo deſultory and imperfect, as to afford little reaſon to expect, either that theological ſtudents will be ſufficiently inſtructed to qualify them in future life to teach others, or (what ought never to be an object of leſs ſerious concern) that young and unexperienced minds in general will themſelves be effectually guarded againſt that moſt extenſive ſpecies of infidelity, which is founded on * ignorance of the real circum-

"* From the ſeveral converſations which it has been my chance to have with unbelievers I have learned that ignorance of the nature of our religion, and a diſinclination to ſtudy both it and its evidences are to be reckoned among the chief cauſes of infidelity."

Beattie's Evidences, vol. i. p. 6.

ſtances of our religion, and is conſtantly betraying itſelf by inſignificant and impertinent objections againſt its truth, and by that ſenſeleſs blaſphemy which ſo often ſhocks the ears of good men in private converſation. Truth, indeed, has on all occaſions ſo much force, that, when clearly propoſed, it muſt command attention and reſpect: but the truths of Chriſtianity are, farther, ſo admirably calculated to ſatisfy the hopes of the beſt men, and to allay the penitential fears of the worſt; that, wherever they are early and thoroughly underſtood, prejudice, inſtead of exerting itſelf againſt them, muſt co-operate with reaſon in their favour, and ſecure for them ſuch influence on an uncorrupted heart, as the oppoſition of ignorance will in vain attempt to deſtroy.

'Since, then, a general diſcuſſion of the great topics, under which I have diſtributed the conſideration of our religion, and which are of extent ſufficient to enable us to comply with the command of the text, is well ſuited to the preſent times, is expedient at proper intervals amidſt the particular ſubjects preſcribed for this Lecture, and, moreover, is likely to be of the moſt important ſervice to the younger part of my audience; I ſhall confine myſelf to it in the following diſcourſes, and, without any apology for calling your attention to truths of which you muſt often before have heard the greater part, or any farther introduction, I ſhall propoſe it in general terms as my deſign to ſtate, what our religion is, what the manner in which it has been received and conveyed down to us, what the arguments by which its truth is defended, and what the objections with which it is aſſailed. Or, to propoſe my deſign with its particular limitations, I ſhall endeavour—firſt, to ſtate regularly the ſubſtance of our religion from its earlieſt declarations in the ſcriptures of both the Old and New Teſtament to its complete publication after the reſurrection of Chriſt;—ſecondly, to give a ſketch of the hiſtory of our religion from its complete publication after the reſurrection of Chriſt to the preſent times; confining, however, this ſketch, towards the concluſion, to the particular hiſtory of our own church;—thirdly, to ſtate in a ſummary manner the arguments adducible in proof of the truth of our religion;—and, fourthly, to point out the general ſources of objection againſt it, and to ſhew that a forcible removal of theſe offences by divine interpoſition would be inconſiſtent with our religion itſelf; concluding the whole with a particular account of thoſe objections, which are advanced againſt our religion from the pretenſions of philoſophy.'

General views of Chriſtianity, ſuch as theſe lectures undertake to give, are certainly uſeful to thoſe who are hitherto uninformed on theſe ſubjects; which there is too much reaſon to apprehend is the caſe with the greater number of graduates, notwithſtanding the ſubſcription to the thirty-nine articles, ſtill demanded, on matriculation, in the Univerſity of Oxford:—but there ought to be, in Univerſity education, ſome more complete and effectual method of teaching *young men in general* the principles of their religion, than a courſe of eight ſermons, which, after all, will probably be heard, or read, by only a very few ſtudents; and it ſeems reaſonable to expect that annual

lectures

lectures of this kind ſhould rather be addreſſed to the public at large than to the undergraduates of the Univerſity, and ſhould bear on them ſtronger marks of ſtudy and erudition than we diſcover in this volume.

The part on which Dr. Eveleigh appears to have beſtowed moſt labour is the ſketch of Eccleſiaſtical hiſtory contained in the ſecond, third, and fourth ſermons. The following is his account of the effects produced in the Chriſtian church by the converſion of heathen philoſophers:

'That before the civil eſtabliſhment of Chriſtianity there were many heathen philoſophers, diſtinguiſhed by ſuch a converſion to its belief, as might be expected from the enquiries of thoſe good men among them, who did not find its evidences fictitious, is indiſputable. Their enquiries alſo were often excited in a manner, the moſt creditable to our religion. In the ſchools of their celebrated leaders theſe philoſophers had been inſtructed concerning the excellency of virtue, and had heard of its ſuperiority to all worldly affliction and even to death itſelf. But the ſchools, which they frequented, could ſupply them only with the theory of this heroiſm. When, therefore, they ſaw their admired ſpeculations realized in Chriſtian martyrs; when they ſaw illiterate crouds preſs forward with eagerneſs to meet ſufferings, which it would have been the moſt ardent wiſh of other men to avoid; when they ſaw alſo that ſtedfaſtneſs in ſuffering, which they had before thought to be more than human, diſplay itſelf in women and children; they were diveſted of the common prejudices againſt the ſufferers, and led to enquire into the foundation of this unuſual fortitude. And their enquiries, thus ultimately directed to the miraculous evidences of our religion, often ended in a profeſſion of the ſame faith and a diſplay of the ſame fortitude. Such was the converſion of Tertullian; and ſuch was the converſion and glorious death alſo of Juſtin Martyr.

'From ſome, indeed, of theſe converts aroſe evils of the moſt ſerious conſequence to Chriſtianity. The prejudices, incident to human nature, ſuffered not all the new and philoſophical believers in our religion to ſacrifice the learning of their ſchools to its ſolemn, but ſimple, truths. Hence numerous ſects of both Gnoſtic and Platonic Chriſtians who mingled human knowledge of different kinds with divine revelation in their religious tenets: hence revelation was wreſted to ſupport fanciful conjectures, hereſies were introduced, the peace of the infant church diſturbed, and a foundation laid for thoſe numberleſs diſſentions, which added (as was before remarked) to the anxiety of Chriſtian paſtors during the time of perſecution, and prevented them in future ages from enjoying the happy effects of toleration and eſtabliſhment.'

At the cloſe of theſe hiſtorical diſcourſes, a ſummary is given of the thirty-nine articles, which the author conſiders as an excellent compendium of our religion, and by no means calculated to give offence, even in the parts in which they are immediately directed againſt adverſaries.—How widely have learned and good men differed on this head!

ART.

ART. XXIII. *The Complaints of the Poor People of England:* containing Remarks, Part I. I. On Government. Part II. I. II. The Defects in the Engliſh Government, as to Repreſentation. III. The Ignorance of the Poor, and the Imperfection of the Laws. IV. Diſproportion between Crimes and Puniſhments. V. Capital Puniſhments. Part III. I. The Royal Houſehold and Public Expenditure. II. The Church. III. The Law-Courts. IV. The Army. V. The Navy. VI. The Schools. VII. Poor-Rates and Poor-Houſes. VIII. Public Hoſpitals. IX. Priſons. X. Feudal and Seignoral Rights, Labourers, and Manufacturers. Part IV. I. Addreſs to the Friends of Reform. II. Balance of Opinions. III. Price of Proviſions and Labour; Rules for Provident Societies; Free Schools; Workhouſes; Addreſs of Ladies at Walworth; Of Mr. Muir, and Mr. F. Palmer. By G. Dyer, B. A. late of Emanuel College, Cambridge. Second Edition, corrected, altered, and much enlarged. 8vo. pp. 119. 2s. Ridgway. 1793.

EQUITABLY to adjuſt the oppoſite claims of the poor and the rich is one of the moſt important and moſt difficult offices of government. It will ſcarcely be diſputed by any humane obſerver of the ſtate of the world, that almoſt every form of government at preſent exiſting is too favourable to the rich: while, on the contrary, it muſt be owned that a government may be conceived, which ſhall be too indulgent to the poor. This would evidently be the caſe in a ſtate in which the ſtability of property ſhould be ſhaken, and the free enjoyment of it ſhould be reſtrained, by the frequent inſtitution of agrarian and ſumptuary laws. Inſtances in which laws bear hard on the poor, and facts to prove that a due attention has not been hitherto paid to their rights and their comforts, even under the excellent form of government eſtabliſhed in this country, will be found in abundance in the work before us. The author pleads with great zeal the cauſe of the poor. He may therefore be ſuppoſed to lean toward their *immediate* intereſts more than would be conſiſtent with the general proſperity of a great commercial nation:—but his obſervations on the grievances and hardſhips of the poor, ariſing from the various cauſes, immediate or remote, which are enumerated under the ſeveral heads ſpecified in the title, are the evident reſult of diligent inquiry. His facts, though perhaps in ſeveral inſtances ſtated with ſome degree of exaggeration, are ſo numerous and ſtriking as to leave an irreſiſtible impreſſion on the mind of the reader, that the complaints of the poor of England are not wholly unfounded; and that it is the duty, and may ere long appear to be the wiſdom, of the higher orders of ſociety to liſten to ſuch plans of reform, as, without diſturbing the public tranquillity, may diffuſe, as well as increaſe, the public ſtock of happineſs.

To attend Mr. Dyer through all his wide excurſions would be to give a ſummary of all the preſent political complaints. We ſhall lay before our readers a ſingle extract on the ſubject of Poor-Rates and Poor-Houſes:

'The preſent mode of ſupporting the poor by rates is liable to this inſeperable objection, viz. That people who themſelves require ſupport, are obliged to contribute to others. The plan, therefore, for having part of the ſurpluſage of the taxes applied to the ſupport of the poor, and for aboliſhing the poor-rates, is, I think, humane and judicious. Though a juſt government will have no ſurpluſage of taxes.

'However, at all events, the poor-rates ought to be aboliſhed. In America, Scotland, and Ireland, there are no poor-rates: but the poor are not therefore neglected. In Scotland the poor are ſupported by church collections; by ſmall fines impoſed on delinquents; by dues paid for baptiſms and marriages out of the church; by ſmall aſſeſſments, according to the valued rents of heretors and tenants; by legacies, clubs, and donations of individuals. The aſſeſſments are raiſed by the heretors themſelves, by mutual conſent; but are not raiſed at all, unleſs where church collections fail; very different theſe from the poor-rates in England. For in the caſe of an aſſeſſment, "if, after one, or two calls, at moſt, the money is not paid, the perſon may be ſummoned before two juſtices, to anſwer for ſuch refuſal or neglect *, and their goods may be diſtrained."

'While I am on this ſubject, I will inſert the following table, with which I have been favoured by a friend; taken from a Report of a Committee of the Houſe of Commons, appointed to inſpect and conſider the Returns of Overſeers, relative to the State of the poor in the year 1787.

Pariſh Aſſeſſments to the Poor Rates in England.

"The whole ſum raiſed in England, taken upon a medium calculation on the ſums raiſed in the years 1783, 1784, and 1785, - - - £. 2,100,587

"The nett money applied to the uſe of the poor, and their immediate relief, only - - £. 1,496,129

"The reſt of the ſum raiſed goes in *pariſh entertainments, overſeers expences, and lawſuits!!*

"The medium expence of lawſuits, concerning the poor-laws, taken upon a calculation within the years above-mentioned, amounted to - - £. 53,757 11s.

'The poor-rates are an evil, which ſometimes increaſe through the interference of pariſh-officers. Several houſes of ſmall rents, in different pariſhes in London were formerly not rated, but now are, to the great oppreſſion of the poor tenants; and ſometimes it happens, that the overſeers abſcond with the money, and, in that caſe, the rate is repeated.

'I mention this fact to the honour of a market town in Hertfordſhire in which, I am informed, five ſhillings have not been ſpent in enter-

'* See a ſmall pamphlet, entitled, "The Duty of Overſeers of the Poor, to be delivered to them at their Appointment;" publiſhed 1792.'

tainments,

tainments, nor five pounds in lawsuits, for these five years.—There is a small parish in London, consisting of, I think, seventeen houses: of consequence the poor-rates could not be considerable. The overseers, however, used to have one or two parish-meetings in the year, and twenty pounds a time were consumed in feasting: this was spent at a tavern.—The Parish officers have, however, of late years, much to their honour, had their meetings at the vestry, and paid a few shillings apiece out of their own pockets for a dinner. I mention these facts to shew, that some great evils admit of an easy cure.

'I cannot forbear taking notice of the great salaries paid to vestry-clerks. These are sad nuisances. As a remedy, there should be a committee chosen by the parish, two of whom should be visiters in rotation. We should then hear no more of those engines of oppression, Select Vestries.

'I cannot, however, forbear doing justice to the police of my country, in regard to *the duty of the overseers of the poor*. But, I must still insist, that the poor-rates are highly oppressive, and that the laws, professedly for the relief of the poor, are, in some instances, penal: the overseer, too, himself, though on oath, has various means of evading the duty of his office. And during my inquiry into this subject, I have met with such instances of oppression, relative to vagrants, certificates, the settlement, and the removal of the poor, as call aloud for redress.

'In a work, entitled, "Remarkable Occurrences in the Life of Mr. Jonas Hanway," I met with the following anecdote: I quote from memory. Mr. Hanway was expostulating with an overseer, who allowed less to a mother for nursing her own child, than to a nurse who was no ways related to an infant: "True," replied the overseer; "but you don't consider, that this woman will take care of her own child, and it may be on our hands a long while; whereas, perhaps, we shall hear no more of the other."

'I have heard it observed by some gentlemen, who have particularly turned their attention to the poor-rates, that in the present state of our government, the poor-rates, as now regulated, are the best provision that could be made for the poor; as voluntary subscriptions would throw the burden on the generous, and leave the selfish too much at large. But I am by no means of this opinion. In an affair of this nature, there are not wanting reasons to incline me to believe, that the selfish might sometimes contribute more largely, than even the generous. And from a country regulated by the same laws as England, I mean Scotland, it is clear, that additions made from other quarters to the voluntary subscriptions, would secure a provision for the poor.

'In regard to the situation of our poor houses, I must avow, that I have visited several prisons, in which I had rather be lodged, with a view to health, than in some workhouses in London. In Cambridge castle, and in many prisons in London, people may lodge with much greater safety to their health than in several workhouses in London. In a narrow lane, and behind this lane, where no air can arrive, are these miserable houses frequently situated; as for example, St. Bride's workhouse, in Shoe-lane. And in some there is scarce any court.—

. . . . . When

When I was ſome years ago at Oxford, I uſed frequently to viſit the poor-houſe. It is placed without the town, in an airy ſituation, and the building is ſpacious. The healthy aſpects of the poor of this houſe, contraſted with their ſallow complexions in ſome other work-houſes, ſhew the great evils attending confined habitations. I had heard Bear-lane workhouſe, in Blackfriars-road, where many whole pariſhes are farmed, ſpoken of in the moſt ſhocking terms. It has, however, the advantage of a large airy court, and this is a compenſation for ſeveral inconveniencies. In ſome poor-houſes, the people are ſometimes obliged to ſleep three or four in a bed. This has been known, as a poor man informed me, to be the caſe in a large work-houſe, at Whitechapel, which, however, is, in the main, under excellent regulations, and the building healthy.—And, ſurely, while the preſent ſyſtem for ſupporting the poor continues, every pariſh might find ſome healthy ſpot for the poor, the aged, and the infirm; or, where ſeveral pariſhes unite, the probability is ſtill greater. For my part, I ſcruple not to ſay, that the houſes of fifty rich people ought to be levelled to the ground, ſooner than three or four hundred of the poor, who have ſpent their beſt days in the ſervice of the public, ſhould be ſmothered. In a nation, that glories in its charitable inſtitutions, a poor-houſe ſhould be reckoned no diſgrace, and it would certainly cauſe no interruption, even in the places of the moſt public reſort.

'I have dropped a hint on a plan for NATIONAL charity; and this would certainly be an improvement on the preſent ſyſtem of police: but the true policy of nations would be to leſſen the number of the poor, by putting them into the condition of raiſing themſelves to independence. If France does not effect this, the reform there will be left incomplete: the prodigious number of waſte lands ſhould be let out to the poor at ſmall rents, which would at the ſame time relieve millions of poor people, and enrich the country.'

This ſecond edition is much enlarged; and, being printed on a ſmall type, contains a very conſiderable quantity of matter at a moderate price.

ART. XXIV. *Modern France.* A Poem. By G. Richards, M. A. Fellow of Oriel College, Oxon. 4to. 1s. Robinſons. 1793.

IF an ornamented and ſtudied diction, a meaſured and dignified march, and an harmonious verſification, be ſuppoſed to conſtitute the characteriſtics of a fine poem, *this* is a fine poem: but if unaffected ſimplicity be conſidered as one eſſential ingredient, that ingredient, we think, is wanting. It is, indeed, generally wanting in our more recent poetical compoſitions. The tinſel of Taſſo, and the *ſimilór* of Geſner, ſeem to be in greater eſtimation than the ſterling gold and ſilver of Dryden and Pope. Even ſome of our firſt-rate poets have been deceived by the glare of that foreign metal; and the female Muſes have been ſmitten with it—almoſt to one. We have often lamented

mented on finding such counterfeit coin so current; and we will continue to bear our testimony against it, until we see it, if that be possible, return into disgrace.

The subject of Mr. R.'s poem is a dismal comparison of what he calls *Modern France* with its *blissful* situation some years ago. Perhaps a sanguine republican, with Mr. Richards's talents, might invert the order; and shew that even the present state of France, dismal as it may be, is, in the eye of Freedom and Philosophy, less so than it was under the reign of despotism. Some of our *corps* have been for years in France, in that supposed *happy* period when

> ' —— wing'd with bliss the moments stole away;'

and truly we saw little of that bliss, save among the soft sons of luxury and riot:—the bulk of the nation were a wretched race. What else could they be,

> When ' stern oppression rais'd his iron wheel,
> ' And wrung from needy hinds their hard-earn'd meal?'

If those hinds ' sang and danc'd their hour away,' it was only to make them momentarily forget their misery: but their misery was not, therefore, the less real. Let us, however, hear Mr. Richards:

> ' What fearful Spirit, far across the main,
> Breaks on my view, and hangs o'er Gallia's plain?
> I heard those terror-striking yells of yore:
> I know that poniard red with royal gore.
> O murder'd Charles! the Fiend, who laid Thee low,
> Again comes wildly forth, and speeds to woe:
> More high she towers; more wide she waves her hand;
> And shakes o'er hundred realms her livid brand:
> Northward she hovers in Batavian skies,
> And taints the air of Europe, as she flies.
> ' But from these cliffs, my Sons, Britannia cried,
> Her plumy Warriors marshall'd at her side,
> Where rising proud, in old and awful might,
> The towers of Dover shade the mountain's height,
> From these bold cliffs, that overhang the main,
> And circle Freemen, drive her maddening train.
> High from these rocks let waving pendants stream;
> Far o'er the seas let steely armour gleam;
> Dark from each cleft bid threatening cannons frown,
> And crested files the naked summits crown.
> So should yon Tyrants dare, with desperate prow,
> To plough the sounding waves, that roll below;
> Not one returning foe shall e'er recline
> Beneath the clusters of his blushing vine;
> Nor spread with chequer'd shade of olives pale
> The streams, that wander through Roussillon's vale.

Hurl'd

Hurl'd ceaſeleſs hence terrific balls ſhall glare
In fiery arches thro' the midnight air;
O'er the white cliffs the burning barks ſhall ſhine,
And ſpread their radiance round the awful brine.'

We are ſorry to learn that the laſt part of this prophecy has been inverted; and that the lines are too applicable to a recent event at Toulon.

Mr. R. paints, in glowing colours, *the waſted plains*, the *demoliſhed churches*, *unpeopled cities*, *highways o'erflown with gore*, *cannibal feaſts*, *human ſacrifices*, the *ruthleſs tyranny* of the French convention, a debaſed *nobility*, *a murdered king*, *and an inſulted God!* but he neglects, or forgets, to trace up all thoſe evils to their natural cauſes,—the league of ſovereigns to crush a nation ſtruggling for *freedom*, or what they deemed *freedom*; —and the treacherous diſpoſition of its own children to promote the views of thoſe ſovereigns.

Mr. R. is not altogether conſiſtent in his declamation. While he labours to convince his reader that the French are not *a free-born race*, he allows that a nation may arrange themſelves around the throne of a deſpot,

'And wrench a charter from the tyrant's hand;'

and although he, doubtleſs, is ardently deſirous that our armies may vanquiſh the French, and reduce them to what he deems due order and a juſt government,—that is, one ſimilar to ours; —yet he means not to 'bind a generous race in chains,' but is willing to permit them to walk, *hand in hand*, 'with high-ſoul'd Britons.' The Reader will probably be pleaſed to ſee the lines that breathe this ſentiment; they are the moſt beautiful, we think, of the whole poem:

'But, O my Britons, when the field is won,
And the wild waſteful work of war is done;
When Conqueſt bears your ſtandard through the ſkies,
And ſhakes her plumes before you, as ſhe flies:
O then, my ſons, your common being ſcan,
And give to Gallia, what is due to man:
Think on the free-born blood that ſwells your veins,
And fear to bind a generous race in chains:
Give them that freedom, ſocial and refin'd,
Which awes the paſſions, and ſublimes the mind:
Give them that heavenly patriotic flame,
Which glow'd of yore in Somers' godlike frame:
Give them in Nature's foremoſt rank to ſtand,
And walk with high-ſoul'd Britons hand in hand.'

An account of Mr. Richards's 'Aboriginal Britons, a poem,' will be found in our Review for December 1791; and his 'Songs of the Aboriginal Bards of Britain' were noticed by us in January 1793.

Art.

ART. XXV. *Pathetic Odes.* The Duke of Richmond's Dog Thunder, and the Widow's Pigs—a Tale: The Poor Soldier of Tilbury Fort: Ode to certain Foreign Soldiers: Ode to Eaſtern Tyrants: The Frogs and Jupiter—a Fable: The Diamond Pin and Candle—a Fable: The Sun and the Peacock—a Fable. By Peter Pindar, Eſq. 4to. 2s. 6d. Walker. 1794.

IN former days, Peter Pindar, Eſquire, could ſit down contentedly to make a hearty meal on a ſolitary monarch, [broil'd, roaſted, or fried,] an odd nobleman, or ſo: but, *tempora mutantur!* he now grows quite voracious, and cannot dine without a plenteous diſh of Deſpots,—with Soup-*royal*, Imperial Fricaſſée, Lordling Pies, Serene-Highneſs Sauſages, *Black* Puddings *à la* Bangalore & Morocco, Taxation Tarts, and Ariſtocratic *Petits-plats* in abundance. In ſhort, he is the very Apicius Cælius of Democracy!—Palaces and thrones, crowns and ſceptres, even the great *globe* itſelf, are to him only what "houſes and churches" were to that tremendous devourer, the Dragon of Wantley!

To drop, however, theſe culinary images of monſtroſity, be it obſerved, in plain unfigurative language, that we have now before us a miſcellany of ſarcaſtic but not altogether unconnected poems; the ſeveral pieces being conjoined by one leading principle and purpoſe,—the abatement of TYRANNIC PRIDE,—the humiliation of THE GREAT!

The ſatiriſt begins with his Grace of Richmond: but ſoon, as if diſdaining to waſte his poetic powder and ſhot on any *uncrowned* objects, he aims at higher game; and, like the daring giants of old, he preſumes to attack thoſe earthly ſuperior beings who are at once admired, adored, and dreaded by the lower orders of their own ſpecies.

Paſſing, then, the ironical drollery about the D. of R.'s virtues, the exploits of his Grace's great dog Thunder, and the woeful tale of the poor widow and her pigs, in the peruſal of which ſome readers will, perhaps, be at a loſs to determine whether to give way to compaſſion or to merriment—we proceed to offer a ſpecimen—not of every diſtinct article of which this motley publication is compoſed, for that would occupy more of our pages than we can ſpare, at this time,—but a ſpecimen of the mood and temper in which this very original Bard here accoſteth the 'Scepter'd Bullies' of mankind: the paſſage, which we have ſelected, is taken from the

'ODE to Eaſtern * Tyrants.'

'*Who*, and *what* are ye, ſceptred bullies?—ſpeak,
That millions to *your* will muſt bow the neck,

* The epithet, *eaſtern*, is happily ſupplied in the *title-page*, though it does not ſtand at the head of the poem; as we have here placed it, no offence can be taken by the *North-country* Gentlemen.

And,

And, ox-like, meanly take the galling yoke?
Philoſophers your ignorance deſpiſe;
E'en FOLLY, laughing, lifts her maudlin eyes,
And freely on your *wiſdoms* cracks her joke.

How dare ye on the men of labour tread,
Whoſe honeſt toils ſupply your mouths with bread;
Who, groaning, ſweating, like ſo many hacks,
Work you the very cloaths upon your backs?
Cloaths of *calamity*, I fear,
That hold in ev'ry ſtitch a tear.

Who ſent you?—Not the Lord who rules on high,
Sent you to MAN on *purpoſe* from the ſky,
Becauſe of *wiſdom* it is not a *proof:*
Show your credentials, Sirs;—if ye refuſe,
Terrific Gentlemen, our ſmiles excuſe,
BELIEF moſt certainly will keep aloof.

Old virtuous rugged CATO, on a day,
Thus to the SOOTHSAYERS was heard to ſay,
"AUGURS! by all the Gods it is a ſhame
"To gull the mole-ey'd million at this rate;
"Making of gaping blockheads ſuch a game,
"Pretending to be hand and glove with FATE!

"On guts and garbage when ye meet,
"To carry on the holy cheat,
"How is it ye preſerve that ſolemn grace,
"Nor burſt with laughter in each other's face?"

Thus to your courtiers, SIRS, might I exclaim—
"In wonder's name,
"How can ye meanly grov'ling bow the head
"To pieces of gilt gingerbread?
"Fetch, carry, fawn, kneel, flatter, crawl, tell lies,
"To *pleaſe* the creature that you ſhould *deſpiſe?*"

Tyrants, with all your pow'r and wide dominion,
Ye arn't a whit like God, in my opinion;
Though *you* think otherwiſe, I do preſume:
Hot to the marrow with the *ruling* luſt,
Fancying your crouching ſubjects ſo much *duſt*,
Your *lofty ſelves* the mighty ſweeping *broom*.

Open the warehouſes of all your brains;
Come, Sirs, turn out—let's ſee what each contains:
Heav'ns, how ridiculous! what motley ſtuff!
Shut, quickly ſhut again the brazen doors;
Too much of balderdaſh the eye explores;
Yes, ſhut them, ſhut them, we have ſeen enough.

Are *theſe* the *Beings* to beſtride a world?
To *ſuch* ſad beaſts, has God his creatures hurl'd?

Men want not *Tyrants*—overbearing knaves
Deſpots that wiſh to rule a realm of *ſlaves*;

Proud to be gaz'd at by a *reptile* race:
Charm'd with the music of their clanking chains,
Pleas'd with the fog of STATE that clouds their brains,
Who cry, with all the impudence of face,

" Behold your GODS!—down, rascals, on your knees;
" Your money, miscreants—quick, no words, no strife;
" Your lands too, scoundrels, vermin, lice, bugs, fleas;
" And thank our mercy that allows you *life?*"

Thus speak the HIGHWAYMEN in purple pride,
On *Slavery*'s poor gall'd back so wont to ride.

Who would not laugh to see a TAYLOR bow
Submissive to a pair of satin breeches?
Saying, " O Breeches, all men must allow
" There's something in your aspect that bewitches!

" Let me admire you, Breeches, crown'd with glory;
" And though *I made* you, let me still *adore* ye:
" Though a Rump's humble servant, form'd for need,
" To keep it warm, yet, Lord! you are so fine,
" I cannot think you are my work indeed—
" Though merely mortal, lo, you seem divine!"

Who would not quick exclaim, " The TAYLOR's mad!"
Yet Tyrant-adoration is as bad.'

We were particularly pleased with the *Ode to the Poor Soldier*, the *Diamond Pin and Farthing Candle*, a Fable, and the Sun and Peacock: but for these we must refer to the book.

The *irony*, which breathes through all the lines that relate to his Grace of R.—*prose* as well as *verse*, is conceived in P. P.'s happiest manner; in which we always observe a turn of sentiment, and a drollery of allusion, perfectly original. There is something like this turn in Mr. Hall's Crazy Tales, &c. especially when the friend of Sterne writes about

" ——————— Kings,
" And such like things:"

but it is as the wren to the eagle, or as a mole-hill to a mountain.

MONTHLY CATALOGUE,
For DECEMBER, 1793.

LAW.

Art. 26. *Modern Reports*; or Select Cases adjudged in the Courts of King's Bench, Chancery, Common Pleas, and Exchequer. Volume the First; containing Cases adjudged in the Courts of King's Bench, Common Pleas, Exchequer, and Chancery, from the Restoration of Charles II. to the 30th Year of Charles II. The fifth Edition, corrected, with the Addition of marginal References and

and Notes, by Thomas Leach, Esq. of the Middle Temple, Barrister at Law. Royal 8vo. 9s. Boards. Robinsons. 1793.

THE work, of which the present volume is a part, has been frequently published, and contains reports of cases adjudged from the restoration to the end of the reign of George I. Mr. Pickering enriched the last edition with a great number of references; perhaps with too many, because some were frivolous, and others inapplicable; that edition, however, was much valued,—and, becoming scarce, has occasioned the appearance of the present.—The work consists of twelve parts, compiled by various hands, and with different degrees of merit; four of them are now republished, in four volumes, and the remainder is promised in the course of a few terms. The public are certainly much indebted to Mr. Leach for the pains which he has taken in this publication:—his notes are frequent and judicious.

Art. 27. *Reports of Cases, in the Reign of Henry VIII. Edward VI. Queen Mary, and Queen Elizabeth,* taken and collected by Sir James Dyer, Knight, some Time Chief Justice of the Common Pleas. Now first translated, with additional References to the latest Books of Authority, marginal Abstracts of the Points determined in each Case, and an entire new Index to the Whole. By John Vaillant, M. A. of the Inner Temple, Barrister at Law. To this Edition a Life of the Author is prefixed; and from an original Manuscript in the Library of the Inner Temple, several new Cases of his are introduced in the Notes. In three Parts. Royal 8vo. Two Guineas bound. Butterworth. 1793.

Chief Justice Treby published an edition of Dyer in the year 1688, and introduced many notes and references, which were always considered by the profession as forming an important addition to these valuable Reports.—All these Mr. Vaillant has very properly retained in the present work; yet we think he has been much too scrupulous in continuing the former index, at the same time declaring it to be so imperfect that he has deemed it necessary to supply its deficiencies by another drawn out by himself. Nearly eighty pages are thus filled with useless matter.

We are of opinion that the translation might have been more liberal without diminishing its fidelity; and that it would have been more intelligible to the English reader, if the French idiom had been less closely adopted.—The publication, however, evinces great accuracy and minuteness of attention in the editor; and will be found to possess many recommendations to public acceptance.

Art. 28. *The Debtor and Creditor's Assistant*; or a Key to the King's Bench and Fleet Prisons: calculated for the Information and Benefit of the injured Creditor, as well as the unfortunate Debtor; including Newgate, Ludgate, and the three Compters. To which are added, Reflexions on perpetual Imprisonment for Debt, and Outlines of a Bill for abolishing the same, &c. 12mo. pp. 98. 1s. 6d. Riley. 1793.

This account of the interior of each prison in the metropolis, and of the regulations by which they are respectively governed, will be

found useful by every perſon impriſoned for debt.—Indeed the work may juſtly be conſidered as and termed a *Vade Mecum* for unfortunate debtors.

Art. 29. *A Letter to the Earl of Lauderdale*, to prove that the High Court of Parliament has a Juriſdiction in Caſes of Appeal againſt the Judgments of the Court of Juſticiary in Scotland. By John Martin, of Richmond Buildings, Soho, Attorney of the Courts of England, and Solicitor of the Courts of Scotland. 8vo. pp. 96. 2s. 6d. Ridgway. 1793.

Mr. Martin here endeavours to prove that a *reduction* of a *writ of error* in Parliament againſt the judgments of the Court of Juſticiary in Scotland is abſolutely competent; though he acknowleges that no *appeal* lies in ſuch a caſe.—His reaſoning on this ſubject is rather ingenious than ſatisfactory; he adduces no authority to ſupport his opinion, and vainly attempts to ſhake and invalidate thoſe authorities which appear to us to decide the queſtion againſt him. Lord Mansfield, in the caſe of *Bywater*, which came before the Houſe of Lords in May 1781, concurred in ſentiment with Sir Thomas Miller, (then Lord Advocate of Scotland,) who aſſerted that there was neither an inſtance of an appeal to the Scotch parliament before, nor to the Houſe of Lords ſince, the union;—and, in the caſe then before their lordſhips, he adviſed them that no writ of error could be brought: the petition for that purpoſe was rejected.

Art. 30. *The Law and Practice of Diſtreſſes and Replevin*, by the late Lord Chief Baron Gilbert. To which is added an Appendix of Precedents. The third Edition, with conſiderable Additions, taken from former and later Reports, and other Books of Authority; and full practical Directions, from the Seizure of the Diſtreſs to the Sale and ſuing a Replevin. By William Hunt of Lincoln's-Inn. 8vo. pp. 340. 5s. Boards. Brooke. 1793.

This work by Chief Baron Gilbert is a very uſeful publication on an important branch of Engliſh law, and its contents have been conſidered as authority in our Courts.—The preſent editor has enriched the book with a large addition of valuable matter, and has ſhewn great judgment and ingenuity in his illuſtrative notes.

Art. 31. *The Trial of the Rev. Thomas Fyſhe Palmer*, before the Circuit Court of Juſticiary, held at Perth, on the 12th and 13th September 1793, &c. &c. taken in Court by Mr. Ramſay, an eminent Short-hand Writer from London. With an Appendix. 8vo. pp. 195. 2s. 6d. Edinburgh, Skirving.—London, Ridgway.

This is a fuller, and appears to be a more accurate, account of Mr. Palmer's trial than that which we mentioned in our Review for December laſt, p. 453. In the Appendix is given the defence which the priſoner had intended to have delivered, if he had not employed counſel for the purpoſe: this defence is manly, judicious, and ſenſible; and the caſe, on the whole, is a very important one.

Art. 32. *The Attorney's New Pocket Book, and Conveyancer's Aſſiſtant*; containing a Collection of the moſt common and approved Precedents in Conveyancing, with practical Remarks; to which is ſubjoined a ſhort Treatiſe on the Nature of Eſtates, &c. By Frede-

ric Coningesby Jones, of Gray's Inn. 2 Vols. 12mo. 7s. 6d. Boards. Brooke. 1794.

This will prove a commodious and useful work to those gentlemen for whose service more particularly it was compiled.

Art. 33. *A Treatise of Equity.* With the Addition of marginal References and Notes: By John Fonblanque, Esq. Barrister at Law. Vol. I. 8vo. pp. 450. 8s. Boards. Butterworth. 1793.

The original work, of which Mr. Fonblanque has here become the editor, was printed, anonymously, in 1737, and was always considered by the profession as possessing great merit.—The notes and illustrations, which have been collected with great care and industry, and which will be found to apply to and explain the subject-matter, are so numerous that the volume is nearly filled by them, and the text occupies but a small part of it. The work is divided into six books, of one of which only Mr. Fonblanque has already given his commentary; which he has executed in so masterly a manner that we look forward with pleasure to his promised continuation.—We shall extract the following note for the purpose of enabling our readers to judge of the nature of the performance.—In treating of those agreements which a Court of Equity will enforce, notwithstanding the Statute of Frauds, 29 Car. II. c. 3. the text observes that 'if it be carried into execution by one of the parties, as by delivering possession, and such execution be accepted by the other, he that accepts it must perform his part; for, where there is a performance, the evidence of the bargain does not lie merely on the words, but on the fact performed.'—The doctrine contained in this sentence is thus illustrated by Mr. Fonblanque:

'To allow a statute, having the prevention of frauds for its object, to be interposed in bar of the performance of a parol agreement, in part performed, were evidently to encourage one of the mischiefs which the legislature intended to prevent. It is therefore an established rule, that a parol agreement, in part performed, is not within the provisions of the statute. See Whitchurch *v.* Bevis. This exception, however, leads to considerable difficulties. Part performance is clearly a relative term; and in stating acts of part performance, the plaintiff must necessarily state the agreement to which he refers. The defendant, by the above rule, seems bound to consider the case stated as out of the statute: supposing him, however, to deny the acts alleged to have been done in part performance, would he be bound to admit or deny the parol agreement referred to? or, admitting such acts to have been done, supposing him to deny the agreement, or the terms of the agreement, to which such acts are referred in part performance; would the plaintiff, in the latter case, be at liberty to resort to evidence aliunde, in order to substantiate such parol agreement?

'In the first case, I conceive that the plaintiff would be entitled to go into evidence, to shew that the acts alleged were actually done; and if he succeeded in this particular, it seems to follow as a necessary consequence, that he might prove the agreement to which such acts referred: but suppose the plaintiff not to be able to prove the agreement, the terms of it being confined to his and the defendant's know-

ledge, would he be entitled to a diſcovery from the defendant? If the defendant be bound to diſcover ſuch agreement, merely becauſe the plaintiff had alleged it to have been in part performed, the plaintiff might, by alleging what was falſe, be placed in a better ſituation than he would have been in if he had ſtated the truth. But it would be difficult, in a court of conſcience, to maintain, that falſehood can entitle to ſuch an advantage: for the purpoſe of inveſtigating the point, I will, however, aſſume, that the defendant is bound to diſcover whether he entered into ſuch parol agreement or not. Suppoſe the defendant to have confeſſed the agreement, denying, however, the acts alleged in part performance of it. Where plaintiff alleges part performance, it ſeems clear, that defendant cannot plead the ſtatute; and when the ſtatute cannot be pleaded, it ſhould ſeem that it cannot be inſiſted upon by the anſwer: but where the ſtatute is not inſiſted on, it ſeems admitted, that a parol agreement confeſſed ſhall be decreed to be performed; a rule, which would, in the above ſuppoſed caſe, relieve the plaintiff from proving the acts alleged in part performance; for cui bono put him upon proving the part performance of an agreement confeſſed, the admiſſion of the agreement being alone a ſufficient circumſtance to entitle him to a decree? This advantage might encourage the plaintiff untruly to allege a part performance; but I know no mean by which the objection can be obviated; for if the agreement be in part performed, it is but reaſonable that it ſhould be completed, and to that the defendant's diſcovery may be material; and whether it was or was not in part performed, is a point which clearly the defendant may eſtabliſh by evidence aliunde. I have adverted to another difficulty which may ariſe from the rule, that an agreement in part performed is not within the ſtatute of frauds. The caſe I ſtated ſuppoſes the defendant to admit certain acts to have been done; but denies that they were done in part performance of any agreement; or inſiſts that the terms of the agreement, of which they were done in part performance, were not ſuch as ſtated in the bill.

'There are various acts which are conſidered to amount to a part performance of a parol agreement, and ſome of them are of a nature which neceſſarily implies ſome agreement; as where a man is let into poſſeſſion, the poſſeſſion muſt be referred to ſome title; but to what can it, unleſs to the agreement of one having right to confer a title? In ſuch a caſe it might be conſiſtent with the proviſions of the ſtatute to allow evidence, to explain the agreement which led to the poſſeſſion, though the defendant denied that there was any agreement upon the ſubject; but if the act alleged in part performance be of a more doubtful nature, as retaining poſſeſſion after the expiration of a leaſe; in ſuch caſe, if the defendant denied having agreed to grant a new leaſe, or to grant it on the terms alleged, it ſeems very difficult to determine, whether the plaintiff ought, or ought not, in reſpect of the admiſſion of the acts alleged, to be allowed to prove a parol agreement by evidence aliunde.

'This note is already drawn out to a greater length than I intended; and as the enumeration of difficulties, without ſuggeſting the means to remove or leſſen them, is little likely to be acceptable, I ſhall cloſe this note with a few diſtinctions upon the queſtion, what acts amount

amount to a part performance? The general rule is, that the acts muſt be ſuch as could be done with no other view or deſign than to perform the agreement, and not ſuch as are merely introductory, or ancillary to it, Gunter *v.* Halſey, Amb. 586. Whitbread *v.* Brockhurſt, 1 Bro. Rep. 412. The giving of poſſeſſion is therefore to be conſidered as an act of part performance, Stewart *v.* Denton, MSS. 4th July 1786; but giving directions for conveyances, and going to view the eſtate, are not, Clerk *v.* Wright, 1 Atk. 12. Whaley *v.* Bagnal, 6 Bro. P. C. 45. Payment of money is alſo ſaid to be an act of part performance, Lacon *v.* Martins, 3 Atk. 4. But it ſeems that payment of a ſum, by way of earneſt, is not, Seagood *v.* Meale, Pre. Ch. 560. Lord Pengall *v.* Roſs, 2 Eq. Ca. Ab. 46. pl. 12. Simmons *v.* Cornelius, 1 Ch. Rep. 128. But ſee Voll *v.* Smith, 3 Ch. Rep. 16. & Anon. 2 Freem. 128.'

MEDICAL.

Art. 34. *A Guide for Self-Preſervation, and Parental Affection*; or plain Directions for enabling People to keep themſelves and their Children free from ſeveral common Diſorders. By Thomas Beddoes, M. D. 12mo. 3d. Murray. 1793.

We are very glad to find that the ingenious and benevolent author of *Iſaac Jenkins* proceeds in his plan of beſtowing uſeful inſtruction on the lower claſſes of ſociety. In a philoſopher and ſcholar, it is *literary* condeſcenſion to accommodate his ſtyle and matter to ſuch readers: but, as a *moral* employment of the faculties, perhaps they cannot aim at any purpoſe more truly dignified.

In this ſmall performance, Dr. B. treats on ſubjects connected with his own profeſſion; for though he is too ſenſible to propoſe making *every man his own doctor*, yet he juſtly conſiders that, as all mankind are in ſome degree entruſted with the care of ſelf-preſervation, they muſt be ſuppoſed capable of exerciſing this care to ſome good effect, by the help of ſimple rules within the comprehenſion of the unlearned as well as of the learned. He begins with various facts to impreſs them with the great mortality among children at an early period of life, and eſpecially in large families of the poor, and makes it an argument of the exiſtence of great errors in management. Theſe he diſcuſſes under the heads of deficiency and exceſs of food, of expoſure to cold and heat, of freſh air and clean linen. A great point, which he labours, is to make his readers ſenſible of the danger of ſuddenly paſſing from cold to heat; an error leſs known and leſs obvious than its oppoſite. To make them properly comprehend this, he is obliged to enter on ſome illuſtrations, which, we fear, are too much involved in medical and philoſophical theory to be underſtood by thoſe whom he addreſſes. However, the practical rules which he lays down are generally juſt and uſeful, and they are expreſſed with the ſame ſimplicity and force of language which we admired in his former production.

Art. 35. *An Account of a Fever which appeared in ſeveral Parts of Somerſetſhire,* in the Year 1792. By Richard Poole, Surgeon, Sherborne. 8vo. 1s. Johnſon.

The epidemic here deſcribed made its appearance in the firſt four months of the year 1792, in the low parts of Somerſetſhire, particularly

larly about the neighbourhood of Bridgewater, and proved fatal to numbers of the poor. It was evidently a fever of the typhus genus, but diſtinguiſhed by its tendency to produce a local affection of the breaſt, reſembling, in point of acuteneſs, inflammatory pleureſy or peripneumony. Spaſmodic affections of the muſcles were alſo frequent in irritable habits; and, in thoſe who had not the thoracic affections, the head was attacked with violent pain, terminating, in delirium. The other ſymptoms were thoſe which are common to fevers of great debility, but no really putrid appearance took place till a few hours before death, which frequently happened as early as the 4th or 5th day. The writer ſuppoſes, and, we think, juſtly, that the affection of the lungs was not merely ſpaſmodic, but truly inflammatory; and, though he ſeems to conſider ſuch an union of inflammation with a diſeaſe of debility as a rare occurrence, yet our reading and obſervation have led us to regard it as extremely frequent. In particular, ſome of the moſt fatal epidemics that have ever appeared in the world have been peripneumonies of this ſpecies; to one of which, recorded by Dr. Huxham, this writer properly refers. The fever which has lately ravaged America, and the plague itſelf, ſeem to unite a high degree of local inflammation with great proſtration of the vital powers.

With reſpect to the cure of this diſeaſe, bleeding, though apparently indicated by the pain of the ſide and difficulty of breathing, which ſymptoms it relieved, proved in the event hurtful by its debilitating effects. Large bliſters and expectorants were moſt uſeful; for a free expectoration was found to be the only favourable termination of the peripneumonic affection. It was neceſſary to check a diarrhæa, which frequently ſupervened; and repeated doſes of ipecacuanha and camphor had a ſalutary effect in this view. Decoction of ſeneka root was an uſeful expectorant. The Peruvian bark was hurtful, except in a few caſes where there was a clear intermiſſion. The ſpaſms and delirium were moſt effectually ſubdued by large doſes of opium, to which muſk was an uſeful addition. Theſe are ſome of the principal circumſtances deſerving of notice: but we would recommend to our medical readers a peruſal of the pamphlet itſelf, as being a plain unaffected narration, drawn up with ſufficient accuracy, yet brief, and free from theoretical digreſſions.

Art. 36. *Relief from Accidental Death*; or Summary Inſtructions. By Dr. Alexander Johnſon. 8vo. pp. 8. No Publiſher's Name, nor Price *.

Dr. Johnſon imagines that the number of recoveries from apparent ſudden death would be greatly increaſed by the formation of clubs or ſocieties in different parts of the country, which might furniſh inſtructions to the common people, that *they* might be thus enabled to afford that aſſiſtance which is now almoſt excluſively ſought from the faculty. With this view, he has publiſhed theſe ſimple and uſeful inſtructions, which he addreſſes to the chief magiſtrate or leading man of every town, borough, &c. ſoliciting their aſſiſtance in extending his plan.

* We ſuppoſe that this little uſeful tract is diſtributed *gratis*.

AFFAIRS

AFFAIRS OF FRANCE.

Art. 37. *Conſiderations Politiques, &c.*—Political Thoughts on the Confederacy of the Powers of Europe againſt the French Revolution. 8vo. pp. 52. 1s. 6d. Debrett. 1793.

The writer of this pamphlet undertakes to prove that the war, in which the allied powers are at preſent engaged, is not a war of kings againſt liberty, but that its object is to cruſh anarchy, and to reſiſt the propagation of principles which have a neceſſary tendency to diſſolve civil ſociety. The concluſion, which he draws from his arguments on this head, is that the *people* of every ſtate now at war with France have as great an intereſt in its ſucceſs as the *ſovereigns* who are conducting it.

As we have never viewed the war in ſo favourable a light, and have rather concurred in the opinion of ſome of the greateſt men in the nation that miniſters might have avoided it, we give a proof at leaſt of our impartiality, by laying before the public a ſummary ſtatement of the grounds on which a contrary opinion is here maintained.

The government of France, obſerves the preſent writer, was ſo fortified by the reſources derived from its antiquity, from the extent of territory, and from the immenſe population over which it ruled, that it was of all others in Europe the leaſt likely to be overturned, and the moſt able to defend itſelf; and yet it was almoſt inſtantaneouſly levelled with the duſt, through the operation of principles which quickly deprived it of the benefit of thoſe reſources, and left it completely defenceleſs. The other governments of Europe, poſſeſſing fewer means of defence, might therefore well take the alarm. They ſaw themſelves threatened with a common danger, and reſolved to oppoſe to it a general confederacy. That the ſenſe of the danger was ſtrong, he proves, by obſerving that it had united powers the moſt jealous of each other and of France; and that it had made thoſe nations take up arms, who might have found in their neutrality the gratification which the weakening of a rival ſtate, without any expence to themſelves, would afford; and had induced them to hazard the doubtful iſſue of war, not for the purpoſe of conquering, but of defending and quieting the French nation. He aſſerts that, while the French were contending for the excluſive right of ſettling their own conſtitution, they were *openly* by their avowed principles, and *ſecretly* by their emiſſaries, endeavouring to overturn that of every other people in Europe; that they were every where aggreſſors in the preſent war; that they opened the campaign againſt the Emperor and the King of Pruſſia *four months* before theſe monarchs were prepared to take the field *; and that they invaded the principalities of Liege and Porentru, the duchy of Deux-Ponts, and other parts of the German empire, long before the Diet had reſolved to declare war, and which it was by theſe inroads compelled in its own defence at laſt to declare. With profeſſions of moderation and reſpect for the ſovereignty of other ſtates perpetually in their mouths, the French, he remarks, were almoſt every where attacking or inſulting their neigh-

* This certainly is not true with reſpect to the latter Prince, who was not provoked to hoſtilities by any invaſion of his territory.

bours;

bours; they ſent a fleet with a threatening meſſage to the King of Naples; they invaded Nice, Savoy, and Sardinia; they reſolved to ſet at defiance the treaties and guaranties of other powers, and determined to open the Scheldt, which England was bound to keep ſhut; and they invaded Holland, tho' they knew that a war with England would be the inevitable conſequence of ſuch a meaſure. Spain had not committed a ſingle act of hoſtility againſt the French; the Convention nevertheleſs decreed that her territory ſhould be invaded. Thus was all Europe called, by a ſenſe of common danger, to take arms.

The author ſtates and combats the arguments urged by the Revolutioniſts in ſupport of their proceedings. The Philoſophers, he ſays, inſiſt

'That the principles of the Revolution are derived from reaſon, which is not confined to any country; that philoſophy has diſſeminated them over the face of the earth; and that conſequently they belong not to the French exclaſively; that this ſame philoſophy muſt be the juſtification of the French in the eyes of all the people in Europe who are oppreſſed and deceived by their governments, the ſworn enemies of philoſophy, and ſtill more of philoſophers *.'

The defence ſet up by philoſophy is this:—

'Great care muſt be taken not to confound ſociety with government. That we may thoroughly underſtand both, let us look for their origin. *Society* ſprang originally from the neceſſity which forced man to unite and aſſociate with his kind for the purpoſe of making a common ſtock of their ſtrength and underſtanding. *Government* owes its birth to the neceſſity of preventing or repelling the injuries which men thus aſſociated had to apprehend from each other. It is a ſentinel on the watch to ſee that the public works are not diſturbed. Thus it appears that the wants of men produced ſociety; and that government aroſe from their vices. Society tends always to good; government ought always to aim at repreſſing evil. Society was firſt in point of time; in its origin, it is free and independent; government is inſtituted by it, and is but its inſtrument; the one is to command; it is the duty of the other to obey. Society created the public force; government, which received it, ought to preſerve it entirely for the uſe of the power that produced it. In a word, ſociety is eſſentially good; while government may be, and but too often is, bad. If the people live happy under the form of their government, they will maintain it. If they are unhappy, the impoſſibility of bearing with it any longer will determine them to change it:—A ſalutary meaſure, which the oppreſſor will call rebellion, though it be no more than a lawful exerciſe of an unalienable and natural right of man under oppreſſion, and even when he is not oppreſſed. There is no ſociety that has not the ſame right to change the form of its government, which its founders had to adopt it. On this point, ſocieties ought to be conſidered as poſſeſſing at all times the ſame powers which they exerciſed at the moment of their formation. A man wills and chuſes for himſelf; he cannot will and chuſe for another;

* The Engliſh reader will bear in mind that this publication is in French.

other; it would be the height of abſurdity to ſay that he could will and chuſe for one who is yet unborn, and may not be born for ages ſtill to come.'

To this mode of reaſoning the author makes the following reply:

'Societies and governments are as intimately connected as light is with the ſun; we can form no idea of the one which does not include the other. What ſhould we think of the natural philoſopher, who ſhould dogmatically ſay—"beware how you confound the ſun with the light which flows from it: that we may thoroughly underſtand the nature of both, let us look to their origin. The ſun is firſt in point of time, the light follows. The ſun is the maſter; the light is no more than its ſervant. The ſun is the artiſt; the light is only its inſtrument." To complete the abſurdity of this jargon, ſhould he add, "The ſun is eſſentially good, but the light, as we all know, may be and but too often is bad, for it burns the Torrid Zone; therefore let us adore the ſun, but at the ſame time let us alter the laws and effects of light,"—would not the world have reaſon to conclude that his underſtanding was impaired? Yet ſuch is the logic, ſuch the eloquence, of the revolution philoſophers!

'Societies, laws, and governments ſpring all from the ſame ſource, and at the ſame time; and it is for the happineſs of man that they ſhould be for ever inſeparable. The law is a ſword which knows no diſtinction of perſons: but this ſword is merely a creature of fancy if there be not a hand to hold it; that hand is what we call government. It is the law alone that rules: but it is government which maintains the empire of the law; or, in other words, government reigns in right and in the name of the law. If government be a ſentinel ſet to watch for the benefit of ſociety, and to prevent diſturbances, it follows that ſociety is ſubject to its care; and that it has a right to determine what are the acts by which diſturbances may be produced in ſociety; it follows alſo that it has a right to prevent or puniſh them by the authority of the law. It is not true that government is the offſpring of the vices of man; for if there were ſuch a thing as a ſociety perfectly virtuous, it would ſtill have a government. If ſociety tend always to good, government, which is its inſtrument, ought to have the ſame tendency. It would be rendering governments odious to confine their operation merely to the ſuppreſſion of evil. It is falſe to ſay that ſociety exiſted firſt; for it is by virtue of *previous* compacts*, that is to ſay, laws, that ſocieties are conſtituted. Society is no longer to act, nor to command, when it has commiſſioned its government to act and command for it. The nation, which ſhould command or govern by itſelf, would form the moſt dreadful of deſpotiſms; it would be a hydra with a thouſand heads. When we ſay that government is made for the uſe of ſociety, what is intended, no doubt, is, that it is made for promoting the benefit of ſociety, by employing to that end the public force committed to its care; it is to command in the name of ſociety, and to enforce obedience to its decrees. It is not true that ſociety is eſſentially good; for, ſhould it fall into anarchy, it would be extremely miſchievous. There never can be a *perfect* government.

* Does not this contradict the former aſſertion—'Societies, laws, and governments ſpring all from the ſame ſource, *and at the ſame time?*'

vernment. This truth might furniſh reaſons for making man endeavour to remove as many of the imperfections as poſſible, but none for changing the government; for, if the exiſtence of imperfection in it were a good cauſe for changing it, there would be no end to revolutions; for ſuch a cauſe could never ceaſe; and thus a nation muſt be continually proceeding from one government to another, paſſing at every change through the horrors of anarchy.

'It ought to be preſumed that a great nation would not wiſh to ſhake off the dominion of reaſon: does it then become philoſophy to contend for its right to run mad, and to change its government juſt as a man changes his clothes? The divine rights of fathers over their children, the rights of governments by which both fathers and children are protected, the hereditary deſcent of crowns which ſecures the tranquillity and ſtability of nations, muſt be overturned by the baneful principle "that a man is not bound by laws to which he has not given his conſent." It may be true that an individual, who is diſſatisfied with the form of government eſtabliſhed in his country, has a right to withdraw and ſeek elſewhere for a better:—but, if he remains at home, he ought to be ſubject to the laws. Were it to be otherwiſe, as ſeveral generations exiſt at the ſame time, diſcord would arm againſt each other thoſe who were for a change, and thoſe who oppoſed it.'

From this mode of reaſoning, it would appear that a revolution is a meaſure which cannot be juſtified; a doctrine which none but ſlaves and bigots will admit. The author ſeems indeed to fear that he had gone too far; and, therefore, to obviate the objection that he had proved too much, he allows 'that a ſociety may change its laws and its government:' but, by way of corrective again, he inſiſts that 'it ought to have recourſe to ſuch a meaſure only in a *legal* manner, rarely, after long preparations, without paſſion, without convulſion, for the purpoſe of ſecuring a greater good, and with the unanimous concurrence of the people.'

Might not the author as well have ſaid, at once, that a change could not be juſtified in any caſe,—as to allow it only under ſuch a combination of circumſtances as may well be deemed morally impoſſible?

The writer, to do him that juſtice which is due to all writers, does not ſeem diſpoſed to deprive the Commons of a ſhare in the government: but he appeals to hiſtory for the truth of this poſition—that, whenever they aſpired to be *every thing* in the ſtate, their proceedings were marked with cruelty, and all the effects of the wildeſt anarchy. In ſupport of this aſſertion he lays before his readers the horrors of the civil war in France, called by hiſtorians *la Jacquerie*, which broke out in 1358, in the reign of Philip the Fair:

'That prince, wiſhing to counterbalance the power of the nobility, ſummoned the Commons to the States General. The people, thus finding themſelves of importance, thought the opportunity was favourable for extirpating the nobles, and enriching themſelves with the ſpoils. They refuſed to pay rent, they hung up the officers employed to collect the taxes, murdered the magiſtrates and the clergy, ſet fire to the houſes of the barons and gentry, deſtroyed their woods and fiſh-ponds, plundered their farms, and killed their cattle, profaned

ſhed the churches, and ſtripped them of their treaſures and ornaments. In a word, France, at that period, bore a ſtrong reſemblance to thoſe frightful deſerts in Africa, that are inhabited only by wild beaſts; and the watch words of the people were then, as they are now, Liberty and Equality.'

The picture, perhaps, is not overcharged: but it muſt be admitted, in extenuation, that the Commons, for 300 years preceding the reign of Philip, had been kept in complete bondage; it is not therefore very ſurpriſing, though it is much to be lamented, that their emancipation was attended with exceſſes; and that, in the firſt moments of their power, they broke their chains on the heads of their oppreſſors.

With all his gratitude to the powers leagued for the purpoſe of reſtoring monarchy to France, the author is ſtill a true Frenchman, and deprecates the idea of a diſmemberment of his country; a meaſure which, inſtead of eſtabliſhing general tranquillity, he thinks, and juſtly too, would produce a general war throughout Europe. We greatly approve this patriotiſm; and we ſincerely wiſh that the allies may convince the world that they are not, under the pretext of general good, purſuing their own private intereſts.

We cannot diſmiſs this ſubject without acknowleging that the preſent writer, though not ſtrictly logical in ſome of his deductions, nor conſiſtent in ſome of his ſtatements, has acquitted himſelf with ability; his ſtyle is elegant and forcible; and the gentleman, the politician, and the man of letters, appear through the whole performance, which is addreſſed to the judgment, not to the paſſions of the reader.

Art. 38. *Conſiderations on the Nature of the French Revolution, and on the Cauſes which prolong its Duration.* Tranſlated from the French of M. Mallet du Pan. 8vo. pp. 114. 2s. 6d. Owen. 1793.

M. Mallet du Pan contends, as does the author of the work reviewed in the preceding article, that the preſent war is the *neceſſary*, not the *accidental*, conſequence of the French revolution; and that, on the part of the allies, it is not a war of ambition, of conqueſt, nor of aggrandizement, but of ſelf-defence; for it was, in his opinion, abſolutely impoſſible that there ſhould exiſt in the heart of Europe a *revolutionary* government, with what he calls a 'treaſury of all ſorts of crimes' and 24 millions of people to ſupport it, without endangering the tranquillity of all the ſurrounding ſtates by the propagation of its principles.

At the ſame time that he juſtifies the conduct of the allies in confederating againſt the French, he moſt unequivocally aſſerts that, though the revolution may overturn the war, the war can never of itſelf overturn the revolution; and he brings, in ſupport of this aſſertion, a fact which every one muſt admit, and which merits the moſt ſerious conſideration of the belligerent powers, *viz.* 'that, with five hundred thouſand valiant ſoldiers, eighty ſhips of the line, and aſſiſted by an inteſtine war, the confederates have not wreſted from the republicans a territory of ten leagues in extent.'

He contends that many deſcriptions of people in France, though in their hearts well affected to monarchy, are bound by intereſt to ſupport the revolution, and to make a common cauſe with the republi-

cans

cans whom they hate. The holders of aſſignats, and the purchaſers of church lands, find, at preſent, no other ſecurity for their enjoyment of this ſpecies of property, than that which they derive from a ſucceſsful oppoſition to the allied armies. He recommends, therefore, as the beſt means of detaching people of this deſcription from the cauſe of the republic, a joint declaration of all the confederated princes, that proviſion ſhall be made for the payment of the aſſignats; and that, if the church lands be reſumed, a proper compenſation ſhall be made to their preſent poſſeſſors.

He inſiſts alſo that a pledge ſhould be given to the people that the *gabelle* and other odious and oppreſſive taxes ſhall not be revived; and that monarchy, at its reſtoration, ſhall be ſo limited that the nation may enjoy a full portion of civil liberty, under a conſtitution eſtabliſhed by law, and independent of the will of any miniſtry or king.

If ſuch meaſures as theſe be not purſued, he does not heſitate to ſay that the war can never overturn the revolution.

For the purpoſe of convincing his readers that he is a ſincere royaliſt, and not a Jacobin in diſguiſe, he gives the following account of himſelf:

'Though a foreigner, and born under a Republican government *, I have acquired, by four years ſpent without any reaſonable certainty at going to bed that I ſhould awake to liberty or to life; at the coſt of three arreſts of my perſon, of one hundred and fifteen denunciations, of the ſeal twice put on my effects and papers, by four *civic* aſſaults on my houſe, and by the confiſcation of all my property in France; by theſe, I ſay, I have acquired the rights of a Royaliſt, and as nothing remains for me to gain by this title but the *guillotine*, I fancy that no one will be tempted to diſpute it with me.'

The author urges the confederates to proſecute the war with vigour, and to publiſh ſuch declarations as we have already deſcribed, if they wiſh to prevent revolutions in their reſpective ſtates; at leaſt if they wiſh to prevent them from being invaded and over-run by the French republicans.

His thoughts on this head are well expreſſed, and ſhew that he is a man who has enlarged views, and who looks far beyond the preſent moment. He is already well known both in the political and literary world, and he appears to be perfectly acquainted with the main ſprings of the French revolution; he reaſons like a ſtateſman; and he is equally remarkable for elegance and energy of ſtyle:—had his tranſlator been in leſs haſte, he might have done him more juſtice; for he does not ſeem incompetent to the taſk.

We muſt add that, though this author is entitled to our praiſe for having taken that middle courſe which places him at an equal diſtance from ſervility to the crown, and from abject ſubmiſſion to the multitude, we cannot ſay that his performance is faultleſs; there are ſome inconſiſtencies to be found in it, which are drawbacks from the general merit of the work; we ſhall notice only two, which we ſelect becauſe they are of ſome moment. In one place, he makes the number

* The author is a Geneveſe.

of

of the allied troops employed againſt France amount only to 410,000; though, in another, he reckons them at 500,000. Perhaps he includes in the latter the ſeamen, &c. of the combined fleets; in that caſe, the appearance of inconſiſtency may be removed:—but he is unqueſtionably at variance with himſelf, when he rates the whole French army either in garriſons or the field at no more than 312,000 men. Before the king was depoſed, he ſent three armies of 50,000 each to the frontiers. The Convention afterward ordered an augmentation of 300,000. This order was not unknown to M. Mallet du Pan; for, in page 60, he has this obſervation:—'When the Convention made that decree worthy of Xerxes, by which was ordered an immediate and extraordinary levy of 300,000 men, we laughed contemptuouſly, and were juſtified in that contempt by reaſon. However, this ſubſidiary army was to a great degree actually embodied in the midſt of ineffectual murmurs, and impotent diſcontents.'

How, after this remark, could the author think of rating the whole of the French army at no more than 312,000 men? Perhaps it would be nearer the truth to eſtimate it at double that number. The Convention boaſts that there are 900,000 effective men in arms in ſupport of the republic: but this undoubtedly is an exaggeration.

Art. 39. *Mot Hiſtorique et Politique de la Revolution Françoiſe.* A Glimpſe of the Political Hiſtory of the French Revolution. By M. Raimbert. 8vo. 1s. Johnſon. 1793. In French and Engliſh.

The author has not diſappointed his readers: by the title, he taught them to expect only a *word* about, or a *glimpſe* of, the French Revolution; and, ſtudying to give his work the merit of brevity, he has condenſed into twelve octavo pages (of the original French) all that he intended to ſay on this ſubject. M. Raimbert undertakes to aſſert boldly that France will ſhare the fate of the republics of Greece or Rome, and of New America: he admits that the execution of the king, and the declaration of war againſt England, were, in the opinion of all ſound politicians, meaſures of precipitation; and he thinks that the king ſhould have been kept as a hoſtage, with a view to advantageous negociations with the confederated powers, and that ſteps ought to have been taken to preſerve the neutrality of the Engliſh, whoſe policy might imbibe a ſpirit of conqueſt, if not prevented by the return of peace; and who, once ſecure againſt internal commotions, might, he fears, be induced to ſeek, at the diſtance of 1500 leagues, the means of repairing the loſs of the American provinces.——This little pamphlet has been lengthened to 25 pages by a tranſlation which, in many places, is rather a paraphraſe than a verſion.

Art. 40. *The Conduct of France towards Great Britain Examined*; with an Appendix and Notes. By Mr. Miles. 8vo. pp. 275. 4s. Nicol, &c. 1793.

The *oſtenſible* object of this author is to prove that Mr. Pitt did not enter into the preſent war from choice, but from neceſſity; and that it was abſolutely forced on him by the French; who, though they affected to wiſh for peace with England, were determined, long be-

fore hoſtilities began, to break with her, and amuſed her with ne-gociations only for the purpoſe of gaining time while they were forwarding their warlike preparations.

Was this, however, the author's *real* object? Mr. Miles can beſt anſwer the queſtion. All that we can pretend to ſay on this ſubject is, that, from the continued chain of egotiſms from the beginning to the end of the work, a man might be tempted, without any great breach of charity, to ſuſpect that the defence of Mr. Pitt was at beſt but a ſecondary conſideration; and that what Mr. Miles had moſt at heart was to diſplay his own importance with M. de la Fayette, and other gentlemen, who acted conſpicuous parts in the revolutions of France, Liege, and Brabant.

Unkindneſs from a *friend* is ſaid to be the moſt cutting. What then muſt the *Jacobins* feel when they find that the hand, which now ſmites them ſo violently, is that of a brother, a member of their club, who attended its meetings almoſt without intermiſſion for eight months, and who appears to have been intimately acquainted with all their proceedings? That he was a Jacobin,—we mean not in any bad ſenſe of the word,—and regular in his attendance, we learn from the following paſſage, page 55:

'I was a member of all the popular ſocieties, and regularly attended the Jacobin club, in which all queſtions of reform, and indeed all matters relative to domeſtic arrangement or foreign powers, were generally diſcuſſed before they were propoſed in the National Aſſembly *.'

What Mr. Pitt will ſay to ſuch an advocate; whether he will receive him with kindneſs, or reject him with a *non tali auxilio, nec deſenſoribus iſtis*; we cannot preſume to gueſs.

Whatever may be our opinion of Mr. Miles as a politician, we muſt allow that he diſcuſſes the ſubject before us with ability. He is a good writer; and he draws juſt concluſions from the premiſes which he lays down: but then he alone is able to judge of the truth of thoſe premiſes, for they reſt chiefly, though not ſolely, on the authority of an *anonymous* correſpondent, whoſe name he ſuppreſſes becauſe the life of this friend, who is a Frenchman, and ſtill in France, might be endangered by the publication. If the letters from this correſpondent be admitted as concluſive evidence, Mr. Miles ſeems to ſhew that, from the beginning of the revolution, the popular party in France had reſolved on war with Great Britain; and that the negociations carried on with our court for preventing it were a mere farce, intended to amuſe us, and to gain time.

However, even if the thirteen anonymous letters given by Mr. Miles, for which he vouches, and we do not mean to queſtion his veracity, be allowed to be genuine, it would not follow that they are concluſive

* It is a fact worth relating, as it will furniſh abundant matter for reflection, that innumerable pamphlets were every day diſtributed gratis to the members of the National Aſſembly, and to thoſe of all the popular ſocieties in Paris. As a member of the Jacobin club, I received, in the ſhort ſpace of eight months, four hundred and two of theſe publications; and as they were only preſented to thoſe members who attended, and always early in the evening, and as it was ſometimes late before I went, the number that I miſſed muſt alſo have been conſiderable.'

evidence;

evidence; for it would ſtill remain to be proved that the writer was ſo ſtated as to have the means of becoming acquainted with the intentions of the ruling party in his country.

'In the reſt of theſe letters, is a paſſage which might be urged as a proof that they are genuine: but it might be quoted alſo to ſhew that the writer was not, at leaſt at that time (the 12th of May 1791) in any public ſituation, nor in the confidence of people in power. The paſſage is this:—"Plus de dix officiers généraux employés ont refuſé. Cela me donneroit jour de *penetrer*. Mais l'intrigue qui domine toujours, comme ſous l'ancien regime, fera avorter dans ſa ſource ce que j'ai preparé pour placer mes *droits* dans toute leur évidence."

Mr. Miles thus tranſlates this paſſage: 'More than ten general officers employed, have refuſed to ſerve: this will enable me to *penetrate a little into futurity*; but the ſpirit of intrigue, which is as great as under the ancient government, will counteract the means that I have taken to place my pretenſions in a proper point of view.'

Mr. Miles, we conceive, did not underſtand the meaning of his friend's expreſſion '*penetrer*;' it is clear from the context that it did not mean to penetrate into futurity, but to *get on*, ſet forward, make his way, or procure *promotion* or *employment*, in the line of his profeſſion.

This gentleman, we are told, was a general officer in the French ſervice. If Mr. Miles has tranſlated him correctly, it follows, from his own confeſſion, that he was not then acquainted with the ſecrets of the ruling party. At all events, it is clear that he was in no office either of truſt or of power, being at the time wholly unemployed.

Should the reader incline to overlook theſe circumſtances, and, at all events, to believe that the French intended war from the beginning, he will find ſome things in this pamphlet which may ſerve to feed and ſupport that belief.

FRENCH EMIGRANT CLERGY.

Art. 41. *Gideon's Cake of Barley Meal. A Letter to the Rev. William Romaine*, on his preaching for the Emigrant Popiſh Clergy; with ſome Strictures on Mrs. Hannah More's Remarks, publiſhed for their Benefit, 1793. The ſecond Edition. With another Letter ſent to Mr. Romaine prior to this, and ſundry Notes and Remarks; wherein all the Objections and Replies of Opponents that have come to the Author's Knowledge are fully anſwered. 8vo. 1s. Jordan, 1793.

A more coarſe and illiberal piece of abuſe than this letter has ſeldom paſſed under our inſpection. The author, inflamed with indignation againſt antichriſt and his prieſts, loads them with the opprobrious title of ſerpents, vipers, hypocrites, accurſed of God, and other ſuch like appellations; and he inveighs againſt Mr. Romaine for having had the humanity to preach a ſermon recommending charity to the emigrant French clergy, and for making a collection for them in his pariſh church. According to the notion of this zealot, Mr. Romaine has been aſking alms for the pimps of that whore of Babylon who hath corrupted the world with her fornications; and he

has herein impiously counteracted the execution of the divine vengeance on a people devoted to destruction;—and it is a false unscriptural humanity to yield to animal sensation, when God has expressly said, "Thine eye shall not pity them, neither shalt thou spare them." Mrs. Hannah More, also, for daring to address the public in behalf of popish priests, is complimented with the *handsome* titles of a wolf in a fine sheepskin, and the daughter of the father of lies, who would doubtless have made an excellent maid of honour to bloody Queen Mary. If this be not zeal without knowlege, and against charity, it is hard to say what can be so.

Art. 42. *A Charitable Morsel of Unleavened Bread, for the Author of a Letter to the Rev. William Romaine*, entitled Gideon's Cake of Barley Meal: being a Reply to that Pamphlet. 8vo. 6d. Mathews, 1793.

This is a sensible and well-written defence of the conduct of Mr. Romaine, of Mrs. Hannah More, and of the public, in treating with humanity the wretched outcasts of France. The author has afforded an excellent example of that spirit of Christian forbearance, which "renders not railing for railing, but, contrariwise, blessing."

MATHEMATICAL.

Art. 43. *Description and Use of the Telescopical Mother-of-Pearl Micrometer.* Invented by Tiberius Cavallo, F. R. S. 8vo. 1s. Dilly. 1793.

The substance of this pamphlet was first published in the Philosophical Transactions, vol. lxxxi. for the year 1791, and an account of the invention is given at p. 62. of our Review for May 1792, vol. viii. N. S. In the pamphlet before us, Mr. Cavallo has enlarged on that part which relates to the use of the instrument, and has added examples to illustrate the rules, with some tables to facilitate the operations. He has also shewn how the combination of glass, which is usually contained in the eye-tube of a common refracting telescope, may be used as a microscope; and, consequently, how the micrometer may be applied to measure the lineal dimensions of microscopical objects.

Mr. Cavallo has likewise informed us how this combination of glasses in the eye-tube of a refracting telescope, with the micrometer in it, may be applied to measure the diameter of the small pencil of light at the eye-end of another telescope; and, thence, to find the magnifying power of that telescope.—This mode of doing it Mr. Ramsden long since explained, and made an instrument for measuring the diameter of the pencil with the utmost accuracy:—but Mr. Cavallo's method of applying his micrometer, as a Vernier, to subdivide the larger divisions of astronomical instruments, gave us much pleasure; as it is, to us, perfectly new, ingenious, and simple in its application. It is however, in some degree, subject to the same objections to which Mr. Ramsden's microscopical method of reading off is liable; namely, a change of place in the microscope, from accidental or partial heat on that part of the instrument which supports the microscope.

AMERICA.

AMERICA.

Art. 44. *Return of the whole Number of Perſons within the ſeveral Diſtricts of the United States*, according to an Act providing for the Enumeration of the Inhabitants of the United States, paſſed March 1, 1791. 8vo. pp. 56. 1s. 6d. Re-printed from the Philadelphia Edition, by Phillips. 1793.

The total number of inhabitants in the United States of North America is computed to be 3,893,635; to which are to be added 35,691 in the ſouth-weſtern territory, and thoſe of the north-weſtern territory, of which no return has yet been publiſhed: ſo that, if the whole were to be reckoned at four millions, it is probable that no great error will be committed. The particulars of each diſtrict, town, and claſs of inhabitants are ſpecified; among which, ſlaves amount to 694,280. The tabular claſſes will be moſt uſeful to political calculators in that part of the globe.

NEGRO-SLAVERY.

Art. 45. *Slavery inconſiſtent with Juſtice and good Policy*, proved by a Speech delivered in the Convention, held at Danville, Kentucky. By the Rev. David Rice. 12mo. 2d. or 8 for 1s. Printed at Philadelphia: London, Gurney. 1793.

That it ſhould be neceſſary, in an American convention, to uſe *arguments* againſt ſlavery, may be deemed a reflection on the States as deficient in the *practice* of liberty. Mr. Rice is ſtrenuous for taking off this reproach. He employs a number of plain, well-adapted, and forcible reaſonings to ſhew the impolicy, as well as the injuſtice, of continuing negro-ſlavery in the American ſtates. He reprobates ſlavery as 'a perpetual war againſt almoſt every thing dear to human nature, with an avowed purpoſe of never making peace;' and he very juſtly remarks that, 'in America a ſlave is a ſtanding monument of the tyranny and inconſiſtency of human governments.' He recommends *gradual emancipation*.

NAUTICAL.

Art. 46. *A Treatiſe on the Theory and Practice of Seamanſhip*: containing general Rules for Manœuvring Veſſels, with a moveable Figure of a Ship, ſo planned, that the Sails, Rudder, and Hull may be made to perform the Manœuvres according to the Rule laid down. To the above is added a miſcellaneous Chapter on the various Contrivances againſt Accidents, and a Copper-plate of the Diagrams and Figures explained in the Work. By an Officer in the Service of the India Company. 8vo. pp. 100. 5s. bound. Robinſons. 1793.

As the theoretical part of this performance is contained in the firſt ſixteen pages, much rigour of demonſtration muſt not be expected: but what is given is *generally* clear, and to the purpoſe, and ſhews that the author underſtands what he is about: but it is not *always* without obſcurity, nor free from error. In the practical part, for which, undoubtedly, this publication will be chiefly read, the author has ſhewn himſelf a ſkilful ſeaman; qualified to deſcribe, with clearneſs and preciſion, the manœuvres which he undertakes to explain.

POLITICAL *and* COMMERCIAL.

Art. 47. *Outlines of a Plan for making the Tract of Land called The "New Forest," a real Forest*, and for various other Purposes of the first national Importance; with a monitory Preface, announcing also some Undertakings in which every Englishman is interested. By the Rev. Philip le Brocq, A. M. Domestic Chaplain to his Royal Highness the Duke of Gloucester. 8vo. pp. 45. 1s. 6d. Bell. 1794.

This writer, who appears to be a warm, hearty, and earnest patriot,—though not a friend of *Opposition*,—has formed the idea of a plan for improving the New Forest, in Hampshire, as a nursery for ship-timber; a design which really seems to merit the serious and immediate attention of government, and of the public in general. 'I am,' says Mr. Le Brocq, 'for the adoption of all plans which are evidently of high national importance.' So are *we*; and, on this principle, we sincerely wish that his proposal, or *some* proposal of the kind, may be duly weighed, and, if found not wanting in the balance, speedily made an object of the regard of those who have the power of *acting*, as well as the requisite opportunities of *speculating* on it.

It is a vast idea that Mr. Le Brocq has formed; and, if he be right in the main, whatever may be thought of particular parts and circumstances of it, posterity may have reason, [should this plan take effect,] to honour, with grateful remembrance, the name of a benefactor who, as he intimates in his preface, was ever ready even to sacrifice his own private concerns and interests to the general welfare of his country.

We hear, with pleasure, that the subject of the growth of timber in the *New Forest* is likely to come *soon* under parliamentary discussion.

Art. 48. *A Letter to a Member of the House of Commons, upon the Meeting of Parliament.* By the Author of Letters to Mr. Fox upon the dangerous and inflammatory Tendency of his Conduct in Parliament, and upon the Principles, Duties, and Composition of Minorities. 8vo. pp. 152. 3s. Owen. 1794.

This doughty champion for the bloody business of the *tented field* has undertaken a task to which even Herculean strength would be inadequate: with his mighty club he attempts to knock down all opposition to the present war, and at the same time to demolish the ministers by whom it has been undertaken and conducted. Nothing seems above his power, at least in his own imagination: he would have placed Mr. Fox at the head of a majority of four-fifths of the nation, had that gentleman admitted the propriety of a rupture with France: but now he is under the necessity of levelling his artillery at once against Mr. Fox and Mr. Fox's opponents. It would seem as if the modern political writers considered their systems as most brilliant, when they were most paradoxical: difficulties serve but to animate their exertions.

When our author censures ministers, it is not because they began the war, but because they have, in his judgment, betrayed in the conduct of it a most criminal neglect of the true interests of their country.

country. It muſt be admitted that this gentleman neither acquits nor condemns by halves; he ſpeaks out, and uſes the moſt energetic language, of which the following extract will ſerve as a ſample:

'The firſt charge, however, which I ſhall bring againſt his majeſty's ſervants, will not be of a doubtful or equivocal nature; it will be criminal in its fulleſt and moſt comprehenſive ſenſe, and I will preſs it upon the underſtanding and conſcience of every man in the kingdom, whether it could originate in miſtake, incapacity, or folly? and be not the true and legitimate offspring of political intrigue, of patronage, and corruption, or of a corrupt compliance and condeſcenſion to the peculiar views and caprice of the court? It will be ſcarcely neceſſary to point out, that it is the ſending of troops to Flanders, and engaging the country in an expenſive and unprofitable war upon the continent, which I preſent as a wilful, corrupt, and deliberate act of delinquency on the part of the king's miniſters; laying my indictment at the feet of the public, and conſigning it to the memory and archives of the nation, I impeach the king's ſervants of this act, as a wilful and premeditated crime; and expecting as I do with ardent vows to heaven, and maturing by every honeſt and honourable exertion of my own mind and faculties, that period when juſtice may be done once more upon powerful men in Great Britain, when the purity and integrity of our conſtitution ſhall be reſtored to us, and when we ſhall be freed from the noxious and blaſting influence of courts, from the corruption of parliaments, from the torpor, indifference, and deſpair of the nation; I ſay expecting that happy term, I prefer my charge.

'I denounce then at the bar of the public opinion, and I take all England, nay the world and poſterity for my judges; I denounce the criminality of the king's miniſters, in engaging the country in a continental war, againſt the known intereſts and policy of Great Britain, againſt the moſt evident convictions, againſt the moſt conſtant experience of the folly, extravagance, and danger of ſuch a plan! and I aſſert, that ſuch acts are in themſelves criminal, abſolutely and irrelatively to other events, which can only explain or illuſtrate the guilt of them, but cannot add to it or increaſe it.'

Although we ſhall not take it upon us to appear in the character of advocates for his majeſty's miniſters, yet we muſt ſay, in juſtice to them, that this charge is more ſpecious than founded. The *avowed* object of the war at firſt was to protect Holland; and we fear that, had miniſters neglected to ſend troops to that country when it was actually invaded, they would have expoſed themſelves to accuſations of inconſiſtency and diſregard of their own principles. We have heard of America having been conquered in Germany: but we believe that when the enemy were in poſſeſſion of Gertruydenburg and Breda, and were beſieging Maeſtricht and Williamſtadt, a diverſion in the Weſt Indies would not have been the moſt effectual way of ſaving Holland, and preventing Dumourier from making himſelf maſter of Amſterdam. Continental wars we condemn as incompatible with the intereſts of a maritime nation: but, in this caſe, it was in a great meaſure neceſſary, (that is to ſay, ſuppoſing the war itſelf to be neceſſary, which our author admits,) to ſend land forces to the continent. We do

not, however, pretend to juſtify our miniſters, when that which they did at firſt from a preſſing neceſſity they afterward continued from choice, and entangled their country in the expences of ſyſtematic continental connections.

Whatever we may think of this author's politics, we cannot but admire his ſtyle, which is generally claſſical and nervous.

The following is a morceau which we do not heſitate to call a maſterpiece of *character-painting*:—it is not for us to point out the likeneſſes, nor to ſay whether the characters be ideal or real:

'What would that ardent ſpirit *, that eloquent tongue, have ſaid to us, had he ſurvived into our time, and beheld all the vices, all the corruption of Walpole, near the throne; without his love for the conſtitution, his good-nature, or ſincerity? What would he have ſaid, if, inſtead of his brother Horace, patient, vigilant, indefatigable in buſineſs, he had beheld a brother, negligent, ignorant, indolent, inacceſſible, preſiding over the very firſt active department in the war, but inviſible to an officer, and a ſtranger at his own board? What if the foreign ſeals in the hands of another relation, puſhed up to premature honours, and the counterpart, in vanity and inexperience, to his couſin? *Oh generis fiducia!* What if another miniſter, whom it would be a libel to deſcribe by any thing but his offices, holding the ſceptre of India in one hand, and the ſecretary's ſeals in the other, enthroned in Leadenhall-ſtreet, and cringing at St. James's; preſiding beſides over another board of equal emolument, and almoſt equal importance, not to mention I know not how many offices and ſinecures in Scotland? What if he diſcovered another Scotſman at the head of the Court of Chancery, forming a party under the patronage and connivance of a man, whether he be a miniſter or not, I defy any one to tell me: a king's friend, (as if kings had friends,) a king's favourite, the eye-ſore of every adminiſtration, the enemy and the accomplice of every miniſter: cold, cowardly, and callous, intriguing, plotting, balancing, undermining, overthrowing every man and every ſyſtem by turns; too baſe and timid to truſt himſelf in the noon and glare of power, ſhrinking and creeping in the rank ſhade and thicket of favour; like the baleful ivy that climbs and tangles round our royal oak, blaſting the noble pith with its chill gratitude, blighting the verdant arms with its accurſt embraces? What, I ſay, if he ſaw ſuch a man providing reſources and palliatives, applying his *orvietan* or *catholicon*, his political noſtrums and quackeries, to protect the crown againſt its own ſervant; forming ſubdiviſions of parties, and ſubdividing theſe, marſhalling court lords, and inſtructing court members, appointing chancellors and preſidents, and privy ſeals; and all to protect the king againſt the overbearing influence of his own miniſter? Ah, what would he not have ſaid? He would have ſhaken our aſtoniſhed ſouls; his patriot accents would have quivered in our degenerate hearts, would have rouſed the Britton-part of us, the *Divinæ particulam auræ*.'

There is nothing againſt which this writer inveighs ſo bitterly as *courts*. Many paſſages might be ſelected, on this ſubject, that ſtrongly expreſs the author's deteſtation of a court; which, in more places than

* Bolingbroke.

one

age, he calls 'that great reſervoir and fountain-head of human miſery.' We muſt not enlarge: but the following ſhort ſpecimen may be given:

'I know not whether the earth preſents not as fair a proſpect to the cope of heaven, and to the eye of pure philoſophy, over-run by the Tartar liberty that roves and ravages her untillaged boſom, as when dejected, chained, and drowſy, ſhe ſeems a frozen footſtool for the Sultan power! A horde of tented Arabs on the free banks of the Tanais, is a nobler ſpectacle of human ſociety than a Conſtantinople or a Vienna of cowled or turbaned ſlaves. The cataract that tears the rooted oak, or ſweeps away the village, when its firſt violence is ſpent, deſcends with gentler influence, ſupplies the rivulet, nurſes the vegetable herb and grain, and viviſies the face of nature! But the ſtagnant pool that ſleeps and ſtinks, where every rank weed *rots* and *riſes* to the ſurface, poiſons the very air, excludes the beams of heaven, and makes no reparation to the polluted earth. —Courts, Courts!'

We think that this author is more correct in his geography of courts than of countries, or he would ſcarcely have placed a 'horde of tented *Arabs* on the banks of the *Tanais*.'—We probably ſhould never have heard of camels in Arabia, if ſo immenſe a body of water as the Tanais rolled through that country: the Euphrates, indeed, waſhes a part of Arabia, but it paſſes only through the north eaſt limits of it. The Tanais, now called the Don, riſes in the middle of Ruſſia, receives the Woronetz, and then runs ſouth-eaſt to Kamiſinka; then, turning ſouth-weſt, falls into the ſea of Azoph, the antient *Palus Mæotis*. How, then, could a horde of Arabs pitch their tents on its banks?

Here we will take leave of this author: but firſt we muſt do him the juſtice to confeſs that he appears, throughout his work, to breathe a ſtrong ſpirit of liberty, though he ſupports the preſent war, which has been called a war againſt liberty; and to entertain an invincible hatred to *courts*, though he profeſſes himſelf an avowed champion of the kingly part of our conſtitution. With reſpect to the performance itſelf, abſtracted from political conſiderations, it is certainly ſuch as a writer of reputation need not be aſhamed to acknowlege.

Art. 49. *Political Facts*, collected in a Tour, in the Months of Auguſt, September, and October 1793, along the Frontiers of France, with Reflexions on the ſame, by Joſhua L. Wilkinſon of Gray's Inn. 8vo. pp. 133. 3s. 6d. Ridgway.

It but too frequently happens that a man, who is able to defray the expences of a tour, is eaſily led to deem himſelf poſſeſſed of the talents neceſſary for writing a pleaſing and inſtructive account of it. If ſuch thoughts entered the mind of the preſent author, and we muſt preſume that they did, or he would not have committed his obſervations to the preſs, his performance ſhews how much he was deceived. What he ſtates as *facts* we are to take on the credit of the writer's veracity; in his own private circle, he may be known to be entitled to the utmoſt credit: but the name, which he affixes to his production, is not familiar to the public; and as he is juſt returned from viſiting camps, armies, and fortified towns, it is poſſible that the name

which he assumes may be only a *nom de guerre*;—a term with which he cannot be unacquainted, after having for three months conversed so much with military men.

In speaking slightingly of this pamphlet, we give our readers a fresh proof of our impartiality, by shewing that the coincidence of an author's political sentiments with our own does not make us blind to his faults, nor warp us from the truth of criticism. Mr. Wilkinson, in many respects, thinks as we do about public affairs; he thinks that the war ought not to have been undertaken, and that it ought to be speedily terminated: so do we: but we are not *therefore* to say that he writes well, nor that he is consistent with himself.

He affects impartiality, and sets out with the trite declaration of *Tros Tyriusve*, &c. but he soon loses sight of it, and appears as that avowed accuser of the allied troops. He charges them with cruelty and rapacity; and we fear that, in an assemblage of 120,000 men in arms, there are always grounds for such accusations: but we cannot believe that an army, famed for *discipline*, such as the Austrian have always been deemed, could be *systematically* cruel and rapacious: it is very possible, nay we fear but too true, that the Austrians may have plundered farm houses, and have stripped even the dead: but can we believe that it was necessary to place a guard at a *hospital*, to prevent them from robbing their *own sick* and *wounded fellow soldiers*? The author however asserts that he was told as much, by a centinel who said he was stationed at the door of a hospital for that purpose.

After all that we have heard of the *intrepidity* of the Austrians, are we to give the author credit when he charges them, if not with direct *cowardice*, at least with backwardness to face danger? Our readers, we presume, could not expect such an accusation; and yet it is made in pretty broad terms in page 12, where they will find it thus stated:—

'The English have unquestionably established their reputation among the allies in several *coups de main*. The forcing the outworks at Valenciennes was an enterprize so dangerous, that the Austrians refused to act, unless the English advanced first, but declared that they would "follow them to the devil." They were accordingly attacked by our countrymen, and carried fifteen minutes before the Austrians dared to shew themselves.'

Fortunately for the Austrians, consistency is not a quality for which our author is remarkable; for he himself, page 101, bears testimony to the cool intrepidity of these troops, when he says, 'The phlegmatic Austrian marches to battle with his pipe in his mouth;' and in page 27 he pays the highest compliment to their bravery and contempt of death, which we here give in his own words:—'If such is the mad enthusiasm of the French, the determined courage of the Imperial soldier is not less conspicuous: small bodies have frequently resisted incredible numbers of the undisciplined Frenchmen. They both seem to make dying a pleasure—and they often put each other's constancy to a cruel proof.'

Thus the charges brought by the author are by himself refuted.

His political tomahawk spares not the character even of the Duke of York, whose conduct he represents in such a light as would afford ground

ground for apprehenſion that a ſpirit of plunder would ſoon ſpread through the whole Britiſh army. 'Only one Britiſh ſoldier, (ſays he, page 3) had been detected in the act of plunder; his caſe was reported to the Duke: "Is he brave?" was the Duke's queſtion. Many were ready to detail anecdotes of his valour—"I can forgive any thing but cowardice"—and the man was immediately liberated.'

General orders iſſued by the Duke ſhew that his Royal Highneſs does not conſider valour as a ſufficient ſubſtitute for every other military virtue; and that, in his eyes, nothing can be more diſgraceful to an army, nor more unbecoming the character of a ſoldier, than a ſpirit of plunder.

To the bravery of the French armies we are ready to bear our teſtimony with Mr. W.; and to agree with him that the liberty, for which they are fighting, gives additional nerve and ſinew to their courage. We wiſh that the author had been as well qualified to ſpeak their language, as he is diſpoſed to ſound their praiſe; we ſhould not then have been diſguſted with ſo many quotations, in which every rule of grammar is violated, and, though the words are French, the idiom is Engliſh; a proof that the expreſſions could not come from the natives in whoſe mouths he places them. That we are not too ſevere, let the following inſtances atteſt:

"Nous avons tout perdu—les Imperiaux ont pris toutes nos biens:"—"Tu te trompes, mon frere,—dites moi la plus courte route aller à Furnes?"—"Oui! ſurement! mais n'êtes vous ſoldat?"—"Non! bourgeois Anglois"—"*Ah! gooden men!*—ils ſont des braves: les Heſſos ſont vilains, ils m'ont pillés de tout, et même ma veſte."

'Take to your heels:—"Quartier!—il m'y ſouviendra de la republique—je me meurs pour la patrie—et avec mon dernier ſoupir j'exhale, Vive la nation!"

'La philoſophie et les militaires n'accordent point; ce moment-la quand nous retournons a la religion de la nature, tombent les militaires.'

"Si les officiers généraux ſont tués, j'en deviendrai General Hollandois—Mais ſuppoſez que les François vous feroient mourir?—Un philoſophe, j'en ſuis avancé bien."

"C'eſt l'hymne de la liberté—en voudriez-vous m'ôter le ſoulagement? nous nous en y-avons habitués"—"Mais je crois, que vous le chanterez encore."—"Oui! à qui?"—"A vos concitoyens."—"Non! jamais! ſe paſſe le tems."

In the courſe of the work, we find a great inequality of ſtyle and reaſoning; and the latter part, from page 103 to the end, appears to be ſo ſuperior in both theſe reſpects to the firſt, that we are very much diſpoſed to conſider them as the productions of two different perſons. We agree completely with the author, that France preſents on every ſide barriers almoſt impenetrable; and that, while the French are united in their defence, all Europe will not be able to make them abandon their favourite cauſe of Liberty, nor force on them a form of government which they have thought proper to abjure.

When we had read ſome pages of this pamphlet, we were induced to think that the writer's object in deſcribing the horrors of a campaign

paign was to perſuade the nation to renounce, not merely the French war, but war in general, and to cultivate the bleſſings of peace: but, in his laſt page, it appears that the principal object of his wiſh for peace with France is that we may be at liberty to prepare ourſelves for war with Ruſſia; to the end that we may be in a condition 'to withſtand the mighty whirlwind gathering in the north, which threatens to overwhelm again the whole of civilized Europe with a horde of needy and lawleſs barbarians, more deſtructive to the peace and happineſs of ſociety, than a ſwarm of locuſts to the vegetation of the eaſt.'—That ſuch a ſtorm is likely to riſe, we have but too great reaſon to apprehend; and ſhould it break forth when France is exhauſted, we ſhall have to lament that our war on that country has fatally ſeconded the ambitious views of Ruſſia, ſo hoſtile to liberty, and deprived the ſouth of Europe of one of its ſtrongeſt bulwarks againſt the armies of the north.

Art 50. *The two Syſtems of the Social Compact and the Natural Rights of Man examined and refuted.* 8vo. pp. 34. 1s. Debrett. 1793.

The author of this very ſenſible pamphlet ſtates, with great preciſion, the principles of the two celebrated writers Mr. Burke and Mr. Paine, who have divided the public opinion on the ſubject of the rights of man; and, ſo far from agreeing with either, he differs widely from both, and aims at refuting their reſpective ſyſtems. Through the whole of his work he breathes the ſpirit of freedom:—if, on the one hand, he ridicules the idea of a government founded on, and deriving a never-ending authority from, old compacts or parchments, it is not becauſe he is diſpoſed to unhinge the ſtate and to endanger the national tranquillity; and if, on the other, he treats as chimerical and impracticable a ſyſtem formed on the natural rights of man, it is not becauſe he is a friend to ſlavery, oppreſſion, and tyranny; for he wages a mortal war againſt them. He rejects all ſyſtems that are built on *abſtract* reaſonings, and contends that wiſe men, in forming conſtitutions, ought never to loſe ſight of *circumſtances*. The following extract, which will give an idea of the author's mode of thinking, will be peruſed with pleaſure by the unprejudiced reader:

'Government is a power, a tranſcendent power, which muſt, from its nature, be poſſeſſed by a part and (ſuch ſhould ſeem the condition of our being) by a ſmall part of the community; but which, by an equal neceſſity and an equal lot, muſt not only be binding on the whole, but may extend in its effects, and operate as a bleſſing or a curſe on ſurrounding multitudes and unborn generations. Whoever believes, therefore, let the foundation of his faith be what it may, a doctrine of religion, the will of Providence, or the order of nature—whoever believes that the proper end of all power is the good of ſentient nature, and of all political power, the good of congregated man, will infer, that thoſe only can have a right to govern from whom, in the exerciſe of that power, the greateſt good may be expected; and, that the right of theſe can continue ſo long only as this expectation laſts. In the mind of ſuch a man, conſequently, the right to govern muſt depend on circumſtances. From cauſes, inſcrutable perhaps, but certainly beyond the reach of our control,

the human animal is differently modified in different countries, and in the ſame country in different ages, in his taſte and manners, in his paſſions and prejudices, in his virtues and vices, in whatever we are to provide *for*, and in whatever we are to provide *againſt* by politic inſtitutions. Such inſtitutions, too, whether we will or not, ſubſiſt, are interwoven into the texture of ſociety, produce ſome good, avert ſome evil, operate in ſome way, and will have ſome weight with him who feels himſelf born into a ſyſtem where he muſt make the beſt of things as he finds them. To treat all this as nothing, to decide the right, to govern by muſty parchments; or waving parchments and circumſtances, to conſider the bipes implumis of a Tartar hord and an European ſtate as preciſely the ſame beings, and to arrange them according to ſome abſtract principle, which, as it applies to man under all circumſtances, muſt, if we were juſtly collected, be founded on thoſe qualities only which are common to man in all ſituations, which muſt leave out of queſtion, conſequently, whatever conſtitutes man what he is in any particular ſtation, are both of them proceedings ſo perfectly prepoſterous, that I cannot determine, to which the excels of abſurdity belongs.

'Originally, indeed, the fundamental articles of both theſe ſyſtems, though erroneous as principles, may have had their uſe as correctives to error. Locke referred us back to a ſtate of nature, to deſtroy a prejudice in favour of the ſanctity of monarchs: the founders of the new ſyſtem referred us back to the ſame ſtate, to cure our prejudices in favour of any other domination, than that of a majority. But thoſe who never poſſeſſed the prejudice, don't want the retroſpect. What does it ſignify what man *was* 500 or 5000 years ago, or how the power which I behold originally came into being? I have no reſpect for any human inſtitution, but for the good it produces: I am placed in a certain department; I muſt fight my good fight; I muſt deal with man as he *is*: I muſt make the beſt of things as they *are*. Whatever is, is, according to the courſe of nature and the order of Providence; and if it were not, what would it avail us? To declaim and whimper about the prerogatives of ſavages, will not recall what is paſt. We are *not* ſavages: we have inſtitutions; we have laws; we have manners; we have morals; we have the binding ties of a ſecond nature upon us: we muſt conſider theſe; we muſt conſult our ſubject, and act for the beſt; looking abroad to the world and forward to poſterity. What is the beſt form of government—what is the beſt cure for diſorders? We muſt know the complaint; we muſt know the ſex, the age, the conſtitution of our patient; the habits he has led, the regimen he has purſued; we muſt inform ourſelves of the circumſtances of the caſe: becauſe a man is naturally a two-legged, naked, vagrant animal; to preſcribe eternally nudity and acorns, would be a ſimplification of practice, to be ſure, but I fear not more ſucceſsful than Sangrado's. We are all by far too fond of ſimplicity; too much of Sangrados at the bottom: it would be pleaſant, no doubt, to account for every operation in nature, by gravitation alone; it would be ſoothing, certainly, to reduce all government to the telling of noſes; but it cannot be.

'The

'The great evil againſt which the friends to mankind have hitherto had to ſtruggle, has been the inſolent domination of a few. No feeling mind can contemplate what our nature has endured from the grinding tyranny of theſe proud oppreſſors without a poignant indignation. We are not made of ſtone: we are moved to pity; we are inflamed to rage; at what humanity has ſuffered, and at the wrongs ſhe ſuffers ſtill, from lordly ruffians, who, born by accident to power, have treated their brethren as beaſts, and ſported with the miſeries of millions: our hearts are wrung at theſe ſufferings, as men bearing about us the common ſympathies of our nature; but, as philoſophers, we behold and we deplore an effect ſtill more extenſive and of an aſpect tranſcendently more dreadful. Longinus, in his immortal Treatiſe on the Sublime, concludes his labours with an enquiry into the cauſes of that decline of genius, which, in his own time, no longer furniſhed ſuch inſtances of this gigantic figure, as in his various illuſtrations he had ſo profuſely quoted from the authors of antiquity. The reaſon I think is very juſtly aſſigned. "As thoſe engines in which factitious dwarfs are incloſed, not only prevent their bodies from expanding to their proper dimenſions, but actually occaſion them to dwindle from the ſize they had already attained; ſo ſervitude, even under the moſt exact and juſt adminiſtration, is a kind of priſon, in which the mind is cramped in its efforts, and ſinks into debaſement." To feel that we owe whatever we enjoy to the gracious forbearance of any human power, and to look up to this power with all that deep and abject humiliation which ſuch a ſervile dependence muſt neceſſarily impreſs, is ſuch a proſtitution of the dignity of manhood, has ſuch a tendency to deprave the human intellect, to rob us of that juſt confidence and erectneſs of mind, which is the root of all exalted ſentiment and vigorous enterprize, and to thruſt us down from that proper elevation, which God and nature intended we ſhould attain, into a ſtate of low, ſtupid, and brutal inſenſibility; that, for this cauſe, perhaps, above all others, an impaſſioned love for freedom has fired the good and great of every age and every country.'

Art 51. *An Addreſs to the Public*, on a Subject new and intereſting. By J. Cook. 8vo. 1s. Richardſon, &c. 1793.

"*Prevent crimes*," is the excellent doctrine of this little pamphlet; —a doctrine which more than ever demands the attention of government and of the community at large. Gentlemen, in their reſpective counties, have manifeſted a willingneſs to exert themſelves to remedy the moral diſorders of ſociety: but, unfortunately, they have taken up the buſineſs entirely at the wrong end. They have provided for an increaſing number of criminals; when their principal care ought to have been to ſtrike at the root of the evil. On ſurveying ſome of the large and expenſive priſons which have lately been built in various parts of the kingdom, we have been led to reflect whether much of the money which they have coſt might not have been better employed in preventing, as far as may be, the neceſſity of theſe melancholy erections. *Can the Ethiopian change his ſkin?* Impriſonment comes too late after the character is formed. The ſolitary cell may check vice, but it probably will not inſpire virtue. The villain

may be rendered melancholy at being ſecluded from his companions in iniquity: but, deſtitute, through a neglected education, of thoſe principles which are eſſential to right conduct, what reaſon have we to conclude that, on being liberated from his cell, he will become a valuable member of ſociety, even if he ſhould have felt ſome ſtings of conſcience in the moments of ſeclusion and melancholy? We are entirely of opinion with this writer as to the importance of attending to the education of the poor in the firſt principles of virtue and decorum, in the early part of life. Though his plan of country-ſchools of induſtry, and of obliging the profligate poor to ſend their children to them, may not be ſufficiently conſidered and matured for practice, the idea is a good one, and ought not to be loſt. If we may farther give our opinion, ſmall *parochial* are preferable to large *county* inſtitutions; and if the clergyman of every pariſh, and the miniſter of every congregation of ſeparatiſts, were paid by government, in proportion, for the poor children whom they ſuperintended, to lead them into the habits of religion and virtue, it would be a better application of public money than ſome which we could mention; and if this ſhould not bring back the kingdom to be what it was in *Alfred's golden days*, when it contained but *one priſon*, it might perhaps render any *farther* creation of theſe gloomy houſes of confinement unneceſſary.

Art. 52. *The Catechiſm of Man.* Pointing out, from ſound Principles, and acknowledged Facts, the Rights and Duties of every rational Being. 8vo. 6d. Eaton.

This catechiſm is the very quinteſſence of political hereſy. In defiance of the *irreſiſtible* demonſtration with which contrary doctrines have been ſupported, the writer has the effrontery to teach—that all men are born perfectly equal in reſpect to their rights; that government originates in the will of the people; that the people have a right to chooſe their own magiſtrates, and to deliberate on other matters of general concern; that all magiſtrates are, or ought to be, ſubject to the law; that reſiſtance to the uſurpations of deſpotic government is lawful; that obedience to free government is a duty; and that the beſt form of government is that which promotes the people's proſperity and happineſs in the higheſt degree, and at the leaſt expence.

Art. 53. *Extermination*, or an Appeal to the People of England, on the preſent War with France. 8vo. 6d. Eaton.

This writer talks of a war of extermination, and a war againſt freedom, with a degree of indignation which could only be juſtified on the ſuppoſition that ſuch a war really exiſted, and was carrying on by a nation of *men* and of *freemen:*—a ſuppoſition, ſurely, too abſurd and ſelf contradictory to gain a moment's credit!

Art. 54. *Additional Letters of Brutus.* 8vo. pp. 150. 1s. Edinburgh.—London, Longman.

Some account of the manner of the former part of theſe letters, with a few ſtrictures on their ſtyle, and on the ſpirit in which they are written, will be found in our *New Series*, Vol. v. p. 468. The ſame pointed turn of language, the ſame zealous attachment to adminiſtration,

miniſtration, and conſequently the ſame vehemence of cenſure of oppoſition, which marked the former letters, appear in theſe. If they be at all inferior to the former in ſtrength of ſtyle, they are by no means ſo in acrimony of ſentiment, nor in illiberality of abuſe.

Art. 55. *An Anſwer to Mr. Pitt's Speech, May 7, 1793, againſt a Reform of Parliament.* 8vo. pp. 60. 1s. Ridgway.

This anſwer, which is given in the form of a ſpeech, was not delivered in the Houſe of Commons, but is ſtated to be 'ſuch as might have been made by a man truly independent.' The queſtion of parliamentary reform has been ſo often and ſo ably diſcuſſed, that it is not now an eaſy matter for an author to ſay any thing new on it. The writer of this little pamphlet, however, has placed the ſubject in very ſtriking points of view, and has enforced the neceſſity of reform by very ſtrong and cogent obſervations. For our part, we muſt ſay that we needed not this work to be fully convinced that our conſtitution called loudly for reviſion, particularly in that part of it which relates to the formation of the Houſe of Commons; and we believe that none can differ from us on that head, but thoſe who have an intereſt in the continuance of the abuſes which make the letter of our conſtitution a departure from its ſpirit. If our author be wrong in any point, it is in embracing too many objects of reform at once: it is not ſound policy to increaſe the number of enemies to a ſalutary change; it would be prudent, perhaps, to attack each abuſe ſeparately and in turn, rather than to drive the different ſupporters of them to the neceſſity of forming a confederacy againſt all reform. The Houſe of Commons being once conſtituted ſo as to be practically as well as theoretically the repreſentative of the *people*, an orderly redreſs of all grievances, and the removal of oppreſſive abuſes, might be expected as a *neceſſary* conſequence. Many ſenſible men and ſincere friends to liberty are of opinion that the rock, on which the French have been caſt, was not the attempting to reform every abuſe, but to reform every abuſe at the *ſame time*: thus they united the moſt diſcordant bodies, the nobility, the clergy, the judges belonging to the twelve parliaments, the land owners, the ſupporters of unlimited monarchy, and the numerous train of dependants, who lived only by the corruption of the court; and, making them forget their former diſputes and diviſions, they forced them to form a compact and well-concerted oppoſition, which drove the people to madneſs, ultimately overturned the new conſtitution, and occaſioned all thoſe horrid exceſſes, which have proved as injurious to the cauſe of liberty, as they have been diſgraceful to humanity.

The preſent author is pretty ſevere, but not without reaſon, on Mr. Arthur Young; whom he convicts of groſs inconſiſtency, by comparing his laſt publication againſt reform with his former works, in which he ſtrongly pleaded the neceſſity of the very meaſure which he now condemns: after this our author leaves to the world to determine whether Mr. Young's late appointment to the office of ſecretary to the new board of agriculture ought to be conſidered as a *reward* for his twenty years' labours in the cauſe of liberty, or as a *bribe* for undertaking to *write down* all his former arguments in favour of reform.

To

To give our readers a ſpecimen of this author's manner of treating his ſubject, we will ſtate his anſwer to the only thing like an argument that has been uſed, for the laſt three years, againſt a reform in parliament, *viz.* 'The change of government in France has produced all theſe diſaſters;—a reform in England will have the ſame effects;—therefore it muſt be avoided.'

'It will be no difficult matter to ſhew the fallacy of this ſyllogiſm; In order to ſhew that a reform in England would produce the ſame conſequences as it has done in France, it was neceſſary to ſhew, that the ſituation of England in 1793, is the ſame as that of France was in the year 1789,—that the diſpoſitions and habits of Engliſhmen are the ſame as thoſe of Frenchmen,—and that the ſame changes were required in the government of this country as in that of France:—none of which propoſitions can be proved in the affirmative; but the very reverſe will be ſeen, in taking a view of the political ſtate of theſe two nations.

'Who, for heaven's ſake, can ſay that the ſituation of England, at this preſent time, is the ſame as that of France in the year 1789? The French government, their religious eſtabliſhment, their judicial power, were as different from thoſe of England as it is poſſible to be in two civiliſed nations. In France, every thing wanted a *total change*: in England, every thing wants a *reform*. In France, the Monarch poſſeſſed a *conſtitutional* power, moſt certainly *deſtructive* of liberty: in England, the crown has acquired an *unconſtitutional* influence, moſt undoubtedly *inimical* to liberty. The adminiſtration of juſtice, in France, was placed in ſo wrong hands, and the criminal proceedings ſo inconſiſtent with civil liberty, that no partial pruning was ſufficient; it was neceſſary totally to pull up by the roots this vaſt plant of tyranny: in England, the judicial power being left in a great meaſure to the people themſelves, few alterations are wanted, except in the code of civil and criminal laws, which ſurely muſt be thoroughly reformed. The nobility of France amounted to above one hundred thouſand individuals, and comprehended nearly all the land-holders; they poſſeſſed almoſt every one of the old feudal prerogatives, ſo oppreſſive and ſo degrading to all the reſt of the people, that nothing ſhort of a total abolition (I am afraid) was ſufficient to ſecure the rights of the nation: the nobility in England is abſolutely a different thing; it can hardly exceed the number of two hundred, or two hundred and fifty perſons; it is rather an hereditary magiſtracy than a feudal nobility, and having long ago been deprived of thoſe odious privileges, few or no alterations are required in this elevated order of the community. The clergy in France were exceedingly numerous, and a great deal too rich; and though their mercileſs plunder cannot be juſtified either by reaſon or by humanity, yet a conſiderable reduction was abſolutely neceſſary, to retrieve the extreme poverty of the nation at large: in England, the clergy are neither ſo many nor ſo wealthy, as to require ſo great a reduction, and little more than an equitable diſtribution of their riches, and a decent manner of election, is what is wanted to render them a reſpectable and uſeful body. In France, when the States General were called, there was a deficiency in the revenue of fifty millions

millions of livres, equal to two millions five hundred thousand pounds ſterling; in conſequence of which, new taxes were abſolutely indiſpenſible: in England, the very reverſe is the caſe, and a diminution of taxes may be eaſily practiſed, and to obtain this diminution the people have a clear right.

'In every thing, therefore, we ſee how differently ſituated is England *now*, to what France *was* four years ago. How unfair is it, then, to repreſent a reform in England as equal to a revolution in France!—but ſtill more ſtriking we ſhall find the difference, in the minds and diſpoſitions of theſe two nations.

'The people of France were divided into two maſſes of prodigious inequality. One, conſiſting of twenty-four millions of men, ſubjects to an abſolute monarch, and vaſſals to a haughty, oppreſſive nobility; deprived of all political and civil liberty; in a complete ſtate of bondage. The other maſs, the nobility and clergy, conſiſted of about four hundred thouſand individuals, ſubject indeed themſelves to an arbitrary monarch; but who (as all abject ſouls do) amply made up for their ſervility, by exerciſing the moſt intolerable deſpotiſm over their numerous inferiors, and poſſeſſing all riches, all power, all honours. What wonder, then, if theſe twenty-four millions of people, oppreſſed and degraded by a bondage of many centuries, being all at once ſet looſe, ſhould run like mad creatures into all kinds of follies, and vent a ſavage revenge on their old tyrants? Surely, I do not pretend to excuſe the enormities committed by the French populace, but only to trace the cauſe of theſe ferocities; and hence to ſhew how ridiculous and uncandid it is, to pretend that the people of England will, in obtaining a reform of abuſes, loſe their ſenſes, like the brutiſh herd of Frenchmen, in having the door of their ſtall broke open.'

This extract will ſuffice to ſhew that the author would not diſgrace St. Stephen's chapel if he had a ſeat in it. He concludes his anſwer by a forcible addreſs to the different claſſes of people who compoſe the Engliſh nation. We will ſelect that which he makes to the claſs from which moſt danger might be apprehended in a convulſion of the ſtate, and with it cloſe our account of a publication which we have peruſed with pleaſure:

'I would ſay to a numerous claſs of the community, whom the indiſpenſible order of civil ſociety confines to the humble walks of life:—"Learn what is due to you, but do not bewilder yourſelves in the treacherous doctrine of univerſal equality. Be *firm* in your deſires, but *moderate*, and you will ſucceed. You have a right to obtain a houſe of repreſentatives, freely choſen by the nation. You have a right to ſee the legiſlature *zealous* to promote the public intereſt; *watchful* of the conduct of miniſters; *anxious* to lighten your burdens, to render the laws more humane, to provide for the education of your children, and to make a wholeſome eſtabliſhment for the ſupport of innocent miſery, not of guilty idleneſs. You will then peaceably eat the bread of induſtry; and, enjoying the bleſſings of real liberty, you will ſee few of your children periſh at the gallows,—of your parents die in the workhouſes,—and of your daughters rot in the haunts of proſtitution."

THEOLOGY,

THEOLOGY, &c.

Art. 56. *Two Funeral Sermons:* the firſt, occaſioned by the Death of the Right Hon. Katherine, Counteſs of Effingham, who was buried at St. Jago de la Vega in Jamaica, Nov. 2, 1791; the other, occaſioned by the Death of his Excellency the late Earl of Effingham, Governor of Jamaica, &c. &c. who was buried in the ſame Vault on the 22d of the ſame Month. By the Rev. Thomas Warren, Domeſtic Chaplain to his Excellency, and Chaplain to the Hon. Houſe of Aſſembly. 4to. Printed at Jamaica, 1792.

Of all orations, *funeral* orations are generally the moſt contemptible. The clouds of incenſe in which the orator envelopes the hearſe of his departed *hero*, or *heroine*, are ſeldom more than the ſmoke of fulſome panegyric, or intereſted partiality: even when the cenſer is in the hand of a *Maſcaron*, a *Boſſuet*, or a *Flechier*. Hence we confeſs that we have ſeldom ſeen a funeral ſermon that was not, in ſome ſort, diſguſting. The preſent diſcourſes are as unexceptionable as any that we have heard or peruſed of the kind.

Lord Effingham's public character, as Governor of Jamaica, may be given as a ſpecimen of Mr. Warren's oratorical ſtyle and correct expreſſion:

'As part of the *legiſlative authority*, he ſo thoroughly knew and ſo ſcrupulouſly obſerved its connexions and dependencies, that prerogative and privilege were not in a ſingle inſtance during his government the ſubject of conteſt or of jealouſy.

'In his *executive capacity*, his thoughts, words, and acts were the thoughts, words, and acts of the legiſlature; and the letter and ſpirit of the laws were not leſs his guides in the interpretation than in the obſervance of them.

'His general merit as a *Chancellor* is not unacknowledged by thoſe who watched it with a ſcrutinizing eye. His mind was ſtrong, quick, penetrating, ſound and deciſive; apt at logical arrangement and deduction, and not incompetent to unravel the artificial perplexities of forenſick argument, and to relieve juſtice from captious formalities.—Born for the public rather than for himſelf, he diſcharged this laborious part of his duty with a ſpirit far above his ſtrength; and I believe none will accuſe me of flattery, if I ſay that juſtice was never diſtributed with greater or firmer integrity.

'And his *religion* was as ſettled and firm as his virtue; the more firm, becauſe it was not a paſſive aſſent to hereditary doctrines, not an implicit acquieſcence in the reaſoning of others, but the reſult of free inquiry and full inveſtigation. He ſtudied Nature; he traced her operations; he viewed the wonders of the heavens; he contemplated the diſcoveries of ſucceſſive ages,—the *aſtoniſhing* diſcoveries of modern times;—and then, riſing "through Nature up to Nature's GOD," he felt becoming veneration for the Great FIRST CAUSE, and becoming truſt in His word, deeming it the ſtrangeſt inconſiſtency of the moſt diſordered and perverted underſtanding, that reverence for the Deity ſhould not be heightened by every added proof of His omnipotence.'

If authors of funeral ſermons would read Solomon's *Eccleſiaſtes* with critical attention, we think that they would profit by it.—We do

not mean to apply this observation, particularly, to the ingenious author of these two discourses;—of whose abilities we have long been informed, from the testimony of his warm friend (and our late respectable associate) Dr. Hawkesworth.

Art. 57. *Two Sermons preached in the Parish Church of St. Michael:* one, on the Fast-day, April 19, 1793; the other, on Occasion of soliciting Relief for the Emigrant French Clergy. By W. R. Wake, Vicar of Backwell, Curate of St. Michael's, and Chaplain to the Earl of Bristol. 4to. 1s. Bath, printed and sold. Robinsons, London.

These discourses bear evident marks of ability. In that on the fast-day we meet with many judicious remarks: the author generally insists on that which is of real moment,—practical truth and solid virtue: but his good sense and piety seem to be occasionally embarrassed with modes and distinctions merely human. In the second sermon, which is more of the picturesque and declamatory kind, the preacher pleads with energy for those objects to which the public attention has been so laudably and successfully directed.

Art. 58. *Two Sermons*, by the Rev. Edward Mason, B. A. Vicar of Gringley, and Curate of Blythe, Nottinghamshire. 4to. 1s. Robinsons. 1793.

The first of these discourses considers the order of Providence in respect to the different ranks and stations of men, from 1 Cor. vii. 17.; the second is from 1 Pet. ii. 17. 'Fear God,—honour the king;' and each contains useful instruction and advice. The author is moderate in his views and professions; he does not deny that there are things in the British constitution which need amendment; nor does he condemn the revolution in France in its first measures, although he censures and laments the dreadful evils which have so disgracefully and awfully followed.—He remarks that the less Christianity partakes of temporal concerns and the wisdom of this world, the more must true religion flourish—the cause of truth, and the peace and happiness of mankind be promoted; and he adds, 'It is truly desirable that *every stumbling-block* should be removed,—and every thing that should give *offence to a brother*,—that Christian charity should diffuse its generous influence to comprehend within its circle all the human race.'——Under such impressions, the preacher recommends peace and order; and it appears, from such just and liberal sentiments, that he is the *sincere* and *hearty* friend of the good cause for which he pleads.

Art. 59. *Free Thoughts on the Spirit of Free Inquiry in Religion*; with Cautions against the Abuse of it; and Persuasives to Candour, Toleration, and Peace, amongst Christians of all Denominations. By Daniel Turner, M. A. 12mo. pp. 148. 2s. sewed. Johnson. 1793.

These thoughts are offered to the public as the mature reflections of a man who is upward of fourscore years old, and who, from his early youth to this day, has made religion his particular study. The writer modestly mentions the circumstance of his age, as an apology for any want of vigour in the sentiments or of accuracy in the composition, which the reader may discover: but we see little necessity for

for the apology. The work is written in correct and unaffected language; and its general character is that of a temperate aſſertion of what the writer judges to be eſſential doctrines of Chriſtianity, particularly the atonement of Chriſt, and the influence of the Divine Spirit; with a candid exhortation to Chriſtians of all perſuaſions to drop their acrimonious cenſures of each other, and to unite in ſupporting and adorning their common Chriſtianity. The great deſign of all the doctrines of Chriſtianity, Mr. Turner remarks, is to make us pious, temperate, juſt, benevolent, and happy. That mode, therefore, of explaining thoſe doctrines, which we find by experience will be moſt conducive to theſe great ends, ſhould undoubtedly be embraced: but of this, common ſenſe will tell us, every man muſt be left to judge for himſelf, under the guidance of that light and moral feeling which has been given to him.—Even thoſe who may diſapprove the tenets of this writer, cannot be diſpleaſed with his ſpirit. They may perhaps, however, think that, after all the encouragement which he gives to free inquiry, and after all his earneſt exhortations to candour and moderation, a regard for conſiſtency ſhould have preſerved him from charging with thinking not only freely, but even *licentiouſly*, thoſe writers who aim at philoſophizing Chriſtianity, by reducing its doctrines to a perfect conſiſtency with their partially enlightened reaſon;—from caſting a ſneer of ridicule on thoſe 'rational gentlemen' who have a vehement averſion to myſtery, and on their moral *preachments*;—and eſpecially from aſſerting that criticiſm and metaphyſics, though of ſome advantage to the intereſts of religion, when ſuitably conducted, and confined to adjuſting ſome of its circumſtantials, yet, when applied to its eſſential and leading doctrines, do more harm than good. According to that common ſenſe for which Mr. Turner profeſſes a high reſpect, it ſhould ſeem that the importance of accurate metaphyſical reaſoning, and of ſound criticiſm, riſes juſt in proportion to the importance of the ſubject on which it is employed.

POETRY.

Art. 60. *Monody to the Memory of the late Queen of Prance.* By Mrs. Mary Robinſon. 4to. 4s. 6d. Evans, Becket, &c. 1794.

We have ſo frequently introduced the muſe of this fair writer to the acquaintance of our readers, that any inquiry, on the preſent occaſion, into the merits of her poetical compoſitions would be ſuperfluous. It is now unneceſſary to obſerve, to the public in general,—though to a few it may not be wholly impertinent,—that the productions of this lady's ingenious and elegant pen are juſtly admired for their warmth and fertility of imagery, for their harmony of numbers, and for the melody of their verſification. If they have any general imperfection, it chiefly ariſes from that exuberance of fancy, that glitter of ornament, (the prevailing taſte of the age,) by the torrent of which, Nature and judgment are ſometimes borne out of ſight.—This defect, however, is leſs conſpicuous in the preſent than in ſome of her former poems. Pathos and correctneſs may be ſaid to have equally contributed to characterize the work now under conſideration.

On the melancholy cataſtrophe which befell the late unfortunate Marie Antoinette, the public has often been addreſſed both in verſe and in proſe: but we have ſeen nothing on this ſubject that, in our apprehenſion, can more deeply excite the reader's tendereſt feelings, than the verſes of Mrs. Robinſon. We give, for example, the following paſſage, in which the preſent diſtracted ſtate of France is painted,—as we have ſeen a picture of the eruption of a volcano, in colours dreadfully beautiful:

'Such is thy lot, O GALLIA! ſuch the RAGE
That blurs, with crimſon ſpots, fair NATURE's page!
That leaps the bounds of REASON, and deſtroys
The law's ſtrong barrier, and the ſubject's joys;
That roots up all the ſacred rights of TRUTH!
The claims of AGE, the energies of YOUTH!
Bids Commerce tremble, Juſtice hide her ſcale,
Contention revel, and Revenge prevail!
Religion periſh in the guilty mind,
And Devaſtation riot unconfin'd!
While ALL are rulers, ALL, alas! are ſlaves!
EACH dreads his fellow, each his fellow braves!
While in one horrid maſs, ALL miſeries blend;
Each ſhuns his BROTHER, and each fears his FRIEND!
The ſon, with blood-ſtain'd faulchion ſtrikes the SIRE!
The PARENT ſmiles to ſee the SON expire!
Againſt his LORD the VASSAL wields his ſpear!
The vaunting ATHEIST mocks the VESTAL's tear!
The lawleſs IDIOT lifts his ruthleſs arm,
To tear from Science ev'ry graceful charm!
While GENIUS from the maddening tumult flies.
Weeps o'er her WITH'RING BAYS, and SEEKS the ſkies.'

The following lines will remind our readers of Mr. Burke's celebrated picturesque alluſion to the *morning ſtar*, on her firſt dazzling appearance at the court of Verſailles: but the enſuing encomium on her majeſty's private benevolence and goodneſs may be entitled to higher praiſe:—it may be TRUTH!

'Oh! I have ſeen her like a Sun, ſublime!
Diffuſing glory on the wings of TIME!
And, as revolving ſeaſons own his flight,
Marking each brilliant minute with DELIGHT!
Yet not to pleaſure ONLY was ſhe prone
She made the miſeries of mankind her own
No oſtentation leſſen'd pity's meed—
UNSEEN ſhe GAVE! and SILENCE ſeal'd the DEED!
She ſought no plaudits from obſequious pride!
She paid HERSELF, for Nature was her guide!
For CONSCIOUS rapture, to the tottering ſhed,
Oft would ſhe fly, to bleſs the mourner's bed;
There, bending o'er the aged widow's form,
With ſmiles celeſtial chace the wintry ſtorm!
Heal the ſtung boſom with COMPASSION's tear!
Pour balmy counſel in the ſtartled ear!

Fan,

Fan, with her ſighs, the fever of the brain;
And by PARTAKING, leſſen EV'RY PAIN.'

In this affecting poem, we have many alluſions to, and deſcriptive views of, diſtreſsful ſcenes and horrid circumſtances, in which not only the royal family, but the French nation in general, have been fatally involved:—but for theſe we muſt refer to the performance at large.

To the poem is prefixed an article of decoration, of which it ſtood in no need;—an elegant profile of the late 'illfated queen,' from a drawing by the Marchioneſs de Marneſia, exhibiting her as in her latter days, under the changes and ravages of misfortune.

MISCELLANEOUS.

Art. 61. *A Fortnight's Ramble to the Lakes in Weſtmoreland, Lancaſhire, and Cumberland.* By a Rambler. 8vo. pp. 267. 5s. Boards. Hookham. 1792.

This rambler, we collect, is a military man, whoſe travels have heretofore extended to India. We know not why a gentleman, who muſt have ſeen ſo much of novelty in a remote part of the globe, choſe to record a ſhort ramble in his native land: but, in the laſt paragraph of his preface, he ſeems to value himſelf on the facility of his compoſition:

'Reader! when thou conſidereſt the laborious mountains we traverſed, and that the whole of this book, except the preface and chaptering out, took up but one fortnight, thou mayeſt make ſome allowance for the many defects; for, like the author, it is too incorrect to be formal—but it is for the public, and I have no right to judge either it or myſelf.'

True; and, in behalf of the public, it may be aſked whether, as a military man, he ever appeared on a field-day before his ſuperior officers unpowdered, and with dirty linen? This apology is a hackneied attempt to convert a fault into a merit. He would ſurely have ſhewn more reſpect to himſelf, as well as to the public, had he doubled the time after he returned; firſt to eſtimate whether the materials which he had collected were ſuch as would juſtify offering a *new* journey to theſe often celebrated ſcenes of natural ſublimity; and then to give them all the merit which correct writing could confer on them.

In chap. 35, in which the author collects together ſome general obſervations, and gives a very favourable character of the recluſe inhabitants of the diſtricts around the lakes, we find more to the purpoſe than in all the reſt of the volume. He has interſperſed two or three pieces of poetry which do him no diſcredit; particularly the laſt but one.—In a word, this Ramble muſt be characterized as light ſummer-reading, which will entertain, but not greatly inſtruct. The writer may pleaſe by his lively manner, and by his apparent cheerful and benevolent diſpoſition, but will not gain reſpect by depth of diſcuſſion and profundity of remark.

FAST-DAY SERMONS, *April* 19.

Art. 62. *The plain Duties of Wife and Chriſtian Subjects.* Two Sermons preached in the Pariſh Church of Hinxworth, Herts. By the Rev. Sir Adam Gordon, Bart. A. M. Printed for the Benefit of the French Clergy. 8vo. 1s. 6d. Elmſly.

The crimes and the miſeries of the French nation are here ſet forth

as

as a warning to Britons; a dreadful picture is drawn of the public evils which may be expected, if Heaven ſhould withhold ſucceſs from our fleets and armies in the preſent war; and the nation is exhorted to avoid the vices of the people with whom we are combating; among which are particularly mentioned the profanation of the Lord's day; adultery; levity of manners; and, laſtly, and above all, that univerſal diſpoſition to infidelity called a ſpirit of philoſophizing. The preacher, at the ſame time that he earneſtly recommends reformation of manners, enters his ſtrong proteſt againſt all *political* reformations. In the ardour of declamation, he charges the ſenators of France with having made ſhort work with religion, by *denouncing* the very *exiſtence* of its glorious object; and he accuſes Mr. Paine of having voted, with the vileſt hypocriſy, for the life of the late unfortunate King of France, whom he had been flagitiouſly inſtrumental to deſtroy. The ſermons are profeſſedly written to promote Chriſtian humanity and charity!

Art. 63. *A Token of Loyalty to his Majeſty King George the Third.* Preached by the Rev. Michael Waugh, Miniſter of Zion-chapel, Kirkgate, Leeds. 8vo. 6d. Leeds, printed. 1793.

When we acquaint the reader that Mr. Waugh ſpeaks of China as the capital city of Aſſyria, it is probable that he will have no great deſire to hear any thing farther of his ſermon. We will, therefore, ſoon take our leave of him and his hymns.—The good man may probably mean ſomewhat very right and proper.—He was, he tells us, formerly under the patronage of the Counteſs of Huntingdon!

SINGLE SERMONS.

Art. 64. Preached at the Anniverſary Meeting of the Sons of the Clergy, in the Cathedral Church of St. Paul, May 10, 1792. By Richard Nicoll, D. D. Chaplain in Ordinary to his Majeſty, &c. 4to. 1s. Rivingtons.

This ſermon contains general reflections on the excellence of Chriſtian love and charity, ſuitably applied to the benevolent inſtitution for the ſons of the clergy. To expect any thing eſſentially new on ſo exhauſted a topic would be unreaſonable; it is ſufficient recommendation to ſay that the preacher has expreſſed juſt ſentiment in correct and elegant language.

Art. 65. *The Temporal and Spiritual Advantages of Righteouſneſs, conſidered.* Preached at the Aſſizes at Stafford, Aug. 1, 1793, before Lord Chief Juſtice Kenyon, and Sir Naſh Groſe. By J. D. Nicklin, M. A. Vicar of Pattingham. 4to. 1s. Longman.

The ſubject of this ſermon, ſpecified in the title, is treated, on the whole, in a manner very ſuitable to the occaſion. With no peculiar force nor elegance of ſtyle, but in a plain and practical ſtrain, the preacher inculcates the general doctrine of his text, that righteouſneſs exalteth a nation, but that ſin is a reproach to any people. In illuſtration of his doctrine, he alludes, as might be expected, to the preſent circumſtances of the French nation, but does not preſume to ſay that they are ſinners above all men, becauſe they ſuffer ſuch things. One ſingular obſervation in this ſermon we cannot help noticing, becauſe it appears to us to be inconſiſtent with hiſtorical truth. 'Republicaniſm, (ſays Mr. Nicklin,) in all the trials which have been made of it,

it, has been found utterly unfriendly to that liberty whose cause it affects to espouse; as your future reading will abundantly shew you.'—What single instance, we ask, can be adduced, in the whole history of the antient world, in which the destruction of the republic was not, at the same time, the destruction of liberty?

Art. 66. Preached at Knaresborough, for the Benefit of the Sunday-schools, June 29, 1793; by Samuel Clapham, M. A. Vicar of Bingley; published for the Benefit of the Charity. 4to. 1s. Deighton.

A warm eulogium on the institution of Sunday-schools, and an earnest plea for their support and encouragement. The preacher appears to be himself attentive and vigilant in the cause. He properly recommends a very careful regard to the disposition and manners of children and youth after they have left the schools, as well as during their continuance in them. We wish that this author's ardent desires and sanguine hopes, as to the virtuous efficacy of this charity, may be abundantly accomplished!

Art. 67. Preached at the Anniversary Meeting of a Benefit-society at Whitkirk, on Whit-monday 1792. By S. Smalpage, M. A. Vicar of Whitkirk, Yorkshire. 4to. 1s. Johnson.

The immediate subject of this discourse is the *duty of supporting, and making a provision for, families*. It is addressed principally to the Poor, but those in higher stations may receive real advantage from the perusal of it; and sincerely do we wish that it might be generally read and duly considered. It discovers good-sense, piety, and benevolence; and appears to us well adapted to promote the welfare of society, particularly of that important part of it, the *labouring poor*; while it also exhibits sentiments of use and moment to all persons; and especially to heads of families, and such as have any connection with children and youth.

Art. 68. *Religious Education:* a Charity Sermon. Preached Dec. 9, 1792. By John Gottlieb Burckhard, D. D. Minister of the German Lutheran Congregation in the Savoy. 8vo. 6d. Taylor.

Dr. Burckhard's discourse is well worthy of the attention of all those who are connected with the care of the rising generation. If any slight defects be observable in the language, they are very excusable in a foreigner. The good sense, the piety, the benevolent and useful sentiments, which prevail throughout the sermon, will abundantly recommend it.

Art. 69. *On Prayer; and Forms of Prayer, their Defects and Remedy:* Preached at the Chapel in Essex Street, Strand, April 14th, 1793. By Theophilus Lindsey, M. A. 8vo. 6d. Johnson.

Every well-meant attempt to free religious institutions from the base alloy of superstition and mysticism, to establish them on satisfactory grounds, and to introduce into them such forms as are at once rational and impressive, is intitled to the public approbation. Mr. Lindsey has laboured in this cause with indefatigable zeal. In the present sermon, he continues his meritorious endeavour to awaken the public attention to the important object of the correction and improvement of the public forms of worship. His explanation of the nature of prayer is exceedingly judicious; and the reasons which he assigns

for the uſe of liturgies, and particularly for the adoption of Dr. Clarke's reformed liturgy, appear to us ſo deciſive, that we think they muſt ere long lead to a material change, if not in the eſtabliſhed forms, at leaſt in the method of conducting worſhip among thoſe ſects, who have nothing to prevent their adopting any reaſonable plan of improvement but the mere power of cuſtom.

CORRESPONDENCE.

*** 'An Old Friend' has favoured us with an obliging letter, in which he announces to us that a new tranſlation of the works of Livy has been undertaken by one of his learned friends, and is already in ſome forwardneſs. The talents and judgement of this gentleman, ſays our correſpondent, eminently fit him for the taſk; and his induſtry and leiſure afford the proſpect of its execution in a ſtyle that will merit public approbation.—We ſhall be glad to ſee the accompliſhment of this deſign, for we recollect but one or two tranſlations of this celebrated hiſtorian: the beſt of which, we believe, indifferent as it is, was the work of a perſon named Hayes, publiſhed half a century ago in 6 vols. 8vo. and now out of print.

†‡† We have received the polite communication of the Author of the "Reveries of Solitude," and are gratified by his favourable reception of our opinion of that work. He will excuſe us from entering into the queſtion of eccleſiaſtical polity introduced in his letter, and allow us only to add that we ſhall always be happy to hear from ſo intelligent a correſpondent.

‡‡‡ It would at all times give us ſatisfaction to oblige 'a Friend,' but the requeſt of XYZ militates againſt a rule to which we have ever found it neceſſary to adhere.

†*† The queſtion of Z. Y. Which is the beſt map of modern Europe? ought not to be addreſſed to us. Applications of this ſort are become too numerous, and too much intrench on our time. We believe, however, that D'Anville's map, on a large ſcale, is the beſt.

‖§‖ A. B.'s letter is of the ſame complexion with that of Z. Y.—Our opinion of the recent publication which he mentions will ſoon appear; and we hope that he will then be able to decide for himſelf.

¶§¶ The circumſtances of the apparently hard caſe cited in the letter from Leiceſter are unknown to us, and the matter is quite foreign to our province. Where we can do it *with propriety*, we always feel ourſelves diſpoſed to 'ſerve the cauſe of injured juſtice:' but in the preſent inſtance we do not ſee that we can interfere.

‡‡‡ We do not perceive the erratum in p. 349, Rev. for November, as alleged by the Rev. Mr. T.

THE MONTHLY REVIEW,

For FEBRUARY, 1794.

ART. I. *Travels in Europe, Africa, and Aſia.* Performed between the Years 1770 and 1779. By Charles Peter Thunberg, M. D. Knight of the Order of Vaſa, Profeſſor of Botany in the Univerſity of Upſal, &c. &c. 8vo. 3 Vols. About 320 Pages in each. 18s. Boards. Richardſon. 1793.

IN no ſpecies of writing does national character appear ſo ſtrongly marked, as in accounts of voyages and travels. The ſubject-matter * of theſe relations being the ſame to all who travel through the ſame regions, differences in the ſelection, and in the remarks produced, muſt ariſe from diverſities in the habits, purſuits, and diſpoſitions of the writers; and though *perſonal* character will be the cauſe of many of theſe variations, yet *national* character will not fail to impreſs its ſtamp on the whole reſult. If we were to form a ſcale of the different qualities of travellers, we ſhould perhaps find the two extremities to be occupied by the French and the Swediſh. The former, vain, ſuperficial, ingenious, ſentimental, conſider almoſt every object as affording ſcope for the diſplay of their talents at reaſoning and conjecture, or for the exerciſe of their diſpoſition for adventure and intrigue. Led away by any prevailing idea, they find in every clime ſomewhat conſonant to it. They view things in the great, and ſupply by imagination the deficiencies of reality. They meet with philoſophers and coquettes among barbarians and ſavages, and theorize alike in Lapland and Caffraria. Man is their favourite object of ſpeculation; and they even impart his ſentiments to brutal and inanimate nature. Generally ſpeaking, they ſeldom fail to intereſt and amuſe, and almoſt as ſeldom, in ſome meaſure, to dazzle and miſlead.—The Swede, on the other hand, educated (as all the late travellers from Sweden have been,) in the ſchool of natural hiſtory, accuſtomed to

* "I hate," ſaid Dr. Armſtrong, "that naſty *ſubject-matter*:" but we do not ſee that we can at all times do well without it.

examination and minute deſcription of all objects indiſcriminately, taught to value matter of fact only, and for its own ſake, little converſant in writings which elevate the fancy or touch the heart,—goes round the world with a prying but leſs roving attention, notes down whatever offers itſelf, whether mite or elephant, and, when man is his ſubject, thinks his dreſs as important a part of the picture as his mind. He is therefore exact, faithful, circumſtantial, but dry; and often, after a great deal of pains, miſſes the point of information which the reader moſt requires. Like one who looks through a microſcope, his field of viſion at any one time is ſmall; and therefore he is ill qualified to diſcern and to exhibit characteriſtic general views of things, with their mutual connexions and correſpondences.

Profeſſor Thunberg does not depart from the character of his countrymen. Where he only treads ground which has already been traverſed by travellers of his own and other nations, we could perhaps have ſpared his narration: though a man of knowlege and obſervation, as he undoubtedly is, cannot paſs along the moſt beaten track without diſcovering ſomething which had eſcaped, or been imperfectly obſerved by, former inquirers. We ſhall attend him throughout his progreſs, ſelecting for our readers ſuch matter only as we conceive to be more particularly worthy of their notice.

The Profeſſor is well known to naturaliſts by various writings, and particularly by his *Flora Japonica.* The ſeveral volumes of the preſent work were ſucceſſively publiſhed in the Swediſh language, and have been well received on the Continent, particularly in Germany, where they were immediately tranſlated as they appeared. We learn, from the Engliſh tranſlator, that the author has unexpectedly added a fourth volume, which will alſo be preſented in the Engliſh language, provided that theſe are approved.

Paſſing over the unimportant incidents of his European travels, we ſhall come to the period at which, having been employed in the capacity of ſurgeon extraordinary to a Dutch Eaſt India ſhip, he went on board in December 1791. The diſeaſed ſtate in which he found the crew at the Texel leads him into ſome juſt animadverſions on the mode in which the Company procure their ſoldiers, by the moſt infamous practice of kidnapping; a practice encouraged by the connivance of the directors themſelves. In this caſe, as in many others, avarice defeats its own purpoſe; for the wretches thus procured, weakened and diſpirited by cruel uſage of every kind, bring with them mortal diſeaſes, which ſpread among the reſt of the crew, ſo as frequently to render a freſh ſupply of men neceſſary

ceſſary even before they leave the Texel. Will it be credited that one ſhip of the fleet, in which our author ſailed, loſt 136 men while in the river? and that the loſs, out of four ſhips, from the time of muſtering to that of reaching the Cape of Good Hope, amounted to 606? This, we are ſorry to ſay, is only one of ſeveral inſtances in this work of the hardened and mean inhumanity which characterizes the commercial ſpirit of the Dutch.

Of the incidents in the voyage to the Cape, the moſt obſervable is the poiſoning of ſeveral perſons by white lead mixed, by miſtake, with the flour of which ſome pancakes were made. The effect, on ſome, was a fit of vomiting, which carried off the noxious cauſe: but where this effect was not ſufficient for the evacuation of the poiſon, cholic, headach, and various other ſymptoms ſucceeded. The writer himſelf was the principal ſufferer, and one of his ſymptoms was a ſalivation like that attending the uſe of mercury. Others alſo were affected with ulcerated mouths and ſwelled gums:—but all recovered.

They arrived at the Cape, after a very ſickly voyage, April 16, 1772. A deſcription of the town, of the police, cuſtoms, and manners of the ſettlement and its various people, of the events and obſervations occurring in a journey into Caffraria in 1772, in another, (in company with Mr. Maſon the Engliſh gardener,) in 1773, and in a journey to the remote mountainous part of the country called *Roggeveld*, in 1774, takes up the whole of the firſt and the greater part of the ſecond volume. As the public have lately been made very well acquainted with this part of the world by the writings of Sparrman, Vaillant, and others; and as the preſent writer does not ſurpaſs them either in the matter or the manner of his narration, (which is in the journal form, and not abundantly intereſting;) we ſhall here ſatisfy ourſelves with making one or two extracts. The dangers to which the traveller in theſe regions is expoſed from lions, tygers, the rhinoceros, and other wild animals, have been painted in more lively colours by former writers than we here diſcover: but the ſavage fury of the buffalo is more ſtrongly exemplified in the following relation than we recollect to have ſeen elſewhere:

'We had not advanced far into the wood before we had the misfortune of meeting with a large old male buffalo, which was lying down quite alone, in a ſpot that was free from buſhes, for the ſpace of a few ſquare yards. He no ſooner diſcovered AUGE, who went firſt, than roaring horribly he ruſhed upon him. The gardener turning his horſe ſhort round, behind a large tree, by that means got in ſome meaſure out of the buffalo's ſight, which now ruſhed ſtraight forwards towards the ſerjeant, who followed next, and gored his horſe in the belly in ſuch a terrible manner, that it fell on its back that in-

ſtant, with its feet turned up in the air, and all its entrails hanging out, in which ſtate it lived almoſt half an hour. The gardener and the ſerjeant in the mean time had climbed up into trees, where they thought themſelves ſecure. The buffalo, after this firſt atchievement, now appeared to take his courſe toward the ſide where we were approaching, and therefore could not have failed in his way to pay his compliments to me, who all the while was walking towards him, and in the narrow paſs formed by the boughs and branches of the trees, and on account of the ruſtling noiſe theſe made againſt my ſaddle and baggage, had neither ſeen nor heard any thing of what had paſſed. As in my way I frequently ſtopped to take up plants, and put them into my handkerchief, I generally kept behind my companions, that I might not hinder their progreſs; ſo that I was now at a ſmall diſtance behind them.

'The ſerjeant had brought two horſes with him for his journey. One of them had already been diſpatched, and the other now ſtood juſt in the way of the buffalo, who was going out of the wood. As ſoon as the buffalo ſaw this ſecond horſe, he became more outrageous than before, and attacked it with ſuch fury, that he not only drove his horns into the horſe's breaſt and out again through the very ſaddle, but alſo threw it to the ground with ſuch violence, that it died that very inſtant, and all the bones in its body were broken. Juſt at the moment he was thus occupied with this latter horſe, I came up to the opening, where the wood was ſo thick, that I had neither room to turn my horſe round, nor to get on one ſide. I was therefore obliged to abandon him to his fate, and take refuge in a tolerably high tree, up which I climbed.

'The buffalo having finiſhed this his ſecond exploit, ſuddenly turned round, and ſhaped his courſe the ſame way which he had intended to take.

'From the place I was in, and the eminence I had gained, I could plainly perceive one of the horſes quite dead, the other ſprawling with its feet and endeavouring to riſe, which it had not ſtrength to do, and the other two horſes ſhivering with fear, and unable to make their eſcape: but I could neither ſee nor hear any thing of my fellow-travellers and companions, which induced me to fear that they had fallen victims to the firſt tranſports of the buffalo's fury. I therefore made all poſſible haſte to ſearch for them, to ſee if I could in any way aſſiſt them; but not diſcovering any traces of them in the whole field of battle, I began to call out after them; when I diſcovered theſe magnanimous heroes ſitting faſt, like two cats, on the trunk of a tree, with their guns on their backs, loaded with fine ſhot, and unable to utter a ſingle word.

'I encouraged them as well as I could, and adviſed them to come down, and get away as faſt as poſſible from ſuch a dangerous place, where we ran the riſque of being once more attacked. The ſerjeant at length burſt out into tears, deploring the loſs of his two ſpirited ſteeds; but the gardener was ſo ſtrongly affected, that he could ſcarcely ſpeak for ſome days after.'

An adventure, on another occaſion, with a whole herd of theſe animals, forms likewiſe a curious narrative:

'In

'In the afternoon, when the heat of the day abated, we went out with a few of our Hottentots a hunting, in hopes of killing ſomething wherewith to ſatisfy the craving ſtomachs of our numerous retinue. After we had got a little way into the wood, we ſpied an extremely large herd of wild buffaloes, *(Bos caffer)*, which being in the act of grazing, held down their heads, and did not obſerve us till we came within three hundred paces of them. At this inſtant, the whole herd, which appeared to conſiſt of about five or ſix hundred large beaſts, lifted up their heads, and viewed us with attention. So large an aſſemblage of animals, each of which taken ſingly is an extremely terrible object, would have made any one ſhudder at the ſight, even one who had not, like me, the year before, had occaſion to ſee their aſtoniſhing ſtrength, and experience the rough manner in which they treat their opponents. Nevertheleſs, as we were now apprized of the nature of the animals, and their not readily attacking any one in the open plains, we did not dread either their ſtrength or number, but, not to frighten them, ſtood ſtill a little while, till they again ſtooped down to feed; when, with quick ſteps, we approached within forty paces of them. We were three Europeans, and as many Hottentots trained to ſhooting, who carried muſquets, and the reſt of the Hottentots were armed with their javelins. The whole herd now began to look up again, and faced us with a briſk and undaunted air; we then judged it was time to fire, and all at once let fly among them. No ſooner had we fired, than the whole troop, intrepid as it otherwiſe was, ſurpriſed by the flaſh and report, turned about and made for the woods, and left us a ſpectacle not to be equalled in its kind. The wounded buffaloes ſeparated from the reſt of the herd, and either could not keep up with it, or elſe took another road.

'Among theſe was an old bull buffalo, which came cloſe to the ſide where we ſtood, and obliged us to take to our heels, and fly before him. It is true, it is impoſſible for a man, how faſt ſoever he may run, to outrun theſe animals; nevertheleſs we were ſo far inſtructed for our preſervation, as to know that a man may eſcape tolerably well from them, as long as he is in an open and level plain; as the buffalo, which has very ſmall eyes in proportion to the ſize of its head, does not ſee much ſide-ways, but only ſtraight forward. When therefore it is come pretty near, a man has nothing more to do than to throw himſelf down on one ſide. The buffalo, which always gallops ſtreight forward, does not obſerve the man that lies on the ground, neither does it miſs its enemy till he has had time enough to run out of the way. Our wounded bull came pretty near us, but paſſed on one ſide, making the beſt of his way to a copſe, which however he did not quite reach, before he fell. In the mean time, the reſt of our Hottentots had followed a cow that was mortally wounded, and with their javelins killed a calf. We, for our parts, immediately went up to the fallen bull, and found that the ball had entered his cheſt, and penetrated through the greateſt part of his body, notwithſtanding which he had run at full ſpeed ſeveral hundred paces before he fell. He was far from being young, of a dark grey colour, and almoſt without any hairs, which, on the younger ſort, are black. The body of this animal was extremely thick, but his legs, on the other

hand, ſhort. When he lay on the ground, his body was ſo thick, that I could not get on him, without taking a running jump. When our drivers had flayed him, at leaſt in part, we choſe out the moſt fleſhy pieces, and pickled ſome, and at the ſame time made an excellent repaſt on the ſpot. Although I had taken it into my head, that the fleſh of an old bull like this would have been both coarſe and tough, yet, to my great aſtoniſhment, I found that it was tender, and taſted like all other game. The remainder of the bull, together with the cow and the calf, were given to the Hottentots for their ſhare, who were not at all behind hand, but immediately made a large fire on the ſpot, and boiled the pieces they had cut off, without delay. What they preferred, and firſt of all laid on the fire, were the marrow bones, of which, when boiled, they eat the marrow with great eagerneſs. The guts, meat, and offals they hung up on the branches of trees; ſo that in a ſhort time the place looked like a ſlaughter-houſe; about which the Hottentots encamped in order to broil their victuals, eat, and ſleep.'

Having been liberally treated at the Cape, and enabled to proſecute his travels by the lovers of natural hiſtory there and in Holland, our author ſet ſail thence on March 2d, 1775, in a ſhip bound for Batavia, where he arrived on May 18th. This place, alſo, is ſo well known from the deſcriptions of voyagers of various countries, that his three months' ſtay in it affords no important new information. He was received with great kindneſs by thoſe to whom he was recommended, and obtained the appointment of ſurgeon to the largeſt of the ſhips deſtined for Japan, with the privilege of accompanying the commiſſioner in his embaſſy to the Japaneſe court, as his phyſician. He left Batavia on June 20th, and arrived off Nagaſaki harbour in Japan, Auguſt 14th. Some curious particulars of the ſuſpicious policy of the Japaneſe are related, which does not appear ſuperfluous when they have to deal with Dutchmen; as the following circumſtance will prove:

'We now perceived a boat coming from ſhore to meet us. The captain therefore dreſſed himſelf in a blue ſilk coat, trimmed with ſilver lace, made very large and wide, and ſtuffed, and furniſhed in front with a large cuſhion. This coat has for many years paſt been uſed for the purpoſe of ſmuggling prohibited wares into the country, as the chief and the captain of the ſhip were the only perſons who were exempted from being ſearched. The captain generally made three trips in this coat every day from the ſhip to the factory, and was frequently ſo loaded with goods, that when he went aſhore, he was obliged to be ſupported by two ſailors, one under each arm. By theſe means the captain derived a conſiderable profit annually from the other officers, whoſe wares he carried in and out, together with his own, for ready money, which might amount to ſeveral thouſand rixdollars.'

This profitable traffic, however, was now at an end. Strict orders were received from court to ſearch the captain as well as others, and to make him lay aſide his ſurtout:

'Theſe

'These ſtrict orders were iſſued from the court in conſequence of a diſcovery that was made in the year 1772, when the Burg, having been abandoned by her crew, had driven aſhore on the coaſt of Japan, and, on diſcharging her cargo, was found to have on board a great quantity of prohibited goods, which principally belonged to the captain and the chief.

'The Burg was, as before mentioned, in 1772, ſo leaky, in conſequence of the ſevere gales ſuſtained on her paſſage to this place, that, on a council being held upon her, ſhe was abandoned; and it was conſidered as ſo certain that ſhe would ſink in a few hours, that ſhe was not ſet on fire, agreeably to the company's orders in ſuch caſes. Notwithſtanding this, the ſhip drove for ſeveral days towards the ſhore of *Satſuma*, where ſhe was found by the inhabitants, and towed into Nagaſaki harbour. The Japaneſe having thus the ſhip at their diſpoſal, diſcovered all her corners and hiding places, as alſo a great number of cheſts belonging to the principal officers, which were full of the moſt prohibited goods, and marked with their names. They were particularly provoked on finding a cheſt, belonging to the chief, full of ginſeng-root, which is by no means allowed to be imported into the country. The cheſt therefore, with its contents, was burnt before the gate of the factory.

'Beſides the diſgrace accruing to the chief from being ſearched, the captain loſes a conſiderable ſum yearly that he gained by ſmuggling for the other officers, and the officers are deprived of the profit they made by their wares.

'For many years paſt the captain was not only equipped with the wide ſurtout above deſcribed, but alſo wore large and capacious breeches, in which he carried contraband wares aſhore. Theſe, however, were ſuſpected, and conſequently laid aſide; and the coat, the laſt reſource, was now, to the owner's great regret, to be taken off. It was droll enough to ſee the aſtoniſhment which the ſudden reduction in the ſize of our bulky captain excited in the major part of the ignorant Japaneſe, who before had always imagined that all our captains were actually as fat and luſty as they appeared to be.'

The ſtate of the Dutch at Japan, cooped up as cloſe priſoners in a ſmall iſland, is little favourable to one who wiſhes to obtain information of the natural and civil hiſtory of that ſingular country. Profeſſor Thunberg, however, appears to have made the beſt poſſible uſe of his ſituation. He drew up, by means of the interpreters, a vocabulary of the Japaneſe language, which he has inſerted; and he obtained a perfect knowlege of the Dutch commerce here,—concerning which we ſhall copy an inſtructive paſſage:

'The Dutch and the Chineſe are the only nations that are ſuffered to trade to Japan. The Dutch now ſend hither annually two ſhips only, which are fitted out at Batavia in the month of June, and return at the latter end of the year. The principal articles carried from hence are Japan copper, raw camphor, and lacquered wood-work; porcelain, ſilks, rice, Sakki, and ſoy, make a very inconſiderable part of the private trade. The copper, which contains more

gold, and is finer than any other in the world, is caſt into bars ſix inches long, and a finger thick, flat on one ſide, and convex on the other, and of a fine bright colour. Theſe bars, amounting to 125lb. in weight, are put into wooden boxes, and each ſhip's load conſiſts of ſix or ſeven thouſand ſuch cheſts. The articles which the Dutch company ſent this year were a large quantity of ſoft ſugars, elephants' teeth, ſappan-wood for dying, alſo a large quantity of tin and lead, and a ſmall quantity of bar-iron, fine chintzes of various ſorts, Dutch cloths of different colours and degrees of fineneſs, ſhalloons, ſilks, cloves, tortoiſe-ſhell, China root, and Coſtus Arabicus. The few articles which were brought in by private perſons, conſiſted of ſaffron, Venice treacle, Spaniſh liquorice, ratans, ſpectacles, looking-glaſſes, watches, unicorns' horns, and the like. For the company's account was imported a certain ſum of money in ſilver ducatoons, but private perſons were not ſuffered to carry in any coin, although the importation of it might have been attended with ſome profit.'

It appears that the trade of the Dutch, and their profits and privileges, have been latterly much curtailed. Suſpicion is, in fact, the leading principle of the Japaneſe, to which they ſacrifice all opportunities of enriching and aggrandizing themſelves. They ſtrive to reſtrain rather than to encourage all connexions with foreign nations, and uſe the utmoſt care in excluding every thing which may cauſe an aſſimilation of themſelves with ſtrangers. We are ſorry that the events of the world do not ſuffer us to condemn this policy in proportion to the apparent narrowneſs of it. It was with much difficulty that our traveller could obtain permiſſion to botanize about Nagaſaki, and he was then watched by a train of attendants.

The noted cuſtom in Japan of trampling on the croſs is thus deſcribed:

'A few days after the Japaneſe new year's day, the horrid ceremony was performed of trampling on ſuch images as repreſent the croſs, and the Virgin Mary with the child. Theſe images, which are made of caſt copper, are ſaid to be about twelve inches in length. This ceremony is performed for the purpoſe of imprinting on every one, an abhorrence and hatred of the chriſtian doctrine, and of the Portugueſe, who attempted to propagate that doctrine, and at the ſame time to diſcover, whether any remains of it be yet left in any Japaneſe. The trampling is performed in ſuch places, as were formerly moſt frequented by the Chriſtians. In the town of Nagaſaki, it continues for the ſpace of four days; after which period, the images are carried to the adjacent places, and at laſt are laid by till the following year. Every one, except the governor and his train, even the ſmalleſt child, is obliged to be preſent at this ceremony; but that the Dutch, as ſome have been pleaſed to inſinuate, are obliged to trample on theſe images, is not true. At every place, overſeers are preſent, who aſſemble the people by rotation in certain

houſes, calling over every one by his name in due order, and ſeeing that every thing is duly performed. Adults walk over the images from one ſide to the other, and children in arms are put with their feet on them.'

We moreover learn that, as ſoon as the Dutch ſhips arrive, the crews are obliged to deliver up all their bibles and prayer-books, which are then nailed down in a cheſt, and are not returned till their departure. Such is the reſult of an attempt to propagate religion by fraud and force. What an inſtructive leſſon!

In March 1776, the Dutch ambaſſador ſet out on his journey to the court of Jedo, accompanied by his ſecretary, and the Profeſſor as phyſician, with no other Europeans, but with a train of 200 Japaneſe as interpreters, ſervants, &c. The gentlemen travelled in covered chairs carried by men; and every thing relative to their route and lodging was ſo fixed, that they had not the ſmalleſt degree of free-agency left. Hence the journey, though a long and extenſive one, could be productive of little proportional information. Several curious particulars, however, which fell under the writer's obſervation, enliven and diverſify his journal. With ſome of theſe we ſhall treat the reader.

The roads of the country are ſaid to be broad, kept in good condition, and even occaſionally ſwept and watered. They are furniſhed with mile-ſtones, all meaſured from one point in the capital, and with direction poſts. The mode of travelling is thus deſcribed:

'No wheel-carriages are to be found in this country for the ſervice of travellers; therefore, all thoſe that are poor, travel on foot, and ſuch as are able to pay, either ride on horſe-back, or are carried in Kangos or Norimons. Inſtead of their long night-gowns, they often wear trowſers, or linen breeches, which reach down to the calves; and travelling ſoldiers tie theſe half-way up their thighs. Such as ride make, for the moſt part, a ſtrange figure; as, frequently, ſeveral perſons are mounted on one horſe, ſometimes a whole family. In this caſe, the man is ſeated on the ſaddle, with his legs laid forward over the horſe's neck; the wife occupies a baſket made faſt to one ſide of the ſaddle, and one or more children are placed in another baſket on the other ſide: a perſon always walks before to lead the horſe by the bridle. People of property are carried in a kind of ſedan chairs, that differ from each other in point of ſize and ornament, according to the different rank of the owners, and, conſequently, in point of expence. The worſt ſort are ſmall, inſomuch that one is obliged to ſit in them with one's feet under the ſeat; they are open on all ſides, covered with a ſmall roof, and are carried by two men. The *Kangoes*, more commonly called *Kagoes*, are covered in, and cloſed on the ſides; but they are almoſt ſquare, and far from being elegant. The largeſt and handſomeſt are called *Norimons*, are uſed

uſed by perſons in the higher departments of office, and are borne by ſeveral men. At the inns in every town and village, there is a number of men who offer their ſervices to the traveller.

'Theſe Norimons and Kango-bearers can carry very heavy burthens to a great diſtance, and not only travellers but goods, which they carry tied to each end of a pole or bamboo acroſs their ſhoulders; they generally go a Japaneſe mile (or league) in an hour, and from ten to twelve of theſe miles in a day.'

The country is highly cultivated; inſomuch that, in many parts, there was ſcarcely a weed left for the employment of our botaniſt. The corn is ſet in rows, in ſmall beds, ſurrounded by ditches, giving to the whole the appearance of a garden. Rice is ſown in grounds, which, by means of a raiſed border, can be overflowed at pleaſure. The population is very great, large villages and towns cloſely ſucceeding each other. Some of the towns are very large: but, in eſtimating their ſize, we meet with ſome difficulties. It is ſaid of Miaco, the antient capital of the empire, the preſent ſeat of the Dairi, or eccleſiaſtical emperor, and the largeſt commercial town in Japan, that it is ſituated in a plain about four leagues in length and half a league in breadth. This gives the idea of a place of moderate bigneſs. On the other hand, Jedo, the capital of the ſecular emperor, is reported to be of the enormous ſize of 21 hours' walk, or 21 French leagues in circumference; and we are told of a fire in it, which, in the ſpace of a day and a half, laid waſte an extent of ſix leagues by three. The emperor's palace is ſaid to occupy a ſpace of five leagues round. Theſe wonderful dimenſions appear incompatible with the view of the *whole* town, which the author mentions to have taken from a height. How could a tract of building, twenty miles in diameter, be viewed from one ſpot? The ſtreets are ſtreight and broad; the houſes are not more than two ſtories high, but, as it appears, are contiguous.

The journey to Jedo, including a voyage, took up about ſeven weeks; the buſineſs of the embaſſy was very ſoon diſpatched, indeed; for it conſiſted in an audience, at which the ambaſſador alone was admitted, who made an obeiſance at 30 paces diſtance, and then immediately retired. The annual viſit to Jedo is therefore rather an expenſive burthen, than an honour, to the Dutch; and the Chineſe merchants are happy to be excuſed from it.

The profeſſion of the author gained him many viſits from the learned men and phyſicians of the capital. Aſtronomy appears to be the favourite object of the former: but they are not yet arrived at the ſkill of calculating an eclipſe to any accuracy. The medical tribe are ignorant of every thing which

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we think fundamental in phyſic; and, notwithſtanding the very laudable pains which the author took to inſtruct them, during his month's ſtay, we cannot but think that he preſumed too much on their improvement, when he left them a quantity of corroſive ſublimate for the cure of the *lues venerea*.

The remainder of the volume deſcribes the return from Jedo, and gives a ſummary of the author's obſervations on the country, the people, their manners, language, arts, &c.

We ſhall treſpaſs no farther in quotation than to copy the deſcription of the perſons of the Japaneſe; for, in *exteriors*, we have full confidence in our author:

'The people of this nation are well made, active, free and eaſy in their motions, with ſtout limbs, although their ſtrength is not to be compared to that of the northern inhabitants of Europe. The men are of the middling ſize, and in general not very corpulent; yet I have ſeen ſome that were ſufficiently fat. They are of a yelloviſh colour all over, ſometimes bordering on brown, and ſometimes on white. The lower claſs of people, who in ſummer, when at work, lay bare the upper part of their bodies, are ſun-burnt, and conſequently brown. Ladies of diſtinction, who ſeldom go out in the open air without being covered, are perfectly white. It is by their eyes that, like the Chineſe, theſe people are diſtinguiſhable. Theſe organs have not that rotundity which thoſe of other nations exhibit, but are oblong, ſmall, and are ſunk deeper in the head, in conſequence of which theſe people have almoſt the appearance of being pink-eyed. In other reſpects their eyes are dark-brown, or rather black, and the eye-lids form in the great angle of the eye a deep furrow, which makes the Japaneſe look as if they were ſharp-ſighted, and diſcriminates them from other nations. The eye-brows are alſo placed ſomewhat higher. Their heads are in general large, and their necks ſhort, their hair black, thick, and ſhining, from the uſe they make of oils. Their noſes, although not flat, are yet rather thick and ſhort.'

As to the Profeſſor's account of the genius and diſpoſition of the Japaneſe, we muſt confeſs that it appears to us ſo utterly void of philoſophical preciſion and ſagacity, that we ſhall paſs it over; though, in fact, information on thoſe points is the moſt valuable which a traveller can bring home. What can we think of a writer who tells us that '*liberty* is the ſoul of the Japaneſe,' without giving us a ſingle fact to ſhew that they have the leaſt idea of ſuch a bleſſing? while, on the contrary, every circumſtance announces deſpotiſm, reſtraint, and profound ſubmiſſion of body and mind. It is probable that the ſevere and exact adminiſtration of the laws, equally bearing on all claſſes, may protect the lower from the oppreſſion of the higher; and ſo far one of the great purpoſes of civil ſociety is anſwered. A populous and well-cultivated country, poſſeſſed

of

of many of the conveniences of life, announces regularity, order, and a mild ſyſtem of government. The Japaneſe are probably in as happy a condition as man, without the cultivation of the higher and nobler qualities of his nature, can eaſily attain.

Reſpecting the ſubject of natural hiſtory, which the reader will in courſe connect with the name of *Thunberg*, the author obſerves in his preface—'I have carefully avoided introducing into this narrative any prolix deſcriptions (and particularly in Latin) of animals or plants, for fear of tiring out the patience of the generality of my readers; but, for the uſe of botaniſts and zoologiſts, I have thought proper to publiſh them in ſeparate works (*Flora Japonica, &c.*); ſtill, however, I have taken care, as far as it might be done, to diſtinguiſh them by their proper and genuine names.'

Notwithſtanding that our opinion of Profeſſor Thunberg, as a voyage-writer, is not very high, we can ſafely recommend his work as containing many new and curious facts derived from his own obſervation, and bearing all the marks of veracity. With regard to the tranſlation, we conceive it to be on the whole faithful, and adequate to the original, though there are various paſſages in which the ſenſe is manifeſtly miſtaken or confuſed. A very unpleaſant inelegance, in the journal part of the work, is the almoſt conſtant uſe of the paſt time for the preſent—*were, had, grew*, inſtead of *are, have, grow*, &c. * by which the meaning is in ſome places quite altered. This fault we have before ſeen, particularly in tranſlations from the northern languages.

The few plates which occur in theſe volumes, and the execution of the typographical part, do not merit particular commendation; and the want of maps is a material deficiency.

ART. II. *The Perſian Interpreter:* In three Parts, &c. By the Rev. Edward Moiſes, M. A. of Trinity College, Cambridge, and Maſter of the Royal Grammar School, Newcaſtle on Tyne. 4to. 12s. Boards. Sewell, &c. 1792.

THE *Beauties* of almoſt every claſſical writer in the Engliſh language have been extracted, within theſe few years, from the general maſs of matter through which they were ſcattered; and, thus compreſſed, have given exiſtence, and even a ſort of celebrity, to a certain minor order of authors, if authors they may be called, who, ſtrictly ſpeaking, *write* nothing, though they tranſcribe much; while the man of genius, who formed and compoſed the original work, ſtands like

* We have heard that the tranſlator is a foreigner: if ſo, ſlight improprieties are excuſable.

ſome

ſome aged oak, obſcured and deformed by the ivy, the miſletoe, or other parafitical plants, which live and prey on it.—The reverend compoſer of the book before us has refined even on this invention, and has adopted a plan, of the merit of which he certainly muſt be the beſt and hitherto the only judge, ſince the public are now, for the firſt time, let into the ſecret of it. His arts conſiſt in republiſhing the labours of an admired writer, with an accurate excluſion of all the moſt brilliant and moſt entertaining paſſages.

The 'Perſian Interpreter' conſiſts of three parts—a grammar, extracts from Perſian authors in proſe and verſe, and a vocabulary, Perſian and Engliſh.

Among all the inſtances of plagiariſm, the new Perſian grammar is certainly by far the moſt indecent. From the firſt line of its preface to the end of its laſt page of ſyntax, there is not one rule, not one obſervation, nay not a ſingle word either Engliſh or Perſian, which cannot be traced (and moſt commonly *literatim,)* in the excellent Perſian grammar of Sir William Jones: to which it is profeſſedly intended as an *Introduction.*

None but a Reviewer could have taken the trouble of wading through the whole of the heavy and monotonous production of Mr. Moiſes, for the purpoſe of collating it with the original of the oriental judge: but this taſk we have ſcrupulouſly executed; and the aſſertion which we have juſt made is the impartial reſult of our examination. A peruſal of the very firſt page of the two prefaces will enable the moſt ſuperficial reader to form the ſame judgment on the entire work. The *merit* of authorſhip, however, ſuch as it is, cannot be derived from the mere tranſcription of the whole of a prior author's performance: ſomething at leaſt muſt be attempted, *ſi vis eſſe aliquid,* ſome twiſt of novelty muſt *ſome how* be given to the old book, to enable any man to ſet his name to the new one, and to plume himſelf on the effort. We know not if there be any appropriate Greek term for the figure applied in the preſent inſtance to accompliſh this purpoſe: but an Engliſh reader may know it to be *uttering as ſterling a debaſed and counterfeit literary coin*; and, in conformity with this principle, there is nothing in the preſent grammar which is not in the former—except *all the beautiful quotations* which conſtitute the delightful and faſcinating part of Sir W. Jones's work; and which throw an embelliſhment never before attempted, in the ſame degree, on the diſmal path of grammatical inſtruction.

We do not mean to ſay that *only* theſe quotations, ſerving to examplify the different rules, are diſcarded: ſome of the rules alſo, and indeed ſome whole chapters, have experienced the ſame favour; and, by the help of a little tranſpoſition in the arrangement,

rangement, the ſubſtitution of a few ſynonimous terms, generally in the Engliſh only, and a trite and vulgar turn given occaſionally to Sir W. Jones's elegant language, the whole is completely new caſt, and defies the attack of '*puny criticiſm.*'

The firſt ſixteen pages, on the powers of the alphabet, contain a cloſe and yet a very incorrect and erroneous imitation of Sir William's firſt fifteen pages on the ſame ſubject: but, among the many omiſſions, is one of ſingular importance to learners; and that is, the repetition, in Engliſh characters, of all the Perſian words introduced into the grammar; a method which Mr. M.'s learned predeceſſor has almoſt univerſally adopted, but of which, from internal evidence, we conceive the preſent writer to be incapable.

The chapters of nouns, pronouns, and verbs are ſervile and literal copies of the ſame chapters in the former Perſian Grammar, —except as before excepted. Not only the paradigms of verbs, but even the verbs themſelves are the ſame:—but the beautiful analyſis of the tenſes, which has afforded to Sir W. Jones ſuch admirable ſcope for the diſplay of oriental excellence of compoſition, after ſuffering torture and mutilation from the preſent compiler, is caſt into the back ground, and thrown beyond the chapter of irregular infinitives, which it precedes in the original grammar; while this latter chapter is twiſted and diſtorted by a new arrangement into an unnatural and unwieldy ſhape; yet containing, in the whole catalogue of infinitives, not a ſingle verb which is not to be found more rationally and ſcientifically claſſed in Sir W. J.'s grammar.

The tranſpoſition of ſome of the articles of the next chapter, and a ſlight alteration of its title, conſtitute its only diſtinction from the ſame chapter of the prototype: for inſtance, Sir William Jones's chapter treats "*of the compoſition and derivation of words:*" that of Mr. Moiſes, '*of compound and derivative words:*'—but, of all the delightful compound-epithets, ſo favourable to poetical genius, and conſequently ſo congenial to Sir William's mind—the proſaic pen of Mr. Moiſes has hardly deigned to notice a dozen.

The ſyntax in the original Perſian grammar is certainly conciſe, and perhaps in ſome degree defective: in the preſent work it is below animadverſion. We ſhall only point out an inſtance in the 51ſt page, where we read, '*and even ſometimes, when addreſſing a perſon in a reſpectful manner, either in converſation or by letter, they uſe the plural you, inſtead of thou, as in Engliſh, French, &c. but put the verb in the third perſon plural*'!!!

Here Mr. Moiſes has given, as a grammatical rule, one of the moſt common and moſt glaring barbariſms of ſpeech, uſed by the illiterate vulgar!

Sir William Jones ſays, page 91, "the numerals and invariable parts of ſpeech belong more properly to a vocabulary than a grammar:"—he has, however, inſerted them in their uſual place. Mr. Moiſes has taken the hint, and has applied it in *his uſual manner*—that is, he has inſerted the numerals at the end of his vocabulary, and has totally omitted the adverbs, prepoſitions, and interjections. He has alſo completely ſunken the entertaining chapter on proſody.

Sir William Jones added, by way of grammatical praxis, and as a fertile inſtance of the beauties of oriental ſtyle, a Perſian fable, with a literal tranſlation. Mr. Moiſes has inſerted the *ſame fable* and *the ſame tranſlation*: but, with a conſiſtency which is credible only to thoſe who have minutely traced him through the whole of his work, he has *omitted all the quotations in verſe*, which conſtitute the diſcriminating feature of eaſtern compoſition, and form the great merit of the original.

Here the learned author (we do not mean Mr. Moiſes,) is compelled to take his leave of us. This latter gentleman, as a compenſation for what he has ſuppreſſed, ſupplies at the bottom of the page a *parſing* of this fable, to ſpare his pupils the trouble.

As a ſecond praxis, the 'Perſian Interpreter' gives a Perſian tranſlation of ſome verſes of the firſt two chapters of St. Mathew:—but a native Perſian would not be able to underſtand a line of it. The very firſt word is wrong:—it begins with the 18th verſe, "now the birth of Jeſus was on this wiſe"—and *now* is rendered by a word equivalent to *nunc*, an adverb of *time*, and *of time only*; in the 21ſt verſe, "for he ſhall ſave his *people* from their ſins," the tranſlator uſes the Perſian word for *peaſants* as ſynonimous to *people*. The *wiſe-men*, ſaid to have come from the eaſt, are denominated *magi* in the Perſian, but with a *wrong plural*; and indeed the grammatical errors are no leſs numerous than the miſtakes in *idiom* and *phraſeology*.

The Vocabulary, conſtituting Part III., is inſufficient to elucidate even the Second Part,—the Perſian Extracts,—of which the firſt is from the inſtitutes of Timûr, and occupies 16 pages—with a tranſlation underneath, which is copied, without acknowlegement, from the elegant work of Major Davy and Profeſſor White: unattended, however, by their explanatory notes. From the beginning to the end of the grammar before us, Mr. Moiſes has avoided, with the moſt undeviating caution, to inſert a ſingle line of Perſian tranſlated by himſelf; and all the remaining extracts are unaccompanied with either tranſlation or comment.

With

With reſpect, therefore, to the merits of thoſe other extracts, the compiler leaves us wholly in the dark. We indeed are willing to confeſs that *Ferdúſi* has all the ſimplicity, energy, and majeſty of *Homer*; that *Hafiz*, as a lyric poet, comprehends every beauty to be found in *Anacreon* or *Petrarch*; and that *Sádi* is as fine a moraliſt as *Steele* or *Addiſon*, and a ſuperior poet.

All this, however, is not enough; and we cannot here with-hold our opinion that the Perſian language will never obtain any general footing in the circle of European ſtudies: nor our judgment that the want of it will never be regretted. Our reaſons for this ſentiment are too numerous for inſertion here: but we may ſafely affirm that, could any thing have ſucceeded in exciting or facilitating the introduction of this language, the moſt learned and entertaining works of Sir William Jones—his Perſian Grammar, and his Poeſeos Aſiaticæ Commentarii, would have neceſſarily produced that effect—

——— *Si Pergama dextrâ*
Defendi poſſent, etiam hâc defenſa fuiſſent.

Many inaccuracies occur in the Perſian letter-preſs of this volume, and no table of errata is ſubjoined; which, in a book of rudiments, is a correction moſt eſſentially neceſſary.

ART. III. *Medical Botany*, &c. &c. by Wm. Woodville, M. D. Vol. II. 4to. 1l. 16s. coloured. 15s. plain. Vol. III. 1l. 17s. 6d. coloured. 16s. plain. Boards. Phillips. 1792, 1793.

IN the 8th volume of our New Series, p. 160, we called the attention of our readers to the firſt part of this uſeful work, which is now brought to a concluſion. As we have already ſpoken of the author's general plan, and have given our teſtimony in favour of its execution, we ſhall only preſent our readers with a few extracts reſpecting the medicinal properties of ſome plants here deſcribed: for the botanical deſcriptions, and for the plates by which they are illuſtrated, we muſt refer to the volumes.

Speaking of *Veratrum Album*, the author obſerves,

"The Ελλεβορος λευκος of the Greek writers is by many ſuppoſed to be our Helleborus albus; but this opinion, like many others reſpecting the identity of the ancient nomenclature of plants with that of the modern, ſeems drawn rather from the ſimilarity of their effects upon the body, than from an agreement in their botanical deſcriptions. This will evidently appear upon comparing the plant here figured with the deſcription given by Dioſcorides *: and yet Geoffroy ſays, "Apud

"* Helleborus albus folia fert Plantaginis aut Betæ ſylveſtris ſimilia, ſed breviora, nigriora, & dorſo rubeſcentia: caulem palmi altitudine, concavum;

"Apud Dioſcoridem hellebori albi deſcriptio, veratro albo noſtro ſatis apte convenit*."

'The Ελλεβορος μελας, or famous Anticyran Hellebore †, is likewiſe thought to be the Helleborus niger of Linnæus, an account of which has been given at page 50; but the deſcriptions of the former by the antients are ſo vague that their identity is equally doubtful ‡; the application therefore of what has formerly been ſaid of the Hellebores of the Greeks to thoſe known to us, can only be admitted but as a matter of probability.

'Hippocrates frequently mentions Hellebore ſimply, or generically, by which we are told the white is to be underſtood, as he adds the word black or purging when the other ſpecies is meant; and as the purgative powers of Veratrum are known to be weaker than thoſe of Helleborus niger, the diſtinction is ſo far applicable to the effects now experienced of the roots of our Hellebores.

'It appears from various inſtances, that not only the roots of white Hellebore but that every part of the plant is extremely acrid and poiſonous, as its leaves and even ſeeds proved deleterious to different animals ‖. The dried root has no peculiar ſmell, but a durable nauſeous acrid bitteriſh taſte, burning the mouth and fauces; when powdered and applied to iſſues or ulcers it produces griping and purging; if ſnuffed up the noſe it proves a violent ſternutatory. Geſner made an infuſion of half an ounce of this root with two ounces of water, of this he took two drams, which produced great heat about the ſcapulæ, and in the face and head, as well as the tongue and throat, followed with ſingultus, which continued till vomiting was excited §. Bergius alſo experienced very diſtreſſing ſymptoms merely by taſting this infuſion ¶.

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concavum; qui quidem tunicas quibus convolvitur abdicat cum areſcere incipit. Radices ſubjacent numeroſæ, tenues ac fibratæ, ab exiguo & oblongo capitulo, ceu cæpa, exeuntes, eidemque annexæ. Naſcitur in montoſis & aſperis," *Dioſcorid. M. M. L. iv. c. 150.* This deſcription of the plant, though imperfect, is the only one given by the ancients.

'* *Mat. Med. vol. ii. p. 68.*

"† Naviget Anticyram."—
Danda eſt hellebori multo pars maxima avaris:
Nescio, an Anticyram ratio illis deſtinet omnem.
HOR. SAT. Lib. ii. v. 82.

'It is ſaid that both the white and black hellebore grew at Anticyra, but the latter was accounted ſafer, and therefore more commonly employed. *Pauſanius, Lib. x. p. 623.*'

'‡ Though Tournefort ſays, "Nous connûmes deux Herboriſtes à Prúſe, l'un Emir & l'antre Armenien, qui paſſoient pour de grands Docteurs. Ils nous fournirent des racines du veritable Ellebore noir des anciens, autant que nous voulumes pour en faire l'extrait. C'eſt la même eſpece que celle des Anticyres et des côtes de la Mer Noir." See his account of Mount Olympus. *Voyage du Levant.* But his deſcription of the plant differs widely from that of our Helleborus niger.'

'‖ See Pallas, *Ruſſ. Reiſe, vol. i. p. 49.* Kalm's *N. Amer. tom. iii. p. 48.* Gunner, *Fl. Norveg. P. ii. p. 2.* For the poiſonous effects of the roots, when applied to wounds of different animals, Vide *Phil. Tranſ. vol. xlvii. p. 82.*'

'§ *Epiſt. Med. p. 69.* '¶ *M. M. p. 819.*

The root, taken in large doſes, diſcovers ſuch acrimony, and operates upwards and downwards with ſuch violence that blood is uſually diſcharged *: it likewiſe acts very powerfully upon the nervous ſyſtem, producing great anxiety, tremors, vertigo, ſyncope, loſs of voice, interrupted reſpiration, ſinking of the pulſe, convulſions, ſpaſms, cold ſweats, &c. † Upon opening thoſe who have died by the effects of this poiſon, the ſtomach diſcovered marks of inflammation, with corroſions of its interior coat, and the lungs have been found inflamed, and their veſſels much diſtended with dark blood ‡.

'The ancients, though ſufficiently acquainted with the virulency of their white Hellebore, were not deterred from employing it internally in ſeveral diſeaſes, eſpecially thoſe of a chronic and obſtinate kind, as mania, melancholia, hydrops, elephantiaſis, epilepſia, vitiligo, lepra, rabies canina, &c. they conſidered it the ſafer when it excited vomiting, and Hippocrates wiſhed this to be its firſt effect. To thoſe of weak conſtitutions, as women, children, old men, and thoſe labouring under pulmonary complaints, its exhibition was deemed unſafe; and even when given to the robuſt it was thought neceſſary to moderate its violence by different combinations and preparations; for it was frequently obſerved to effect a cure not only by its immediate action upon the primæ viæ, but when no ſenſible evacuation was promoted by its uſe ||.

'Similar obſervations have been made of Veratrum by authors of later times: Mayerne § gave from two to three grains of an extract of this root with conſiderable advantage in maniacal caſes where no remarkable evacuation took place; and Con. Geſner ¶, who inveſtigated the qualities of Veratrum by repeated experiments, and whoſe encomiums on its efficacy ſeemed for a while to reſtore it to the ancient character of Hellebore, expreſsly declares, that he did not give it as an evacuant, but to produce the more gradual effects of thoſe medicines

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* Ettmuller. *Oper. tom. ii. P. 2. p. 435.* † Wepfer, *de Cicut. p. 48.* Lorry *de Melanch. ii. p. 313.* Borrich. *Act. Haf. vol. vi. p. 145.* Albert. Juriſprud. *Med. vol. vi. p. 718.* Breſl. Samml. 1724. *P. 2. p. 269. p. 537.* Act Berol. *Dec. 2. vol. 6.* Miſc. Nat. Cur. *Dec. 2. Ann. 2. p. 239.* ‡ *Act. Berol. cit. Miſc. Nat. Cur. cit.*

'Bergius ſays, "Ego vix a memet impetrare potero, ut radicis, ita intenſe venenatæ, uſum internum cuiquam ſuaſurus ſim, niſi ſumma adhibita circumſpicientia; etenim conſtat, eam, in ſatis parca doſi propinatam, ſæpe horrenda ſymptomata excitaſſe, ut ſitim, cardialgiam, tormina, ſingultum ſuffocationes, convulſiones, tremores, inflammationem primarum viarum, ſyncopias, ſudorem frigidum, immo & mortem." *l. c.*

'|| Hippocr. περὶ Ελλεβορίσμοῦ in Oper. ed. Lind. *tom. i. p. 610.* Et Aphoriſm. *Sect. iv. Aph. 13—16.*

'§ Prax. Med. *Lib. i. c. 7. p. 69. ſq.*

'¶ He ſays, "non ad purgandum, ſed ad reſerandos meatus & craſſos humores attenuandum, coſque a centro & interioribus corporis ad ſuperficiem & vias excretionum varium educendum." Adding, "recreat & roborat, & hilariorem facit, & acuit ingenium: quod in me & aliis ſæpiſſime expertus ſcribo." Had Geſner lived long enough, he had ſtill more to ſay on this ſubject. "Ego, ſi vixero, in Elleborii hiſtoria multa proferam, quæ medici admirentur." *l. c.*

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termed alteratives. Geſner's account of Veratrum was followed by thoſe of ſeveral other authors *; in which it is ſaid to have been ſerviceable in various chronic diſeaſes. But the fulleſt trial which ſeems to have been lately made of the efficacy of Veratrum is by Greding †, who employed it in a great number of caſes, (twenty-eight) of the maniacal and melancholic kind; the majority of theſe, as might be expected, derived no permanent benefit; ſeveral however were relieved, and five completely cured by this medicine. It was the bark of the root, collected in the ſpring, which he gave in powder, beginning with one grain: this doſe was gradually increaſed according to its effect. With ſome patients one or two grains excited nauſea and vomiting, but generally eight grains were required to produce this effect, though in a few inſtances a ſcruple, and even more, was given. We may alſo remark, that he ſometimes uſed the extract prepared after Stoerck's manner.—In almoſt every caſe which he relates, the medicine acted more or leſs upon all the excretions: vomiting and purging were very generally produced, and the matter thrown off the ſtomach was conſtantly mixed with bile; a florid redneſs frequently appeared on the face, and various cutaneous efflorescences upon the body; and, in ſome, pleuretic ſymptoms, with fever, ſupervened, ſo as to require bleeding, nor were the more alarming affections of ſpaſms and convulſions unfrequent. Critical evacuations, we are told, were often very evident, many ſweated profuſely, in ſome the urine was conſiderably increaſed, in others the ſaliva and the mucous diſcharges: alſo uterine obſtructions, of long continuance, were often removed by this drug.

'Veratrum has likewiſe been found uſeful in epilepſy, and other convulſive complaints ‡. but the diſeaſes in which its efficacy ſeems leaſt equivocal, are thoſe of the ſkin ||, as ſcabies and different prurient eruptions, herpes, morbus pediculoſus, lepra, ſcrophula, &c. and in many of theſe it has been ſucceſsfully employed both internally and externally.

'As a powerful ſtimulant, and irritating medicine, its uſe has been reſorted to only in deſperate caſes, and then it is firſt to be tried in very

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* *Hannemann, Quercetanus, Screta, Wepfer, Muralto, Linder.*

† *Vermiſchte Med. u. chirurg. Schriften. Altenb.* 1781. to *p.* 30.

Wendt relates a caſe of mania, brought on by taking pepper and ſpirits of wine as a remedy for the ague; the diſeaſe continued thirty-three weeks, when it was ſaid to have been cured by a decoction of white hellebore; but as copious and repeated bleedings, with other means, were employed, the cure cannot wholly be aſcribed to the hellebore. See Agaſſiz. *Diſſ. de therapiâ maniæ. Erl.* 1785. *p.* 37.'

‡ Greding, *l. c.* See alſo Smyth in *Medical Communications, vol. i. p.* 207.

|| Its ſucceſs in theſe complaints is mentioned both by the ancient and modern writers; Smyth relates three caſes. See *l. c.*

The veratrum nigrum of Lin. or Helleborus albus flore atro-rubente of C. Bauh. is ſaid to produce the ſame effects as the Veratrum album. See Lorry, *de melanch. tom. ii. p.* 289. & Linnæus, *Amœn. Acad. vol. ix. p.* 162. Helleborus is ſuppoſed to be derived ἀπο τῦ ἑλειν βορα quod eſu perimat. Veratrum dicitur quod mentem vertat, or, à verare, i. e. vera loqui. *V. C. Bauh. l. c.*

ſmall doſes, in a diluted ſtate, and to be gradually increaſed, according to the effects.'

We ſhall conclude our quotations with an extract that will prove pleaſant to more readers than thoſe of the medical claſs.—The following account is given of the *ſaccharum officinarum*, or common ſugar cane:

'The ſugar cane is a native of Africa, and Lower Aſia, as the Eaſt Indies and Arabia felix; it is alſo ſaid to grow ſpontaneouſly in America; but others aſſert that it was unknown in theſe regions till Europeans poſſeſſed it. For a conſiderable time however it has been induſtriouſly cultivated in the American iſlands ſituated within the tropics, and was two centuries ago introduced into the garden of that aſſiduous botaniſt Mr. Gerard.

'We have before remarked on the ſubject of manna, that ſeveral vegetables ſecrete a ſweet or ſaccharine juice, eaſily converted into ſugar. The Arundo Bambo L. diſtils from its joints a fluid, which, by the heat of the ſun, concretes into ſugar, and is collected for uſe *. A conſiderable quantity of ſugar is annually obtained in America from the Acer ſaccharina, a ſpecies of Maple. The inhabitants of New Spain procure ſugar from the Agave Americana; it is likewiſe obtained from the Aſclepias ſyriaca, and Zea Mays. Nor are the inhabitants of the northern regions wholly deſtitute of vegetables which furniſh this uſeful article; for at Kamſchatſka it is produced from the Aeracleum Syphondylium and fucus ſaccharinus †.

'The plant here figured affords the ſugar in common uſe, which is prepared from its expreſſed juice, boiled with the addition of quick lime, or the common vegetable alkali ‡. The boiling is repeated in ſmaller and ſmaller veſſels, during which it is often neceſſary to ſcum the impurities, and employ additional alkali; when the juice acquires a due conſiſtence, it is ſuffered to cool in a proper veſſel, and the ſaccharine matter concretes into a cryſtalized maſs. This, after being ſeparated from the melaſſes, is ſold under the name of brown or moiſt ſugar; the ſaccharum non purificatum of the London Pharmacopœia.

'This ſugar may be purified in conical moulds, by ſpreading on the upper broad ſurface ſome moiſt clay, which gradually transfuſes its watery moiſture through the maſs of ſugar, and carries with it a conſiderable part of the remains of the treacly matter; it is then called clayed ſugar. The ſaccharum purificatum, or loaf ſugar, is prepared in this country from the other ſugar boiled in water, to which is added lime water, alſo bullock's blood, or eggs, or commonly both; theſe are found to clarify the ſugar, by incorporating with its oily and mucilaginous parts, and forming a ſcum, which is carefully taken off. After ſufficient clarification it is ſtrained through a woollen cloth, and boiled again until it becomes of a proper conſiſtence; it is then poured into a refrigeratory, and when duly cooled, into conical moulds made of clay, and perforated at the apex, which is placed downwards; at

* See *Piſon. Mant. Aromat. p.* 186. It is alſo procured from the Boraſſus flabelliformis & Cocos nucifera.

† Several roots and fruits likewiſe afford ſugar.

‡ The uſe of this is to imbibe the ſuperfluous acid.

firſt

firſt the aperture at the apex of the mould is ſtopped up, but as the ſugar concretes, it is opened, in order that the ſyrup or melaſſes may drain off. By this draining of the fluid part, the cone of ſugar ſhrinks at the baſe below the edges of the mould, which, to render the loaf ſtill whiter, is filled up with moiſt clay cloſely applied to the baſe of the ſugar cone: laſtly, the cone is placed upon its baſe, taken out of the mould, wrapped in paper, and dried or baked in a cloſe oven.

'Solutions of brown or white ſugar, boiled down until they begin to grow thick, and then removed into a very hot room, ſhoot upon ſticks placed acroſs the veſſels for that purpoſe into brown or white cryſtals of candy (ſaccharum cryſtalinum).

'Sugar, as an article of diet, is ſo well known as not to require any deſcription of it here: it is manifeſtly a neutral ſaline ſubſtance, the acid of which Bergman firſt taught us to ſeparate by means of the nitrous acid*: and it ſince appears that ſeveral other ſubſtances, both vegetable and animal, contain an acid ſimilar to that of ſugar†. The other conſtituent parts of ſugar ſeem to be an oily and mucilaginous matter; and though it is not yet ſatisfactorily explained how a combination of theſe ſubſtances ſhould produce on the organs of taſte a ſenſation of ſweetneſs, yet as it is known that the ſtrong vitriolic acid becomes ſweet by uniting it to ſpirit of wine, we may eaſily conceive that the ſweetneſs of ſugar may be effected in a ſomewhat ſimilar way.

'From the known properties of ſugar, it has been ſuppoſed to unite the unctuous part of the food with the animal juices, and hence it has been thought to increaſe corpulence or fatneſs; others however have thought that a contrary effect would be produced by this quality of ſugar, viz. by preventing the ſeparation of the oily matter from the blood, which forms fat. Profeſſor Murray, who has treated this ſubject very elaborately‡, thinks that by the fermentation which ſugar undergoes in the ſtomach, and by its relaxing reſolvent ſaponaceous qualities, as well as by the acid which it contains, it rather tends to emaciate than to fatten the body; and in this opinion he obſerves that he has the authority of Boerhaave, who ſays if this ſweet be taken in large quantities it produces emaciation by diſſolving too much of the animal oil. He is therefore much ſurpriſed, that Mr. John Hunter ſhould lately recommend ſugar and honey as the beſt reſtoratives to thoſe ſuffering from great debility by a long courſe of mercury||. What may be the effects of ſugar in this reſpect in its refined ſtate may be difficult to determine; but in its crude ſtate there can be no doubt of its affording a conſiderable ſhare of nouriſhment, both as combined in various vegetable matters, and as ſeparated by art. Thoſe animals,

* See his *Diſſ. de acido ſacchari, publiſhed in* 1776.

† See *Berthollet in Mem. de l'Acad. &c.* 1780. *p.* 120. Alſo *Scheele in Vet. Acad. Handl.* 1785. *p.* 23. *ſq.*

‡ See *App. Med. vol.* 5.

|| He ſays, "Miror ideo, quod adhuc nuper Cl. J. Hunter (Treatiſe on the Venereal diſeaſe, p. 354. ſq.) ſaccharum tanquam optimum reſtaurans in hominibus diuturno jejunio debilitatis vel mercurii uſu emaciatis propoſuerit, &c." *L. c. p.* 420.

which wholly feed upon it in the ſugar iſlands, become remarkably corpulent; and the negro children, whoſe diet happens ſometimes for a ſeaſon to be confined to melaſſes, are eaſily diſtinguiſhed from others by their ſuperior bulk *; they are however more diſpoſed to ſuffer by worms, and are likewiſe leſs active and healthy.

'Sugar however appears by the experiments of ſeveral writers to prove deleterious to various kinds of worms, either by immerſing them in a ſolution of ſugar, or ſprinkling it upon their bodies †; and twenty grains of lump ſugar forced into the ſtomach of a frog, produced immediate torpor and death, which followed in the courſe of an hour ‡; it alſo proved fatal to pigeons, and to the gallinæ kind, but not to ſparrows; and with ſheep and dogs it had no other effect than that of a cathartic ||.

'Sugar may certainly be taken into the ſtomach in pretty large quantities without producing any bad conſequences, though proofs are not wanting of its miſchievous effects, in which, by its attenuating and diſſolving the fluids, and relaxing the ſolids, debility and diſeaſe are ſaid to have been produced. Stark § for many days took from four ounces of ſugar to eight, ten, ſixteen, and even twenty, with bread and water, by which nauſea, flatus, ulceration in the mouth, with redneſs and tumefaction of the gums, oppreſſion, purging, pain, and redneſs of the right noſtril, bleeding at the noſe, and livid ſtreaks over the right ſcapula, were produced. We are alſo told that a boy who was much affected by acidity of the ſtomach, in a ſhort time greedily ate a large quantity of lump ſugar; ſoon afterwards he was taken ill, and the next morning found dead in his bed. Upon examining his body, red ſpots, and other marks of a diſſolved ſtate of the blood were diſcovered ¶. What degree of credit ought to be given to theſe and other caſes of the like kind, we leave to the judgment of our readers; but that the liberal uſe of ſugar to many ſtomachs has greatly impaired the digeſtive powers, and laid a foundation for various complaints, is highly probable. At the ſame time we muſt admit, that ſeveral indulge largely in this article, if not with advantage, at leaſt with impunity.

'As a medicine, ſugar cannot be conſidered to poſſeſs much power. Dr. Cullen claſſes it with the attenuantia; and Burgius ſtates it to be ſaponacea, edulcorans, relaxans, pectoralis, vulneraria, antiſeptica, nutriens. In catarrhal affections, both ſugar and honey are frequently employed: it has alſo been advantageouſly uſed in calculous complaints; and from its known power in preſerving animal and vegetable ſubſtances from putrefaction, it has been given with a view to its antiſeptic effects. The candy, by diſſolving ſlowly in the mouth, is well ſuited to relieve tickling coughs and hoarſeneſs. The uſe of ſugar in various medicinal compoſitions is too obvious to require being particularly pointed out.'

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* In Aſia, Elephants and other animals are fed upon ſugar. See *Abridgement of Evidence on Slave Trade.*

† See *Redi obſ. de animalcul. vivis in corp. viv. p.* 166. *ſq.*

‡ *Carminati Opuſc. Therap. vol. i. p.* 113. || *Carm. l. c.*

§ Vide *Clinical & anatomical obſervations with experiments dietetical & ſtatical.*

¶ *Rezia in Carminati, l. c. p.* 129.

To

To the former of these volumes is prefixed a catalogue, 'in which all the plants composing the Materia Medica, as referred to by the colleges of London and Edinburgh, are arranged according to their botanical affinities or natural orders, adopted by Professor Murray;' and in the latter volume is given the arrangement of the Materia Medica, as published by Dr. Cullen; to which is added a catalogue of the vegetable Materia Medica, according to that arrangement.—The work is concluded by a general index in Latin and English: in the Latin index, the officinal names are distinguished by Roman letters, and the systematic by Italics.

ART. IV. *Memoirs of the Kings of Great Britain of the House of Brunswic-Lunenburg.* By W. Belsham. 8vo. 2 vols. pp. 769. 10s. 6d. Boards. Dilly. 1793.

'HISTORY, (according to a very just and celebrated definition of it,) is *philosophy teaching by example*; and the great purpose to be answered by a research into the records of past ages, is to learn how to avoid those errors which have been injurious to human happiness, and by what means the general welfare may be most certainly and effectually promoted. If history be not written, and if it be not read likewise, in this spirit, and with this view, the romantic tales of an Amadis or an Orlando may be studied with as much advantage as the memoirs of Great Britain or France. From increase of knowlege we have a right to expect increase of happiness; and to whatever temporary obstruction the progress of mankind to that perfection of which their nature and condition are susceptible, may be liable, the grand association of knowlege, virtue, and happiness remains in the moral order of the universe, assuredly fixed and indissoluble.'

Such are the just and elevated sentiments which we find at the conclusion of the volumes now under our notice. The enlightened and ingenious author appears to have entered on his task under a strong impression of these ideas, and never to have lost sight of them through the whole course of his work. Justly estimating the value of the Revolution in 1688 by the degree of perfection and stability which it gave to the grand fabric of liberty; and considering it as the chief glory of the British nation, that it has established, by general consent, a system of government which has for its basis the unalienable rights of man, and which professes to pursue, as its grand object, the happiness of the people; Mr. Belsham makes it the leading design of his memoirs to shew, by an impartial delineation of the interesting events of the succeeding reigns, how far this

end has been kept in view, how far there have been deviations from it, and in what reſpects the general ſyſtem of freedom is ſtill ſuſceptible of enlargement and ſecurity. As an introduction to theſe memoirs, a brief but maſterly ſurvey is taken of the courſe of political and military events, from the Revolution to the death of Queen Anne. This introduction is copied, with little variation, from the author's former work, "Eſſays philoſophical, hiſtorical, and literary," Vol. II *.

The memoirs commence with the following important obſervations, reſpecting the grounds on which the preſent Royal Family were called to the throne:

'George-Louis, Elector of Hanover, and head of the Houſe of Brunſwic-Lunenburg, derived his deſcent from the blood-royal of England by his mother Sophia, daughter of Frederic, Elector Palatine and King of Bohemia, who married Elizabeth of England, only daughter of James I. It is evident therefore, that the title of this Prince was founded ſolely on the choice of the Parliament, *i. e.* of the people or nation; and that the uſual order of ſucceſſion was entirely ſuperſeded. For *admitting* the male line of the Houſe of Stuart to have been extinguiſhed in the perſon of James II. the right of blood reſted in the Houſe of Savoy, deſcended from Henrietta Dutcheſs of Orleans, daughter of Charles I. And the Princeſs Sophia herſelf being the youngeſt daughter of the unfortunate Palatine, more than fifty deſcendants of that Prince prior in the order of ſucceſſion were paſſed over in the Act of William, which ſettled the Crown of England on the Houſe of Hanover. So that the rights of the people were not only aſſerted but exerciſed in their full extent: And the family upon the throne is indiſputably *an elected family*, though the general law or rule of ſucceſſion remains unaltered.'

The ſtate of parties at the acceſſion of the Houſe of Hanover is thus deſcribed:

'The kingdom might at this time be conſidered as divided with great nearneſs of equality into the two adverſe factions of Whigs and Tories; the latter of which, from the egregious indiſcretion of the Whigs in the fatal buſineſs of Sacheverel, had recently acquired a great addition of ſtrength and vigour. But it muſt not be imagined that all who were included in the appellation of Tories, who deteſted the principles, civil and religious, maintained by the Whigs, as deſtructive of the antient conſtitution and orthodox faith, and who hated ſtill more the perſons of the Whigs than their principles, as their perpetual and implacable rivals for power, diſtinction, and popularity, were therefore attached as a party to the exiled family. Doubtleſs a great majority of them would have been ſeriouſly alarmed at any attempt to reſtore the ſon of the late King James to the throne, at leaſt while he remained a Papiſt; and his notorious bigotry precluded almoſt every hope or expectation of his converſion to Proteſtantiſm. Previous to the æra of the Revolution, the ſpeculative line of diſcrimination between the

* See Rev. vol. ii. p. 1. *et ſeq.* New Series.

two

two grand factions of the State, now gradually fading into obſcurity, was clearly and ſtrongly marked. The Whigs maintained civil government to be an inſtitution of human origin and appointment, conſonant indeed to the divine will, as eſſential to the order and happineſs of the moral and rational creation. The powers veſted in the civ magiſtrates they regarded therefore as a delegation or truſt from the people: And it was a neceſſary conſequence of this doctrine, that the individuals entruſted with theſe powers, were ultimately reſponſible to the people for the exerciſe of them, and liable to be degraded and puniſhed for the abuſe of them. They aſſerted that there were unalienable rights inherent in human nature, for the preſervation of which, government was originally inſtituted; amongſt the chiefeſt and moſt important of which, they accounted the right which every man poſſeſſes of worſhipping God, not according to a decree of the State, but to the dictates of his own conſcience. In other words, they maintained the principle of Toleration, not as a matter of favour, but of juſtice. And this principle was conſidered by them as violated, not only by laws profeſſedly penal, but by any excluſion from the common rights and privileges of citizenſhip, founded not on any ſpecies of civil delinquency, but the mere unavoidable diverſity of religious opinions. The Tories, on the other hand, rejected theſe doctrines with vehement indignation and abhorrence, as ſubverſive of the welfare, and even of the exiſtence, of civil ſociety. They aſſerted that government was expreſsly ordained of God, from whom alone Princes derive their authority, and to whom alone they were reſponſible for their actions—that to reſiſt the will of the Sovereign, was in effect to reſiſt the will of God—and that although, when the commands of the Sovereign were directly oppoſed to the commands of God, an active obedience could not be lawfully yielded; yet even in theſe extreme caſes, it was the duty of the ſubject quietly to ſubmit to all the conſequences of his non-compliance: And that paſſive obedience and non-reſiſtance were at all times and in all caſes right and obligatory, where active obedience became either criminal or impracticable. They were far from denying that it was the duty of the Prince to conſult and provide for the welfare and happineſs of the people, as the great end of his government; but for any neglect or contempt of this duty, there was, as they aſſerted, no lawful remedy but humble petition and remonſtrance. That the people had rights, they admitted; but theſe rights were not to be defended by force: In the number of theſe rights, however, they did not include the right of private judgment in religion. They conceived it to be the duty of individuals to acquieſce in that *formula* of doctrines, and to conform to that mode of worſhip, which the wiſdom of the State had provided; that to oppoſe private to public opinion was in all caſes preſumptuous and unwarrantable; and in matters of religion more eſpecially dangerous, and doubly culpable, as a contemptuous defiance of the united authority of church and ſtate *.'

The

* That this delineation of the principles by which the two great parties in the State were diſtinguiſhed is accurate and juſt, may be demonſtrated by an appeal to that perfect ſtandard of Toryiſm and High-

The hiſtorian proceeds to relate the political events in which the prevalence of the Whig intereſt at this period appeared, and briefly to deſcribe the riſe, progreſs, and termination, of the rebellion in 1715. The rigour, with which not only the leaders but many of the inferior agents of the rebellion were treated, is very juſtly condemned.

The introduction of the Septennial bill in 1716 is noticed as a moſt unconſtitutional exertion of parliamentary authority, and extracts are given from the ſpeeches of the Earl of Nottingham, Mr. Shippen, and Sir Robert Raymond, on this ſubject. The following memorable paſſage in Mr. Shippen's ſpeech cannot be too often tranſcribed:

High-Churchiſm, the ever-memorable decree of the Univerſity of Oxford, paſſed in full Convocation, July 21, 1683, and preſented to the King (Charles II.), July 24. "The Vice Chancellor, Doctors, Proctors, and Maſters, regent and not-regent, met in Convocation, decree, judge, and declare, to the honour of the holy and undivided Trinity, the preſervation of the Catholic truth in the Church, and that the King's Majeſty may be ſecured from the machinations of treacherous Heretics and Schiſmatics—all and every of the following propoſitions (cum multis aliis), to be falſe, ſeditious, and impious, and deſtructive of all government in Church and State.

* * * * *

"All civil government is derived originally from the people.

* * * *

"That there is a mutual compact, tacit or expreſs, between a Prince and his ſubjects, and that if he perform not his duty, they are diſcharged from theirs.

* * * *

"That if lawful governors become tyrants, or govern otherwiſe than by the laws of God and Man they ought to do, they forfeit the right they had unto their government.

* * * *

"The Sovereignty of England is in the three eſtates—viz. King, Lords, and Commons; the King having but a co-ordinate or ſubordinate power.

* * * *

"Self-preſervation is the fundamental law of nature, and ſuperſedes all others whenſoever they ſtand in competition with it.

* * * *

"There is no obligation upon Chriſtians to paſſive obedience, when the Prince commands any thing contrary to the laws.

* * * *

"It is not lawful for ſuperiors to impoſe any thing in the worſhip of God that is not antecedently neceſſary.

* * * *

"Wicked Kings and Tyrants ought to be put to death; and if the Judges and inferior Magiſtrates will not do their office, the power of the ſword devolves to the people."

'I humbly conceive we have it not in our power to conſent to this Bill; for I cannot diſcover by what rule of reaſon or law, we, who are only repreſentatives, can enlarge, to our own advantage, the authority delegated to us—or that by virtue of ſuch delegated authority, we can deſtroy the fundamental rights of our conſtitution. This Houſe has no legiſlative authority, but what it derives from the people. The members of this aſſembly were choſen under the Triennial Act. Our truſt is therefore a triennial truſt, and if we extend it beyond the ſtrict legal duration, we ceaſe from that inſtant to be the truſtees of the people, and are our own electors. From that inſtant, we act by an unwarrantable aſſumption of power, and take upon us to create a new conſtitution. For though it is a received maxim in civil ſcience, that the ſupreme legiſlature cannot be bound, yet an exception is neceſſarily implied, that it is reſtrained from ſubverting the foundation on which it ſtands.'

Mr. Belſham next takes a general view of the political ſtate of Europe at this period; inveſtigates the grounds of the parliamentary diſpute which aroſe on the German intereſts and connections, a ſtanding army, and other topics; and traces the progreſs of the animoſities between the Whigs and Tories. Of the memorable Bangorian controverſy, a brief, ſpirited, candid, and juſt account is given.

Through the remainder of this reign, Mr. B. relates the more important particulars reſpecting the ſtruggles of parties, the changes of adminiſtration, the commercial South Sea bubble, the conſpiracy for reſtoring the Pretender, the trial of Biſhop Atterbury, the rigorous act paſſed againſt the Roman Catholics, and other domeſtic occurrences. At the ſame time, he takes a curſory glance at foreign affairs, as far as was neceſſary to explain the grounds of foreign policy purſued by the Britiſh court.

Through the reign of George II. ſo pregnant with important occurrences both domeſtic and foreign, Mr. Belſham ſtill beſtows his principal attention on parliamentary buſineſs; and, in unfolding the political character and ſpirit of this period, he makes free extracts from the minutes of ſpeeches delivered in the houſes of parliament. Inſtead of accompanying him through the variety of matter which this reign affords, we muſt content ourſelves with extracting another paſſage or two, which may farther ſerve to ſhew the manly ſtyle and free ſpirit in which this hiſtory is written. The following reflections on the political character of Sir Robert Walpole, and on parliamentary reformation, are too important and too ſeaſonable to be omitted:

'In forming a juſt eſtimate of the political character of Sir Robert Walpole, who, for more than twenty years, governed theſe kingdoms with diſtinguiſhed reputation and ability, we ſhall find ample ground

both

both for applauſe and cenſure. Regarding him in the moſt favourable point of view, we are compelled to acknowlege that, under the auſpices of this Miniſter, juſtice was equitably and impartially adminiſtered; the prerogative of the Monarch was invariably reſtrained within the ſtrict limits of the law; commerce was, by many wiſe laws, encouraged and extended; the riches of the nation rapidly increaſed; and the rights and liberties of the people were maintained inviolate. But, if we contemplate the interior policy of his adminiſtration, we perceive it, however fair in appearance, *rotten at the core*, tainted and *ſicklied o'er* with the cadaverous hue of corruption; and threatening, in its progreſs, to undermine all public virtue, and to extinguiſh every ſpark of public ſpirit. Compelled, in order to ſecure the favour of his Sovereign, and with the vain hope to perpetuate himſelf in office, to adopt meaſures contrary to his better judgment, and the true intereſts of his country, he ſaw that the moſt, or rather the only, certain method of carrying thoſe obnoxious meaſures into effect, was to create an intereſt in Parliament ſeparate from that of the people: by the baſeſt and moſt degrading arts of political depravity, a majority of votes in both Houſes was obtained and ſecured; and ſince the eſtabliſhment of this ſyſtem which has deſcended to us in its full force, the deliberations of Parliament are become little better than the conflicts of faction, or the empty forms of freedom. Parliament, which ought to exhibit an unclouded diſplay of wiſdom, integrity and benevolence, combined in one illuſtrious aſſemblage, may be thus virtually degraded to a court convened only for the purpoſe of enregiſtering the royal edicts. It is not the grave and well-weighed counſels of the legiſlature which, under this ſyſtem, direct the movements of the executive power; but it is the caprice, the pride, and the folly of the executive power, which have too frequently influenced and governed the volitions of the legiſlative body. It is an acknowleged truth, a truth upon parliamentary record—that "THE INFLUENCE OF THE CROWN OUGHT TO BE DIMINISHED;" but no vigorous ſteps have yet been taken to effect that diminution. A reform of the repreſentation, a reduction of the ſtanding military force, a progreſſive redemption of the public debt, and a total abolition of all uſeleſs and ſuperfluous places, penſions, and ſinecures, upon which the monſter CORRUPTION feeds and thrives, are alone adequate to accompliſh the mighty taſk of a national regeneration. And if that energy and virtue are wanting in the community at large, which will in time incite to the adoption of ſuch means as are neceſſary to effectuate this end, what remains but to await, in deep and tranquil ſilence, the moment in which the national liberty is fated finally to terminate in that abſolute monarchy which, according to a profound and celebrated writer, forms the true *euthanaſia* of the BRITISH CONSTITUTION?'

In January 1745, an attempt was made to reſtore annual parliaments, which the author calls the laſt ſtruggle of expiring patriotiſm. The Houſe having been moved that the acts of the 4th and 36th of Edward III. for holding a parliament once in every year be read, Mr. Carew declared his intention to bring a deciſive teſt of the ſincerity of thoſe profeſſions which

which the miniſters of the crown had been accuſtomed to repeat. He ſaid,

'This is a conſtitution not only ſanctioned by ancient practice, but by the unalterable dictates of reaſon. In order that the repreſentatives of a great nation may be perfectly acquainted with the ſtate of its wiſhes, wants, and grievances, it is neceſſary that there ſhould be an intimate and habitual communication between them and their conſtituents. But, when gentlemen are choſen for a term of years, they too frequently, on their election, appear at once to relinquiſh the character and feelings of delegates; they fix their abode in the metropolis, and viſit their conſtituents only when it becomes neceſſary to ſolicit their votes at the eve of a new election. Nay, ſuch was the degraded and corrupt ſtate into which the national repreſentation had fallen ſince the eſtabliſhment of Septennial Parliaments, that there were Gentlemen in that Houſe who never ſaw the borough which ſent them thither; who, perhaps, would be at a loſs even to recollect its name; and who were obliged to have recourſe to the Court Calendar to inform them of whom they were the repreſentatives. It was the peculiar and proper province of the Houſe of Commons, he ſaid, to convey to the Sovereign the ſentiments of the nation, both with reſpect to the meaſures he adopts, and the Miniſters he employs. But could this duty be juſtly or faithfully executed, when there is no proper intercourſe eſtabliſhed between thoſe who repreſent and thoſe who are repreſented? The intereſts of the Prince and the People cannot really and truly differ; he can only be great in their greatneſs, and proſperous in their proſperity. But the general intereſt of the People, and the perſonal intereſt of the Miniſters, may very eſſentially differ; they may have no other ends in view than to impoveriſh and enſlave the people, in order to enrich and aggrandize themſelves: and, during a long term of delegation, how eaſy will it ever be for artful and deſigning men to miſrepreſent the ſentiments of the People to the Sovereign, and to pervert, by ſiniſter and corrupt practices, the integrity of thoſe perſons whoſe duty it is, and who are expreſsly appointed, to guard the liberties, and protect the rights of the community? Properly ſpeaking, Mr. Carew ſaid, the Houſe of Commons were no more than the attornies of the People: and is it reaſonable that any man ſhould be entruſted with a power of attorney irrevocable for a long term of years? Shall a whole People do that which would be the height of fooliſhneſs in every individual? Who can depend upon the continuance of any man's integrity? But the Septennial Bill was paſſed for the purpoſe of compelling the People to give an irrevocable power of attorney for that term. The practice of long Parliaments was firſt introduced in the reign of Richard II. when the intereſts of the country were ſacrificed by wicked Miniſters, to gratify the violent paſſions of the Monarch. But what was the reſult? The diſcontents and murmurs of the People, ſo carefully concealed from the knowlege of the King, at laſt produced an univerſal convulſion, which terminated in his ruin, and in the advancement of the Duke of Lancaſter to the throne, without any other title than that of having reſcued the People from ſlavery. This was the fate of the Prince who firſt introduced long Parliaments; but

but ſo long as a corrupt majority may be more eaſily obtained in a long than a ſhort Parliament, ſo long will it be the intereſt of Miniſters to oppoſe any limitation of the duration of Parliaments, though the intereſts both of the Monarch and the People ever ſo manifeſtly require it. If Septennial Parliaments be continued in this country, the Miniſter's letters of recommendation may, in time, be as implicitly obeyed in our counties, cities, and boroughs, as the King's *congé d'elire* is now in the chapters of our epiſcopal cathedrals. But will any one aſſert, that we ſhould then have the ſlighteſt pretence to the character of a free nation? No—we ſhould be ſlaves; God knows to whom—not, it may be hoped, to a Miniſter from Hanover; though it is hard to ſay what a corrupt Parliament may not attempt, or to what a corrupt nation may not ſubmit.'

The heads of a ſpeech to the ſame purpoſe by Mr. Sydenham are added; and the author relates the reſult of the motion, that the queſtion, in a houſe of 263 members, was negatived by a majority of 32 voices only. He adds,

'No attempt at parliamentary reform, in any ſhape, after this, was made for thirteen years, when a motion for ſhortening the duration of Parliaments was negatived almoſt without the formality of a debate. Very recently, indeed, the queſtion has been revived with great luſtre and advantage under the auſpices of men of the higheſt talents, and bids fair to excite the ſerious and continued attention of the public, eſpecially as it is at laſt combined, as it ever ought to have been, with the kindred queſtion of an equalization of the repreſentation *. So long as this grand reform of Parliament itſelf remains unaccompliſhed, no eſſential reform in other reſpects is to be expected.'

Though the writer of theſe volumes terminates his preſent narrative at the death of George II. he gives his readers reaſon to hope that, 'at ſome future time,—if in future time the truth may be ſafely ſpoken—it may be reſumed.' When the truth is ſo well ſpoken—with ſo much correctneſs, temper, and judgment—as it is by this memorialiſt, we truſt that it may be deemed too ſevere a ſatire on the times to ſuppoſe that it cannot be ſpoken with ſafety.

'* It will eaſily be ſuppoſed, that an alluſion is here intended to the Aſſociation lately inſtituted in the metropolis, for obtaining a reform in Parliament; which, excluſive of the avowed approbation of the great rival-ſtateſmen, Mr. Pitt and Mr. Fox, reſpecting its object, boaſts the diſtinguiſhed names of Grey, Francis, Lambton, Whitbread, Erſkine, Smith, and many others, which would reflect honor on any cauſe; and this is certainly a cauſe which would reflect honor upon any names.' Memoirs, p. 153.

Art.

ART. V. *A Philoſophical and Critical Hiſtory of the Fine Arts, Painting, Sculpture, and Architecture*; with occaſional Obſervations on the Progreſs of Engraving in its ſeveral Branches, deduced from the earlieſt Records, through every Country in which thoſe Arts have been cheriſhed, to their preſent Eſtabliſhment in Great Britain, under the Auſpices of his Majeſty King George III. In four Parts. Vol I. By the Rev. Robert Anthony Bromley, B. D. 4to. pp. 436. 1l. 1s. Boards. Cadell. 1793.

IT muſt be acknowleged that in this work the author does not follow that arrangement which might be expected from the title of Hiſtory. The two parts of the firſt volume are very unequally divided. The contents of the firſt part may be '*philoſophical and critical*', (as the author has choſen to characterize his own performance,) but they cannot by any means deſerve the appellation of *hiſtorical*. It contains ſeven chapters; of which the firſt is deſigned to prove 'that painting, conſidered as ſimple deſign, is coeval with man, and the original writing of nature.' This chapter reſolves itſelf into a proof, 'that it is natural to man to imitate objects by painting;' which, we believe, no body was ever diſpoſed to deny. The ſecond chapter is employed in diſplaying the advantages of painting, in an improved ſtate, above all other modes of writing. Here the author ſeems to forget that, in an improved ſtate of the arts, the provinces of painting and writing are altogether diſtinct; and, therefore, that any compariſon between them is unneceſſary. The three following chapters treat of moral, hiſtorical, and poetical painting. The ſixth ſhews that 'the cultivation of the fine arts is a ſource of refined poliſh to manners;' and the ſeventh is entitled, 'the patronage of fine arts a luſtre to greatneſs.'

Part II. divided into three books and twelve chapters, is properly hiſtorical, treating of the progreſs and patronage of the fine arts in the antient world. The author follows the ſyſtem of D'Ancarville, making Scythia the cradle of all the arts of deſign; which he traces (ſtill following D'Ancarville,) from that barbarous country to Aſſyria and Meſopotamia; and thence, by the way of Egypt and Phenicia, into Greece. In a former volume of our Review, we had occaſion to examine and refute the opinion of a great modern traveller *, who aſcribes the oriental and Egyptian diſcoveries to the Abyſſinians; a people, according to the general teſtimony of hiſtory, condemned, from local circumſtances, to irremediable barba-

* See our laſt article on Bruce's Travels, vol. iii. New Series, p. 121. & ſeq.

riſm.

riſm. Analogous arguments might be oppoſed to the unſupported conjectures of D'Ancarville; who was better acquainted with monuments than with books, and whoſe work, though highly ingenious in whatever concerns an explanation of the former, is often defective in drawing concluſions from the latter.

After a careful peruſal of Mr. Bromley's volume, we cannot ſay that we have been able to diſcover in it any thing of much moment reſpecting the Hiſtory of the Arts which had not been before advanced, and more advantageouſly treated, by D'Ancarville, or the Abbé Winckelmann. Neither of theſe works, however, is well adapted to the taſte of Engliſh readers; and there was, conſequently, an opportunity for recommending their obſervations to the public by preciſion of method and elegance of diction. As a ſpecimen of Mr. B.'s ſtyle, we give the following paragraphs, on the univerſality of picture writing:—

'Such an univerſal concurrence in the firſt ſtages of every ſociety, when the want of communication with others muſt have precluded the general means of imitation, ſhews indiſputably the force of Nature, and the attention with which ſhe impreſſed this talent on the human mind. But when we look forward to the comprehenſive powers which it has reached in the progreſs of time, and conſider the ſplendor with which it ſhines among the finer arts, the bounty of Nature in this ſingle inſtance ſuſpends for a while every other admiration of her works. She has been liberal to man in the variety of neceſſary gifts: ſhe has adorned his mind with various portions of excellence: but when ſhe gave the talent, of which we are now ſpeaking, ſhe eſtabliſhed her claim to the never-ceaſing gratitude of the human race, which, without the introduction of ſo early and ſtrong a tuition, might hardly have hoped to attain an art that uſurps ſuch a compaſs of refinement, and calls for ſuch an infinity of ſkill;—from whoſe principles indeed has flowed whatever contributes to fill the name of the arts.

'How the ruder traits of this *natural art*, if I may uſe the expreſſion, moved forward through the ſucceſſive gradations of ſubſtituting a part for the whole of a figure, then of putting one figure to ſignify many ideas, next of the ſymbolic or hieroglyphic character, afterwards of the ſyllabic by ſigns, till at laſt it reached the wonderful perfection of alphabetic writing, is not to our preſent purpoſe, which is content with ſhewing that it was the important voice of Nature ſpeaking in an uniform tone to the firſt capacities of mankind. And as it was Nature in its origin, ſo ſhe has kindly watched over its progreſs ever ſince, till in its cultivation it has become the very ſummit of art. If its firſt attempts have been degraded by the ſubſequent perfection of writing, it has triumphed in its turn over its rival, and by the improvements which it has acquired from time and from its own infinite ſource of excellence, it has far outſtripped all writing in

the magnitude of its effect, in the ſcope, and force, and dignity, and univerſality of its inſtruction.'

As a farther ſpecimen, we inſert a paſſage intended to ſhew the ſuperiority of painting to poetry:

'The death of Hector, and particularly in that moment when his body was brought back into Troy, will give us an example in every way circumſtanced to do juſtice to our ſentiment. On the ſide of writing it has every advantage that writing can have—the moſt maſterly diſplay of the moſt original and lofty poet, who was equal not only to the firſt attractions that could be given to real incident, but to the livelieſt and yet the correcteſt ſallies of imagination—who knew human nature conſummately well, knew where and how to give the fineſt touches to its feelings, and was perfectly poſſeſſed of that great touchſtone of true erudition, the art of coming, by the ſhorteſt and choiceſt expreſſions, to the moſt forcible ideas; with a language too in his hands, which by its peculiar combinations was moſt happily calculated to facilitate this point.

'Beſides this, if ever there was a ſubject that could call forth the abilities of a Homer, that could make him collect himſelf, and pour forth all the animation of his mind to meet with all imaginable rapidity the ardent expectations of his readers, it was that great event, ſo fraught with every thing that could ſtrike a feeling mind, or ſuggeſt impatience to a curious one, becauſe ſo diſaſtrous to all that hero's family, ſo fatal to the city whoſe gallant defender he had been, ſo final to every hope, and ſo ruinous in its whole complexion, that beyond it nothing farther was left for that exalted writer to extend his poem.

'He has done as much as the pen in the hand of Genius could do to croud that grand event into the ſmalleſt compaſs. Scarcely three common pages are employed, in which almoſt every line, and often words themſelves, are a ſentence. He has beſtowed leſs upon embelliſhment than ever poet or writer beſtowed on the like occaſion; for, in fact, every incident and expreſſion that Nature and ſituation dictated, were themſelves the very quinteſſence of embelliſhment. He has evidently haſtened to the principal groupe, in which was centered all the force and dignity and pathos of the ſcene; at the ſame time that in touching more lightly the introductory and ſurrounding images, language could not give to each a more pointed ſelection of expreſſion.

'Yet what reader does not feel even the language and the diſpatch of Homer in this inſtance, too ſlow for the anxiety with which his mind ſwells to anticipate all that is untold? We no ſooner ſee with Caſſandra from the tower the aged father returning with his dear ſon's remains, but we are eager to behold, before words can tell us, the afflicted throng that burſts in cries from the Trojan gates, to take their laſt view of their loſt protector; but, moſt of all, to hear the heart-rending diſtreſs of the widowed Andromache, with her deſolate infant, and the maternal lamentations of the aged Hecuba. We are repaid indeed for waiting the progreſs of the narrative, in the mingled tears of

the generous, grateful Helen, which give us more perhaps than the imagination could have ſtretched itſelf to meet, but which form the fineſt cloſe to the character of the beloved hero, over whom it is natural indeed that a fond mother and a diſtracted wife ſhould hang in bitter lamentations: but when Helen weeps for the loſs of that amiable friend, whoſe mild and kind deportment towards her, under circumſtances which had ſhaken the temper of almoſt every one in Priam's houſe, was invariable to the laſt; this gives a finiſh to the ſcene, and endears to every reader the univerſally-lamented man, who now becomes not more the darling of his family, and of his country, than the darling of humanity.

'But might not all this ſcope of detail be embraced by the pencil with the ſame effect, nay, with a more abundant one? foraſmuch as the whole is caught at once upon the canvas, and abides upon the ſenſes; whereas in the poem it riſes only in ſucceſſion, wherein every ſucceeding gratification treads out in ſome degree the impreſſion of that which is gone by. Caſſandra on the top of Pergamus, announcing the arrival of the body, and calling to the Trojans—the Trojan throng aſſembled below—are circumſtances which doubtleſs ſpeak with more variety and glow of expreſſion on the canvas than any language can give them. The weeping matrons and the infant around the body are beheld with no leſs ſtriking effect. If there is any thing in which the poet may ſeem to have the advantage over the painter, it is perhaps in that great effort of pathetic, beyond which ſobs muſt choak all farther utterance of the heart-broken Andromache—"O! that thou hadſt, in thy laſt moments, graſped my hand in thine, and ſaid ſomething which I might have remembered day and night, amidſt my tears, for ever!" But why may not Andromache, hanging with ſtreaming eyes over her loſt huſband—his hand claſped in her's—her every feature marking affection mingled with agony—the hopeleſs wiſh juſt ſtarting from her lips—ſpeak the ſame ſentiment with the ſame eloquence? Even the ſtiller grief of friendſhip in the Grecian Helen is capable of being expreſſed by the pencil, and perhaps with a ſtronger contraſt to the more intereſting and vehement diſtreſs of the two Trojan matrons than the poet has given her; while her's and Hecuba's certainly contribute to form the grand climax of grief, which has its completion in Andromache.'

We make no obſervations on theſe paſſages, farther than that the volume is compoſed of others nearly reſembling them, and that we wiſh the author had paid more attention to the uſeful art of chooſing and arranging words. We think, alſo, that our ſecond quotation would have contained matter of more importance, had the author peruſed and profited by the work of the truly philoſophical and critical LESSING, entitled *Laocoon*; which treats on the boundaries of poetry and painting, and aſſigns to each of thoſe arts its diſtinct province.

ART.

ART. VI. *A Review of Eccleſiaſtical Eſtabliſhments in Europe.* Containing their Hiſtory; with a candid Examination of their Advantages and Diſadvantages, both civil and religious: An Attempt to define the Extent of Civil Legiſlation, reſpecting Eccleſiaſtical Objects; with a Diſcuſſion of the Queſtion, "Should Religious Teſts be made a Rule of Law, in conferring Civil Rewards, or in inflicting Civil Puniſhments?" And an Eſſay tending to ſhew both the Political and Moral Neceſſity of aboliſhing excluſive Eſtabliſhments, with Anſwers to ſome principal Objections. By the Rev. Mr. William Graham, Newcaſtle. 8vo. pp. 291. 4s. Boards. Glaſgow, printed; and ſold by Johnſon in London. 1792.

THAT the prevalence of religious belief is of importance to the proſperity of a community, can only be queſtioned by thoſe who doubt the reality of its influence on the moral conduct of men. It will, therefore, be generally agreed that thoſe inſtitutions, which tend to diffuſe the knowlege and promote the practice of religion, ought to be encouraged. The great difficulty is to determine in what manner this encouragement ſhould be given. The uſual policy of ſtateſmen has hitherto been to ſelect ſome one of the numerous ſects of Chriſtians as the object of public patronage, and to connect all eccleſiaſtical honours and rewards with the profeſſion of a certain creed, and the obſervance of a certain formulary. Whether this ſyſtem has been adopted from the conſcientious motive of ſupporting what the magiſtrate has judged to be the true faith; or from the political conſideration that ſuch excluſive privileges would be more likely to create a powerful intereſt in favour of government, than an undiſtinguiſhing protection of common rights; it has never failed, ſince it was introduced, to meet with many ingenious and able advocates, whoſe *experimental* conviction of its utility has inſpired them with zeal in its *theoretical* defence. Others, however, who have not had the ſame opportunity of illumination on this ſubject with the members of the eccleſiaſtical incorporation, viewing things under a different aſpect, have fallen into the opinion that a partial diſtribution of *bounties* is no leſs injudicious in religion than in any other public concern; and that the only way of rendering religion beneficial, without being injurious, to the ſtate, is to give equal countenance and protection, and equal ſupport, to all the forms under which the various opinions and humours of men may exhibit it, without eſtabliſhing any kind of religious monopoly.

This is the ground on which Mr. Graham takes his ſtand in the preſent work. The queſtion which he propoſes to diſcuſs is, Whether a legiſlature ought to incorporate any diſtinct deſcription of Chriſtians, and ally it to the political conſtitution, by making with it the excluſive condition of enjoying civil and eccleſiaſti-

cal honours and rewards. After a brief review of the riſe and progreſs of excluſive civil eſtabliſhments of religion, from which he concludes that they have been in fact productive of corruption and degeneracy in the Chriſtian world, Mr. Graham enters at large on the theoretical diſcuſſion of the ſubject. He undertakes to ſhew, from the nature of religion and of civil government, the impropriety and the abſurdity of ſuch incorporations; to prove that they are injurious to the cauſe of Chriſtianity; to refute the principles on which they are founded; to lay open various conſequences ariſing from them, unfavourable to ſocial happineſs and perſonal virtue; to demonſtrate the practicability as well as the reaſonableneſs of aboliſhing theſe excluſive eſtabliſhments; and to obviate every material objection which has been made to ſuch abolitions.

Theſe topics are diſcuſſed with a diffuſeneſs of amplification which, by many readers, will be thought tedious; the ſtyle in which the work is written is not remarkable for its elegance; and the reaſoning is leſs ſupported and illuſtrated by hiſtorical details than might have been expected, in a work, the heads of which, as appears from the preface, have been before the author during ſixteen years. The volume, however, contains a variety of important conſiderations, in which the writer endeavours to ſhew that religious eſtabliſhments have hitherto been formed on excluſive principles, which are not eaſily reconcileable either with Chriſtian liberality or with political wiſdom.

We add, as a proof of the ſpirit of moderation with which this work is written, that the author, though an enemy to the incorporation of any religious ſect, is an advocate for the general eſtabliſhment of religion, by means of a *legal proviſion* for the ſupport of its miniſters. We ſhall quote his obſervations on this part of the ſubject:

'There is no connection between the abolition of civil eſtabliſhments of certain religious ſects, and the removal of a legal proviſion for the miniſters of the catholic church of Chriſt in every nation. Where is the inconſiſtence between renouncing all partiality to one ſect of Chriſtians, and appointing a competent ſalary, not below the acceptance of men of learning, to the public teachers of Chriſtianity in every free, regular religious ſociety? Though government pays not the wages of ſervants belonging to one denomination of ſubjects, and much leſs levies their hire on other maſters, yet it follows not, that it hath made no proviſion for ſervants. It gives them a right to their wages, and to ſue for them, by an action againſt their employers, when they are injuriouſly withheld. The caſe is ſimilar with reſpect to a goſpel miniſtry. That "the labourer is worthy of his hire," is a maxim in the law of nature, which is the foundation of all civil policy, as well as a *firſt* principle which the writers of the New Teſtament have laid down reſpecting thoſe who have ſequeſtered themſelves to the ſervice of the church. All mi-

miſters, therefore, have a right to a competent proviſion; a right founded in the law of nature, and recognized by the authority of the Chriſtian Lawgiver himſelf. Government, founded in the law of nature, and bound to execute its ſovereign dictates, by applying it to particular caſes, is under the ſtricteſt obligation to make their maintenance legal, by recognizing their natural right to it, in the laws of their country.

'Nor ought legiſlature to leave the modification of their competency either to their own diſcretion, or to the juſtice of their employers. As the dignity of religion will always depend, in ſome meaſure, on the eaſy circumſtances of its miniſters;—as religion is the principal bond of ſociety, for the dignity of which, equity, as well as political freedom, requires that government ſhould uſe every lawful mean;—and as the public teachers of Chriſtianity have abandoned every worldly employ, that they may attend to the duties of their ſacred function *only*: juſtice and all the maxims of ſound juriſprudence require, that every legiſlature ſhould ſtate a proper MODUS for the reſpectable maintenance of ſuch uſeful members of ſociety, in order that religion, ſo eſſentially neceſſary to the being as well as the well-being of nations, may not become an object of contempt to the multitude, always too ready to form their ſentiments of worth from external appearances;—that gentlemen of learning, of reputation, and even of ſuperior birth, may not be diſcouraged from undertaking the honourable work of preaching peace to their fellow-men;—and that the capricious humour of mankind, who, curſed with itching ears, are ever too ready to "heap to themſelves teachers, according to their own luſts," may receive a more effectual check than penal laws, torture, and death were ever able to give it.

'Should theſe obſervations be accounted of any weight in the ſcales of thoſe who manage the political helm, the wiſdom of legiſlature is fully able to perfect the following ſcheme, the outlines of which, are only ſketched, and which, notwithſtanding, promiſes to anſwer the moſt important purpoſes.

'1. Let the parochial diviſions continue in their preſent ſtate, except in caſes where they are either too ſmall, too large, or the place of public worſhip at too great a diſtance from the centre of the parochial diſtrict.

'2. Let every pariſh, freed from tithes and every other iniquitous and oppreſſive mode of ſupporting a national clergy, be obliged, by an expreſs ſtatute, to ſupport a place of public worſhip, and to provide for the reſpectable maintenance of a miniſter, who gives a requiſite pledge of his loyalty and of his peaceful demeanour in ſociety. And let the modus of the proviſion be ſtated by the legiſlature, not below the acceptance of a man of birth and literature.

'3. Let every ſuch parochial diſtrict have full liberty to chuſe their own paſtor, from whatever denomination is moſt approved by the majority; and let the majority always determine the election.

'4. Let the majority chooſing, be obliged by expreſs ſtatute to bear the whole aſſeſſment for keeping in due repair the parochial place of worſhip, and for paying the ſtatute *modus* for the maintenance of the miniſter whom they have choſen; without burdening any of

the minority, chooſing to become, and actually commencing regular members of other congregations.

'5. Let thoſe of the minority who commence regular members of other congregations be, by an expreſs ſtatute, appointed to be aſſeſſed proportionably as thoſe of the majority, in the ſame or ſimilar walks of life; and let their aſſeſſments be collected by the pariſh collectors, and accounted for by them to the collectors of thoſe congregations to which thoſe of the minority may belong, as regular members.

'6. Let thoſe of the minority, who commence *not* regular members of other congregations, be proportionably aſſeſſed as thoſe of equal ſtation in the majority; and let their aſſeſſments be collected by the parochial collectors, and accounted for by them to the parochial majority. This is no act of injuſtice to *ſuch* individuals of the minority; for as contributing to the maintenance of the worſhip of God is a duty incumbent on all men by the law of nature,—and as *theſe* men neglect to join themſelves to any congregation;—what other ſociety can have a ſuperior claim to that *quota* they owe to religion, and muſt pay ſome where, and to ſome religious denomination?'

Mr. Graham points out many advantages which would ariſe from the adoption of a plan of this ſort; among which it is certainly not the leaſt important, that it would remove one of the principal cauſes of religious contention.

ART. VII. *The ſupplementary Volume to the Leiceſterſhire Views:* Containing a Series of Excurſions in the Year 1790, to the Villages and Places of Note in the County. By John Throſby. 4to. pp. 536. Robinſons, &c.

THE author preſents this work to the public as an expreſſion of gratitude to thoſe who had been voluntary patrons of the *Views*, &c. which he has already exhibited *. The mode which he has choſen, by different excurſions through the county, *is* perhaps, as *he* thinks, more novel and pleaſing than the alphabetical or other more formal arrangement. 'The comparative view of the increaſe and decreaſe of the inhabitants of villages may alſo be thought, by many, an eligible part of this undertaking.' As a farther improvement, he has added what he calls 'the *moſt valuable* parts of Burton, Nichols, and other antecedent writers on the ſubject, in notes at the foot of the pages.'

The entertainment and inſtruction here communicated are no doubt conſiderable: but many readers will be little diſpoſed to allow, as a competent apology for its defects, the ſpeed with which the volume was accompliſhed. Of this haſte, indeed, we have ſufficient proofs: many of the accounts are very ſhort, and bear the evident marks of being, as the writer ſeems to ac-

* Vide the preceding month's Review.

knowlege,

knowlege, *hurried* from his pocket-book; yet a performance of this nature, which even in its beſt ſtate is likely to be attended with error, ought not to be executed in this haſty manner. By an obſervation of this kind, we probably expoſe ourſelves to the hazard of being ranked by Mr. Throſby with that '*reader who is in the habit of ſhewing his judgement by cavilling at little imperfections.*' We muſt, nevertheleſs, endeavour to do juſtice;—and, while we allow him all his due merit for the induſtry and attention which he has exerted, we ſurely may expreſs our wiſh that he had taken farther time in collecting and arranging his materials.

A few ſhort extracts, added to thoſe inſerted in our laſt Review, may ſuffice to give the reader an idea of this author and his manner of writing; and, firſt, let us attend to his reflections on church-yard inſcriptions. He is ſometimes ſevere, ſometimes merry, on the ſubject; and it muſt be confeſſed that he has reaſon for both:

'I often ſtep (ſays he) among the ſtones in church-yards, where, in villages, all is ſolemn ſilence: theſe places are, perhaps, the beſt retreats for religious contemplation, but I return often with diſguſt. There ſleeps ſometimes, we are informed, the moſt ſenſible child in the creation, at a year old; but it is the fond parent that tells you ſo: here lies, ſays a ſtone, an angel, but an huſband is the informant: his wife died in the honey-moon: and there lies a god; but mark! this is from the pen of one to whom he had bequeathed his wealth.'

—'Could you think it, gentle reader, that, in my excurſions in this county of Leiceſter, I ſhould find, buried in churches I have viſited, three gods, (not of the heathen,) 22 angels, and an hoſt of ſaints! (I mean thoſe who have been deified, and made angelic by their friends.) When I had recorded this number, I had ſeen about half the churches and chapels in the county; therefore, if you multiply this given number by two, it will make ſix gods, 44 angels, and ſaints without number, in this county alone. How would the numbers increaſe, if you were to multiply theſe figures by the number of counties in England! for, by the bye, we are to ſuppoſe that other counties have produced equally as good men and women.'

Remarks of this nature frequently occur; nor does Mr. T. omit his burleſque or his ſatire on other ſubjects:—having occaſionally inſerted the age and motto of a bell, he adds,—'The reader, perhaps, may wonder that I have given an inſcription from a bell here, as I have given none from bells in any other excurſion: I anſwer, it is becauſe the bells of this chapel were not *where they ſhould be*; they were in *the chancel*; for I can aſſure him, that I would not have been at the trouble of climbing up the ſteps of a ſteeple for the information.'

In another place, we read, concerning the church at Waltham,—'the chancel is large: in it was growing, when I was

there in the month of June, a fine crop of fern: its uſe in that ſacred place I was not informed of; it grew as if it were raiſed for uſe.'—Of another village, (Plungar,) in the vale of Belvoir, we are told that 'the church is ſmall—and deſerves the name of a *bird*-church: it is not the habitation of nightingales, but of ſparrows; their dung is plentifully ſcattered over the ſeats: the pulpit has its ſhare of thoſe honourable marks, which diſtinguiſh this church from all others I have ſeen. Ten pounds a year *is* left to repair and beautify it:—ſomebody ſhould ſee that it is uſed for the purpoſe intended by the donor.'

Similar to the foregoing are his reflections concerning ſome charitable bequeſts; which, though but recently ordered, are in danger of being greatly diminiſhed, if not wholly alienated from the deſigned purpoſe;—thus he remarks reſpecting the monument of Valentine Payne, Eſq. in the church of Enderby—'This gentleman was a lawyer, and made the will of the late Alderman Newton, which has cauſed ſo much diſpute, and is likely to end in the loſs of ſome good eſtates from the poor, to the *benefit of none but the lawyers.*' Again, under the article, Earl-Shilton—'Here ſhould be a portion of Alderman Newton's goodneſs to the poor, adminiſtered in cloathing and educating children. Thanks to the glorious uncertainty of the law, ſay the lawyers, for a portion of his eſtates!'—When deſcribing the village of Knoſſington, he obſerves,—'Here is an hoſpital in ruins; it was founded for widows. The truſtees, I am told, are all dead, and none were choſen to ſupply their place. What becomes of the income?' Other remarks of a like kind, on regiſter-keepers, church-wardens, &c. run through the volume; which, if they betray any thing of a rough loquacity, at the ſame time indicate a rectitude and benevolence of heart. However, from theſe ſpecimens, ſome judgment may be formed concerning the peculiar manner of the writer. We concur with him as advocates for neatneſs and decency in places of religious worſhip, but he ſoars beyond us when he appears to regard a zeal for ornament and grandeur as a mark of religion; ſince it has been proved, without the poſſibility of contradiction, that finery may ſubſiſt where there is much ſuperſtition, indeed, but no real piety.

The village of Burton Lazars has particular notice on account of a *ſalutary ſpring*, which, having been diſregarded for many years, was recovered in the year 1760: ſeveral inſtances of its efficacy in ſcorbutic diſorders are here related, with the hope that 'by making known what it is capable of, ſome enterprizing ſpirit may again ariſe in its favour.'

In deſcribing the town of Loughborough, our hiſtorian, with great propriety, beſtows his commendations on its inhabitants,

bitants, for their ſtudious care to advance its proſperity. For its flouriſhing ſtate it is probably indebted to the navigation which was obtained ſome years ago. The applauſe which it gains on this account is to the diſadvantage of the inhabitants of Leiceſter.

It was not poſſible that, in a work of this kind, the late Mr. Hanbury's benevolent, though, as it has proved, viſionary ſchemes ſhould eſcape a particular notice: Church Langton is rendered famous by his labours. How is it to be lamented that laudable intentions, accompanied with the reſolution to purſue them, prove often futile, through a failure of judgment and prudent attention, or by the prevalence of paſſion! not to mention the obſtruction which they will receive from the ſelfiſh, the envious, the ambitious, and the ill-deſigning!—Our author pays a tribute of reſpect to the memory of Mr. Hanbury, at the ſame time that he acknowleges his failings: but we are not here informed what is the preſent ſtate of thoſe grounds, which that gentleman once ſo aſſiduouſly cultivated *.

Diſhley Grange was a granary to the abbey of Gerondon in this county: 'the great barn (ſays Mr. T.) is ſtill remaining, and is the largeſt I have ever ſeen: it is in length 48 yards, and in breadth 15; the roof is ſupported by large timber, like the roof of Leiceſter caſtle.' Mr. Bakewell, ſo famous for his breed and management of live ſtock, and for his improvements in agriculture, reſides at this place; and Mr. Throſby briefly relates ſome particulars of his viſit to that gentleman's grounds; expreſſing a high ſenſe of the benefits conferred on the country in general by the ſkill of Mr. B. and ſeveral others in the ſame line, whom he particularizes.

Charnwood foreſt and *its relatives* afford ſome amuſement: the account is accompanied by a pretty engraving, which preſents twelve views of remarkable objects, under the title of Leiceſterſhire *planets:* but, though they manifeſt the author's fancy and ingenuity, they are rather too ſmall and indiſtinct to anſwer fully the deſired purpoſe.

Mr. Throſby mentions an anecdote, communicated by a friend, of a nature ſomewhat ſimilar to one which was inſerted in our Review for September laſt, p. 55, concerning Farmer Wapſhote. The preſent relates to a family of the name of Henton, who are ſaid to have rented the ſame farm in the pariſh of Hoby for upward of one thouſand years, and to have receipts to prove the fact. The eſtate having been lately ſold, they are removed, as the purchaſer occupies it himſelf.

* For an account of his Horticultural Plans, and of his peculiarities, conſult the General Index to the M. Rev. vol. ii.

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The ſtory, however, ſeemed to require ſome confirmation, which Mr. T. has not been at the pains to obtain.

We deem it a piece of juſtice, before we conclude, to relate a circumſtance which is honourable to Mr. Throſby. Being in the church-yard of Sutton-Cheynell, he remarked the grave of Thomas Simpſon,—that eminent, ſelf-taught mathematician, a poor native of Market-Boſworth,—deſtitute of any memorial; and Mr. Throſby has therefore erected a ſmall tablet, with a ſuitable inſcription, to perpetuate his remembrance, under the ſtyle of the *Boſworth Prodigy*.

To accuracy of language, this writer is not always ſtrictly attentive; though the number of errors may perhaps be ſmaller in this than in the former volume. Of two errata which we will point out, one may be attributed to the preſs; it is in an epitaph at Loughborough;

"Oh, from the tomb may holy muſings riſe,
And life's poor *triſles*, as they read, grow wiſe."

The word Triflers gives no doubt the true meaning. The other miſtake is rather wonderful; it appears in a liſt of coins, &c. in the poſſeſſion of Mr. Fowke, farmer at Elmeſthorpe: among the articles, we read as follows:—'A Roman coin of Dioclefian; *about* 284 *years before Chriſt*, found at High-Croſs.' Doubtleſs it ought to be *after* Chriſt: but it is very ſtrange that the paſſage ſhould have paſſed uncorrected.

The future hiſtorian of this county, if he wiſhes his work to be acceptable and uſeful, will hardly deem it ſufficient to ſay that he ſhould have viewed the church, but could not at that time obtain the key;—that he ſhould have examined ſome objects, or inquired about others, but it was dark, or late, &c.—Theſe are excuſes which a purchaſer, who expects information, will not very readily admit. Yet, though ſuch be the imperfections of this work, it has its merits; particularly when conſidered as ſupplementary to the picturefque entertainment of the former volume.

The engravings in this volume are of a miſcellaneous nature, but principally relate to remains of antiquity: they are ſixteen in number.

ART. VIII. *An impartial Hiſtory of the late Revolution in France*, from its Commencement, to the Death of the Queen, and the Execution of the Gironde Party. 8vo. 2 Vols. 12s. Boards. Robinſons. 1794.

THOUGH this work contains nearly 1000 pages, it is not neceſſary that we ſhould give a very circumſtantial account of it; for the principal events to which it relates are already

well known to the public, and conſequently have not the recommendation of abſolute novelty. The authors, or rather compilers, for it is ſtated that they are more than one, do not pretend to ſay that they were ocular witneſſes of what they write; on the contrary, they candidly obſerve that they have taken a conſiderable portion of their hiſtory from the NEW ANNUAL REGISTER; from a work conſiſting of ninety volumes in octavo, called The JOURNALS of DEBATES and DECREES of the CONSTITUENT and LEGISLATIVE ASSEMBLIES, and of the NATIONAL CONVENTION; from the MONITEUR, and other Paris and London news-papers; and from many detached publications of the beſt authority.

The work, conſidered altogether, is certainly poſſeſſed of merit, though the performance is in ſome reſpects unequal; the latter part, which ſeems to have been compiled in haſte, being ſomewhat inferior to that which is borrowed from the New Annual Regiſter. We think, however, that the compilers have not, in any part, loſt ſight of the impartiality which they had pledged themſelves to obſerve.* ; and we make no doubt that it was their intention that their narrative ſhould be as authentic as poſſible: but, when we conſider that they were under the neceſſity of collecting materials in ſome inſtances from the fugitive prints of the times, we are not ſurprized that ſeveral things ſhould have been ſtated as facts, which are not unqueſtionably founded; nor that ſome inaccuracies ſhould be diſcernible in a work of ſuch length. We will juſt mention two inſtances. The hiſtorians, ſpeaking of the laſt moments of Louis XVI. ſay, page 251. vol. II.—' The monarch aſcended the ſcaffold with heroic fortitude, with a firm ſtep, and a countenance void of diſmay; and being prevented from addreſſing the people, he was ſent before the tribunal of the Omnipotent, to claim, and probably to receive that juſtice, which his earthly judges had denied him.'

Only three pages farther, however, on the authority of an anonymous letter, they deſtroy all this heroic fortitude by telling us that the king had cheriſhed a hope, even till his laſt moment,

* 'The authors have preſumed to affix to their title the epithet *impartial*; becauſe they cannot charge themſelves with feeling the ſmalleſt bias to any party but that of TRUTH and LIBERTY: and they flatter themſelves that their readers will find not only every circumſtance fairly repreſented, but every cenſurable tranſaction, whoever were the authors or actors, marked in its proper colours. If it were neceſſary to make a declaration of their own principles, they would ſay they were neither TORY nor REPUBLICAN. They love liberty as *Engliſh Whigs*, and execrate every criminal act by which ſo noble a cauſe is endangered or diſgraced.' *Pref. Advertiſement.*

that

that the people whom he meant to addreſs from the ſcaffold, would demand that his life might be ſpared; and his confeſſor, from motives of compaſſion, had encouraged him in this hope: —but, when he felt his diſappointment, deſpair ſeized the mind of the unfortunate monarch;—his countenance aſſumed a look of horror!—Twice, with agony, he repeated, "Je ſuis perdu! Je ſuis perdu!"—The official account of the king's execution, delivered to the Convention, mentions not a ſyllable of theſe latter circumſtances; on the contrary, it bears teſtimony to the firmneſs with which the king met his fate; and we can venture to ſay, on the authority of a letter from the ſiſter of the confeſſor, which we have ſeen, that, ſo far from having encouraged the king in hopes of mercy from the people, that miniſter never once ſpoke to him of any other mercy than that of heaven; and that he (the confeſſor) even prepared himſelf for death, in the firm perſuaſion that ſuch was the people's thirſt for the blood of the king and of his adherents, that they would ſpill that of any man who ſhould appear to treat him with any mark of reſpect, or adminiſter to him any comfort.

The other inſtance of inaccuracy which we mean to give is taken from page 164 of vol. II. where, ſpeaking of the ſiege of Liſle, the princeſs Chriſtina is called *ſiſter* of the Duke of Saxe-Teſchen. That archduchefs was the ſiſter of the late queen of France, and *wife* of the duke.*

Theſe ſlips, however, will be deemed trivial in a work that embraces ſo many objects, and which are diſcuſſed with a conſiderable degree of perſpicuity, though conciſeneſs was very material to the compilers; who had to execute the difficult taſk of compreſſing, within the narrow limits of two octavo volumes, a hiſtory of four momentous years, pregnant with an incredible number of important events.

As a ſhort ſpecimen of the ſtyle in which this hiſtory is written, we will tranſcribe the ſummary notice taken by the hiſtorian of the conduct of his Sardinian majeſty, which firſt drew on him the reſentment of the French revolutioniſts:

* In a note at p. 260, vol. II. the relation of a "remarkable fact," with a reflection on it, is copied from a work entitled "The Political State of Europe," as ſtated by the compiler of the latter publication to be taken from "Memoirs relative to the War between England and Holland; by the Hon. J. Rendorp, Burgomaſter of Amſterdam." In p. 535 of our 9th vol. N. S. we extracted this fact from M. Rendorp's work, and were induced to make the remark on it which has been thus copied, nearly *verbatim*, without acknowlegement, by the editor of the "Political State," &c. M. Rendorp's work was probably never ſeen in England:—but it was in the poſſeſſion of one of our aſſociates on the continent.

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'The king of Sardinia had long been regarded as hoſtile to the revolution. He had been among the firſt to encourage and aſſiſt the emigrants; he had acceded to the treaty of Pilnitz; he had arreſted the French Ambaſſador on the frontiers, on pretences allowed afterward to be groundleſs; he had increaſed his armaments in Savoy, and filled the fortreſs of Montmelian with troops; and after the affair of the 10th of Auguſt, he had held a congreſs of the foreign miniſters, to deliberate on a plan for invading France. That plan was, however, deferred.

'It was upon theſe reaſons that the National Aſſembly, on the 16th of September, declared war againſt the king of Sardinia; and, about the 20th, General Monteſquieu entered the territories of Savoy. He deſcribes his march as "a triumph." He was every where received with joy, and troops flocked to his ſtandard from every part. A deputation from Chambery waited on him almoſt as ſoon as he paſſed the boundary, and on the 21ſt he proceeded with a detachment to take poſſeſſion of that city. The municipality waited for him at the gate, in their dreſs of ceremony, to deliver up the keys; and teſtified, in warm terms, the eſteem in which the people of Savoy held the French nation. At the Hotel de Ville he received the homage of the citizens, and invited them to an entertainment he had prepared for that purpoſe. As a mark of confidence, he left the Hotel de Ville in the cuſtody of their own town-guards, a circumſtance which was received with every expreſſion of ſatisfaction by the citizens: after this, the whole country of Savoy ſubmitted without reſiſtance.'

The hiſtorians proceed to recite the ſimilar ſucceſs of General Anſelme, who with another body of French troops croſſed the Var, and took poſſeſſion of the city and country of Nice. —His Sardinian Majeſty, however, amid all his chagrin for theſe loſſes, has the ſatisfaction of reflecting that the powers in alliance with him have made themſelves anſwerable for the *recovery* of all that has thus been wreſted from him;—*without which*, there can be NO PEACE!

Allowing to this hiſtory the merit which it claims by its title, that of IMPARTIALITY, it may, conſequently, hereafter be juſtly regarded as a book of reference; and as it will no doubt be *continued*, as the ſucceſſion of events (ſo intereſting to all Europe,) ſhall furniſh materials, we would recommend the accompanyment of a GOOD INDEX* to the next edition,—with whatever additions it may receive.

* There are *tables of contents* to the ſeveral chapters of the preſent edition: but the ſuperior utility of an accurate index, for occaſional reference, will admit of no compariſon. No readers, perhaps, are more ſenſible of the value of ſuch helps, (ſuch TIME-SAVERS!) than we Reviewers.

ART.

ART. IX. *An Inquiry into the remote Cauſe of Urinary Gravel.* By Arthur Philip Wilſon, M. D. Soc. Med. Edin. Soc. 8vo. pp. 200. 3s. 6d. ſewed. Johnſon.

THIS author firſt preſents us with a number of experiments to aſcertain the effect of exerciſe and diet on the urine, particularly on the depoſitions which take place in that liquid as it cools. Theſe depoſitions are, according to Dr. W. 1. the *lithic acid* of Scheele, or the ſandy depoſition which ſoon falls to the bottom; and, 2. the *cream-coloured ſediment.* The latter, as to its appearance, is thus characterized: 'Urine, left to itſelf, depoſits either a whitiſh matter, rendering it muddy; and this often in an hour or two after it is made; or chryſtals of lithic acid.' As to its compoſition, this ſediment is ſaid to be '*the* neutral ſalt, [what neutral ſalt?] containing the lithic acid;' the author forms this opinion, becauſe acids precipitate more lithic acid from urine with cream-coloured ſediment than other urine; becauſe, the more it contains of cream-coloured ſediment, the more time do acids take in rendering it limpid, and the longer is the lithic acid in being entirely depoſited; and becauſe, in this laſt caſe, one can eaſily perceive the gradual change induced on the cream-coloured ſediment, which altered its colour, and, being at the ſame time precipitated, changed it into a dark-red ſandy-looking matter.—This, we own, to our taſte, is bitter-bad chemiſtry.—The inferences, reſpecting theſe two depoſitions, are, that they did not both exiſt in conſiderable quantity in the ſame urine; that the lithic acid was moſt abundant in the urine of perſons uſing aceſcent diet, and the other in that of thoſe who uſed the contrary diet: that the latter is more ſoluble in urine than the former; and that acids act more on the lithic acid than on the other ſediment.—We do not ſee any good foundation for the opinion that theſe ſediments are to a certain degree mutually incompatible. Why may not much of the acid, and much of the neutral ſalt too, be formed? We think that this often is ſo in fever.

To give the reader an idea of the effect of diet, as ſtated by the author, we may obſerve that, having lived on a mixture of animal and vegetable food, he collected $1\frac{1}{4}$ gr. of lithic acid from a certain portion of urine, for two ſucceſſive days: but, on eating lemons, and living on aceſcent food, he collected $3\frac{1}{2}$ gr. from the ſame quantity of urine for two ſucceſſive days. In one experiment on a lad who lived on lemon juice and aceſcent food, much cream-coloured ſediment, and no lithic acid, appeared: but this variation in the reſult is imputed to the diaphoretic effect of the vegetable diet; and it ſhews, ſays Dr. W. how little aceſcent *ingeſta* prediſpoſe to gravel, where the action of the ſkin is vigorous.

The

The theory, founded on theſe premiſes, is, that the cauſe of gravel is the precipitation of the lithic acid from the urine, which precipitation is affected by another acid generated in the body, often independently of acid or aceſcent food. Hence the formation of inſoluble concretions in the urine is to be prevented by a vigorous action of the ſkin and kidneys; in which caſe, no precipitating acid will be accumulated in the body. Since M. Berthollet's obſervations, it is well known that the liquid exhaled from the ſkin is acid.

Having laid down this principle, Dr. W. reviews the *prediſpoſing* cauſes of gravel; and, under this head, we are obliged to object to the juſtneſs, without being able to compliment him on the ingenuity, of his reaſoning. Men, he ſays, are more ſubject to gravel than women; whoſe bodies are more lax, and *conſequently* contain leſs earthy matter. Where is the proof that laxity of temperament is cauſed by deficiency of earth?—but, in theſe *clay-burthened* mortals, 1. The circulation is languid; 2. As they have naturally greater firmneſs, perſpiration will be earlier checked by the obliteration of capillary veſſels of the ſkin and kidnies. 'The only natural vents*' being thus blocked up, the perſpirable acid matter will be accumulated, and 'at laſt forced off, guſh, by the kidnies;' where, precipitating the lithic acid, it 'will lay a foundation for a fit of the gravel,' or worſe.

From this ſpecimen, the reader will gueſs how the Doctor makes his other prediſpoſing cauſes perform their part; they are *old age*, *exceſſive labour*, *high living*, *indolence*, and *too much heat*. The manner in which Dr. W. would counteract this accumulation we do not think it neceſſary to ſtate;—only remarking that, bold man! he would not be much afraid of throwing off the load of acidity by mercurial ointment.

The work concludes with remarks on dyſpepſia; of which, after a learned argument, the author diſcovers the cauſe in deficiency of gaſtric liquor; and that of anorexia in the abſence of this liquor. He thinks it might, in certain circumſtances, be adviſeable to diſpel hunger, which, as he believes, is occaſioned by the gaſtric liquor gnawing, or attempting to gnaw, the ſtomach, by fairly ejecting this liquor.—As there are probably, alas! tens of thouſands in this country, who every day feel the unpleaſant effect of this troubleſome inmate, we conſider Dr. W.'s hint as happily timed: for perhaps ſome benevolent perſon may, in conſequence, conceive the idea of adviſing the poor, when hungry, to excite vomiting, as Dr. W. did in himſelf, by lukewarm water, which will give them 'a

* Has Dr. W. forgotten the lungs?

diſguſt

diſguſt for food' for ſeveral hours; at the expiration of which time, they may repeat the cheap emetic, in caſe they ſhould then be able to procure no food; after ſeveral repetitions, they would want none.—We have not obſerved what Dr. W. does with the gaſtric liquor, when anorexia follows unſatisfied hunger, as it often does.—It ſhould not be omitted that the Doctor lays much ſtreſs on the *uſus veneris modicus* for curing dyſpepſia; juſtly lamenting, however, the pleaſantneſs of the remedy, ſince it may be abuſed.—We might have objected to him that the acids of the perſpiration and urine are probably formed by the exhalants and kidneys. We might alſo have remarked that, if Dr. Auſtin's theory of the formation of calculus be true, Dr. Wilſon's muſt be falſe:—but, having ſufficiently attended on Dr. W. we haſten to pay our reſpects to other authors.

ART. X. *A Journal during a Reſidence in France, from the Beginning of Auguſt to the Middle of December* 1792. To which is added, an Account of the moſt remarkable Events that happened at Paris from that Time to the Death of the late King of France. By John Moore, M. D. Vol. II. 8vo. pp. 617. 8s. 6d. Boards. Robinſons. 1793.

WE gave an account of the firſt part of this Journal in our 11th vol. N. S. p. 179. The ſecond now makes its appearance; and thoſe who formed their expectations from it by a peruſal of the firſt will not meet with diſappointment. Dr. Moore enjoyed many of the requiſites for giving an undiſguiſed and inſtructive account of the late extraordinary proceedings in France. He had received part of his education in that country, in which he has ſince paſſed ſeveral years at different periods; and he had viewed and deſcribed the French character, while the knightly virtues of loyalty and gallantry were in their full bloom. In his former publications, he was inclined to view with a favourable eye even the failings of that lively and volatile nation. At the ſame time that he commended their attachment to abſolute monarchy, which then ſeemed congenial to the French character, he appeared himſelf, as became a Briton, a zealous friend to political freedom; and being, in his quality of foreigner, unconnected by hope, fear, or intereſt, with the domeſtic parties of France, he was likely to give a more fair and candid narrative of the public tranſactions in that country, than could be expected from the pen of a Frenchman.

The preſent volume begins with the retreat of the Auſtrians from before Liſle, and ends with the death of the late king. Inſtead of fatiguing his readers by general deſcription, the Doctor

Doctor paints the temper and manners of the times by particular incidents.

As the principal events of the grand period to which the preſent volume relates are ſo recent, and freſh in the recollection of our readers, any extracts from ſuch parts of the work would not have the merit of novelty: but we may tranſcribe a few paſſages from incidents of a more private nature, which fell immediately under the writer's perſonal obſervation; and which, though ſeemingly of inferior importance, will not perhaps prove unworthy of the attention of thoſe who know the real value of anecdotes that often mark nations, and times, and individuals with their trueſt characteriſtics.

At Aire, Dr. M. found the retreat of the Auſtrians differently related; and, not truſting to the information obtained at his wretched inn, which happened to be the leaſt frequented in the place, went to a coffee-houſe, and addreſſed a grave-looking man who ſmoked his pipe at the door. 'I ſoon diſcovered (ſays the Doctor) that he knew nothing of the matter, and was more diſpoſed to aſk queſtions than able to give anſwers. He ſaid he perceived I was a ſtranger; and he aſked where I lodged. I anſwered, at the Three Kings. "At the Three Kings!" repeated he with a grimace, "truly, Sir, you have choſen your lodgings with people who are not much in faſhion at preſent."

The impetuoſity of the French character, under the impreſſions of their preſent political enthuſiaſm, is well repreſented in the following ſlight incident:

'For the firſt two poſts after leaving Peronne, we were continually meeting ſmall bodies of the Gens d'Armes who were haſtening to the relief of Lille: they march in a very ſtraggling manner. The battalion conſiſts of a thouſand men; I do not ſuppoſe there was above two hundred in a body, with the colours. They cried as we paſſed, Vive la nation! vive la république! and in a manner that ſufficiently denoted that it was expected we ſhould do the ſame, which we did accordingly; but this ceremony becoming a little fatiguing, one of the ſervants refrained from joining in the cry when he was invited.—A ſoldier obſerving this, ſeized the bridle of his horſe, and ordered him to repeat the words; with which as the man did not immediately comply, another levelled his piece, and would probably have fired, if Lord Lauderdale had not darted his head out of the window of the carriage, calling out that the man did not underſtand their language, that he was un Anglois; on which the ſoldier raiſed his muſket, and a young officer waving his hat and calling out Vivent les Anglois! we paſſed on. Although there is no danger of a man's loſing his money by robbery on the highway when he travels in France, he is in conſiderable danger of loſing his life, if he happens not to be attentive and obedient to the word of command on occaſions like this.

'It was fifty to one that this ſervant was not ſhot through the head, or thruſt through with a bayonet for his tardineſs in the preſent inſtance; and if he had, ſome one would have obſerved, as the man did at Clermont, *C'eſt un homme de moins*, and no farther notice would have been taken of the incident.'

The following anecdote ſeems, in ſome degree, to mark that trait in the diſpoſition and character of Frenchmen, which has been thought to diſtinguiſh them from other nations, viz. their apparent inſenſibility to many of the misfortunes, diſagreeable circumſtances, and viciſſitudes, to which human nature is ſubject:

'I heard a petition read in the Convention from the widow of a ſword-cutler of Charleville. A report had been ſpread that he furniſhed arms to the enemy: this immediately rouſed the people, and in the firſt fury of their *civiſme*, as it is called, they cut off his head. Very ſoon after it appeared that the report was falſe, and that the unfortunate ſword-cutler had always been a zealous patriot. Some of the deputies ſeemed very much ſhocked at this; but I heard one obſerve, with great coolneſs, that he was ſorry for what the people of Charleville had done; and then added, with an air of ſagacity, "but the beſt people in the world are liable to be miſtaken."

'However ready the French are to accuſe individuals, the inhabitants of the moſt deſpotic country are not more afraid of ſpeaking treaſon, than the French are of ſaying any thing to the diſadvantage of the *people*: no nation was ever more indulgent to the caprices of its tyrant, than France is at preſent, to that moſt capricious and bloody of all tyrants, *Le Peuple Souverain*.'

Although Dr. Moore embraces every occaſion of expreſſing the horror he continually felt on ſeeing the almoſt unceaſing aſſaſſinations and bloodſhed, to which the unhappy French have been expoſed, in conſequence of their want of union among themſelves ſince the epoch of the Revolution; yet he frequently manifeſts his impartiality in his reflections and repreſentations on this head. An inſtance appears in the paſſage here ſubjoined:

'In a converſation with a member of the Convention, I delivered my ſentiments pretty freely upon the ſubject of the murder of Mr. de la Rocheſoucauld, and ſome ſimilar events which have taken place of late in France: he expreſſed the utmoſt horror at them, but added that ſcenes of the ſame kind had been acted in every country of Europe in times of revolution and diſſention, when great intereſts were at ſtake, and when the human paſſions were inflamed and agitated in the higheſt degree. He mentioned certain barbarous cruelties which had been committed, on both ſides, during the conteſt between the white roſe and the red in England: he enlarged on the maſſacre in Ireland in the reign of Charles the Firſt, and on the perfidious affair of Glenco in Scotland in the reign of King William. He added that, every thing conſidered, perhaps it belonged leſs to

one

one of my nation than of any other, to complain of the exceſſes of revolutions or civil diſſentions; and with a ſmile he quoted from Juvenal:

'Quis tulerit Gracchos de ſeditione querentes?

'I did not chooſe to puſh the argument farther, although, with reſpect to the reciprocal cruelties which were committed during the conteſt between the white roſe and the red, the remark was obvious, that what a nation had done during an age of barbariſm and ſuperſtition, is not to be compared with that of another in the days of knowledge and refinement—and perhaps it would not be difficult to ſhow that the barbarities he enumerated which had been committed in Great Britain and Ireland, were equalled by thoſe committed in France at the ſame period; in which caſe, there has been ſuch an accumulation here of late, that, on comparing accounts, a moſt dreadful balance of horrors would remain with this country.' *

Soon after the extraordinary tranſactions of the months of Auguſt and September 1792, the French began to quarrel among themſelves, and to divide into two great parties, headed by Roland and Briſſot on the one ſide, and by Danton and Robeſpierre on the other. The queſtions which divided theſe leaders were the trials of the aſſaſſins and of the late king. Roland, Briſſot, and their adherents, wiſhed to ſave the king and to puniſh the aſſaſſins; Danton, Robeſpierre, with their inſtruments Marat and Legendre, wiſhed to ſpare the aſſaſſins, and to deſtroy the king. The preſent volume may be regarded as the hiſtory of the expedients, conſiſting chiefly in eloquence and terror, by which Danton and Robeſpierre effected their purpoſes, and have ſince been enabled to cut off the heads of their adverſaries. As the influence, which the moſt violent party acquired over the populace of Paris, was not obtained by bribery, their opponents in the convention being more numerous, and maſters of the purſe, their aggrandizement reſolves itſelf finally into art and eloquence, ſupported by undaunted courage. Of this the whole trial of Robeſpierre, which Dr. Moore relates at full length, furniſhes ſignal proof: the atrocity of his ſpeech in his own defence would have rendered it worthy of Catiline; while its eloquence would not have been diſgraceful to Cicero, when Cicero ſpoke in his beſt manner, from the heart rather than from the fancy.

* This paſſage has given birth to a pamphlet entitled "*A Letter to Dr. Moore,*" in which the Doctor is charged with not having done juſtice to his countrymen: a deficiency which the letter-writer endeavours to ſupply, by urging the ſtrong and incontrovertible facts which, he contends, the Doctor might have adduced, to confute the charge brought againſt the Britiſh nation by the French Convention-aliſt with whom he held the converſation. See our Catalogue for the preſent month.

'I am told, (ſaid this artful demagogue, in one part of his harangue,) that *one innocent* perſon periſhed among the priſoners, ſome ſay more: but one is without doubt too much. Citizens, it is very natural to ſhed tears on ſuch an accident. I have wept bitterly myſelf for this fatal miſtake. I am even ſorry that the other priſoners, though they all deſerved death by the law, ſhould have fallen ſacrifices to the irregular *juſtice* of the people. But do not let us exhauſt our tears on them; let us keep a few for ten thouſand patriots ſacrificed by the tyrants around us; weep for your fellow-citizens, expiring under their roofs, beat down by the cannon of thoſe tyrants: let us reſerve a few tears for the children of our friends maſſacred before their eyes, and their infants ſtabbed in the arms of their mothers, by the mercenary barbarians who invade our country.—I acknowledge that I greatly ſuſpect that kind of ſenſibility which is only ſhown in lamenting the death of the enemies of freedom. On hearing thoſe pathetic lamentations for Lamballe and Montmorin, I think I hear the manifeſto of Brunſwic. Ceaſe to unfold the bloody robe of the tyrant before the eyes of the people, otherwiſe I ſhall believe you wiſh to throw Rome back again into ſlavery. Admirable humanity! which tends to enſlave the nation, and manifeſts a barbarous deſire of ſhedding the blood of the beſt patriots!'

This volume is accompanied by a handſome coloured map, containing the plan of General Dumourier's campaign on the Meuſe; the expedition of that officer being deſcribed in the body of the work:—yet his military exploits, famous as they were, are here read with the leſs intereſt, as the curioſity of the humane reader is ſo much awakened for the fate of the king. All characters and tranſactions, which lead to fatal cataſtrophes, deeply affect us; whatever is not cloſely allied to them paſſes unregarded; perhaps too much ſo; ſince minute and apparently unconnected tranſactions often lead to great and unexpected events.

Some reflections and ſentiments occur in this volume, which appear to be inconſiſtent with ideas that have been formerly entertained by Dr. M. and in which we do not agree with him: but ſuch he now avows to the public, and the public muſt be left to judge of them. He ſpeaks in moſt caſes from the evidence of his eyes, and that teſtimony certainly muſt not be diſputed; and at other times he relies on local information, which we do not feel ourſelves at liberty to queſtion. *Deductions* from facts will be made by every one according to his own judgment.

We doubt not that among the contemporary memoirs which will be employed by the future hiſtorian of the French revolution, the journal before us will be advantageouſly diſtinguiſhed, on account of its general calmneſs of narrative and ſimplicity of ſtyle, and of the many dramatic ſcenes by which the Doctor paints moſt graphically the effects of public tranſactions on the manners and character of the French.

ART. XI. *Memoir of a Map of Ireland*; illuſtrating the Topography of that Kingdom, and containing a ſhort Account of its preſent State, Civil and Eccleſiaſtical; with a complete Index to the Map. By Daniel Auguſtus Beaufort, LL. D. Rector of Navan, in the County of Meath, and Vicar of Collon, in the County of Louth, M. R. I. A. 4to. pp. 218. 10s. 6d. Boards. The Map, 16s. Faden, &c. 1792 *.

DR. Beaufort thus explains his motives for the preſent public-ſpirited work:

'The firſt idea of the work was ſuggeſted by the difficulties which I had often experienced, in endeavouring to trace out the eccleſiaſtical diviſion of the kingdom, and to aſcertain the limits of each dioceſe. Nothing can be more intricate than thoſe diviſions; their boundaries and extent having little or no dependance on thoſe of counties and baronies. The clergy of the county of Galway are under the patronage of five different Sees; and thoſe of the Queen's County, which in ſize is not a fourth of Galway, depend upon as many; while the biſhops of Meath and Killaloe extend their juriſdiction into ſix counties.

'The eccleſiaſtical and civil diviſions of the kingdom being ſo unaccountably intermixed; it occurred to me, that a Map of Ireland, in which the extent of every dioceſe and the ſite of their ſeveral pariſhes ſhould be aſcertained, might be acceptable to the public: and I was tempted to undertake it. Having therefore communicated my intention to moſt of the Biſhops, it was immediately honoured with their Lordſhips approbation; and, encouraged by their patronage, I proceeded in my deſign.

'But that deſign went no farther, at firſt, than to inſert theſe particulars in a faithful copy of one of the beſt and moſt modern maps of this country: and it was not till after I had employed much time and pains on it, that I found the ſcale which I had adopted, of ten miles to an inch, too contracted for my purpoſe; and the maps which I intended to follow, ſo full of errors and defects, as to require almoſt perpetual correction.

'What was then to be done?—I could neither reſolve to relinquiſh my deſign, nor ſubmit to the publiſhing a map crowded and full of faults.—I determined, therefore, at once, to alter and enlarge my plan; thinking that my leiſure hours could not be better employed than in correcting the geography of this kingdom. For this end I was obliged to ſet about my work, as if no general map of Ireland had been extant: and without paying the *ſmalleſt attention* † to thoſe of Moll, Jefferys, Kitchen, Rocque, Bowles, &c. I have *conſtructed a new one*, upon two ſheets, by a ſcale of ſix miles to an inch, from the beſt authorities and moſt authentic information that I have been able to procure.

* We lament that the great urgency and variety of our engagements have thus long called our attention from the work now before us.

† Is not this rather too ſtrongly expreſſed? The Doctor afterward confeſſes ſome obligation to Rocque.

'A perfectly correct map cannot be expected, till every county has been accurately ſurveyed; and it is to be lamented, that the aſtronomer and engineer have been ſo much leſs employed in ſettling the geography of the Britiſh Iſlands, than in aſcertaining that of our diſtant poſſeſſions. The coaſts and harbours of India and America are better known, and more correctly laid down, than thoſe of Ireland, or even of Great Britain.'

This remark, we believe, is too well founded. Any foreign country, which happens to engage political attention by becoming the theatre of military enterprize, is accurately ſurveyed by able engineers for the preſent purpoſe; while, at home, little more appears to be done beyond correcting old maps by partial opportunities of particular examination. Hence, though one map of Great Britain may in ſome reſpects be better than another, no one is perhaps entitled to full confidence on the whole.

The liſt of ſubſcribers ſhews that Dr. Beaufort has met with reſpectable patronage in this undertaking; and he exhibits the following account of his ſources of information, and of his authorities:

'Sir William Petty's Maps of Ireland, and of each of its counties, firſt made public in 1685, have been the ground-work of mine, as well as of every other map of this kingdom that has been publiſhed in the courſe of this century.

'The Eccleſiaſtical part of my map is much indebted to them, but ſtill more to his original ſurveys of the ſeveral baronies and pariſhes, which are preſerved as records, in the Surveyor-general's office, in the caſtle of Dublin. To theſe I had free and frequent acceſs through the liberal and obliging permiſſion of Mr. Handcock, deputy ſurveyor-general.

'I have received conſiderable aſſiſtance from the map of the county of Down, publiſhed without a name, in 1767; and from that of Lough Neagh and its environs, by Mr. J. Lendrick in 1785. His map of Antrim, publiſhed in 1780, and Mr. Neville's of Wicklow in 1760, with lieutenant Alexander Taylor's excellent and accurate maps of Kildare and Louth, the former in 1780, and the latter in 1787, have enabled me to give a very true repreſentation of thoſe counties.

'Rocque's Map of the county of Dublin has afforded much information. His map of Armagh in 1760, and Oliver Sloane's of the Queen's County, engraved about thirty years ago, though very inferior performances, were however of ſome uſe; and Mr. Pelham's recent ſurvey of Clare, fully eſtabliſhes the topography of that county.

'To theſe muſt be added an old ſurvey of Cork harbour, publiſhed by Mount and Page; one, of the harbour of Waterford, by William Doyle in 1735, and another by M. M'Kenzie in 1767; with Mr. Cowen's maps of the river Shannon, and Mr. N. Roche's of the Suir.

'I have alſo conſulted Dr. Smith's account of the ancient and preſent ſtate of the counties of Cork, Waterford, and Kerry; and have derived

derived great advantage, in delineating the coaſts, from Mr. Mackenzie's and Captain Huddart's charts.—Meſſrs. Taylor and Skinner's very exact and uſeful ſurvey of the roads of Ireland, has been of great ſervice to me in many reſpects, but principally in aſcertaining the diſtances of towns and repreſenting the face of the country.

'Beſide theſe printed authorities, I have been favoured with the uſe of ſome excellent drawings.—To the Grand Juries of Donegal and Tyrone I am obliged, for the liberty of reducing to the ſcale of my map their large and elegant maps of thoſe counties, which were actually ſurveyed a few years ago, and I have reaſon to believe, with great ſkill and accuracy, by Meſſ. Macrea of Lifford.—I have been alſo indulged, at Armagh, with a tranſcript of the new map of that county, by the ſame artiſts. Sloane's map of Meath, which is on a large ſcale, has ſupplied me with the relative poſitions of places in that county.

'I have had the advantage of tracing the rivers Shannon, Boyne, and Broſna, from Mr. Bernard Scale's ſurveys of thoſe rivers, by permiſſion of Mr. Loftus, and the commiſſioners of impreſt accounts, in whoſe office thoſe plans are depoſited. Colonel Tarrant obliged me with his ſurvey of the river Barrow, and Mr. Cowen with his original drawings of the Shannon.

'A ſurvey of the whole tract of country, through which a canal was ſome years ago propoſed to be made, from Dublin to the river Inny, was kindly communicated to me by William Smyth of Barbavilla Eſq; and has aſſiſted me in correcting the ſituation of places and the courſe of rivers along that line; through parts of the counties of Meath and Weſtmeath.

'The courſe of the grand and royal canals, as far as they are executed, I have received from the accurate pencil of their ſurveyor, Mr. John Brownrig. To the Rev. Mr. Whitelaw, and the Rev. Mr. Harvey, my grateful acknowledgements are due, for the unſolicited communications of their elegant maps of the baronies of Tirawly, in the county of Mayo, and of Iniſhowen, in Donegal. Nor muſt I omit to thank Lieutenant Taylor, who is actually engaged in ſurveying the county of Longford, for a ſketch of the diſtances and bearings of the ſeveral towns in that county; which he very obligingly communicated at the requeſt of my learned and ingenious friend Richard Lovel Edgworth, Eſq.

'But nothing can more effectually contribute to rectify the geography, and to aſcertain the figure and extent of a country, than the determining the latitude of a number of places in it, by accurate aſtronomical obſervations: and of theſe I have availed myſelf, whenever I could depend upon their preciſion.—Such are thoſe which I received from a much lamented friend, and excellent aſtronomer, the late Dr. Uſher, F. R. S. and Profeſſor of aſtronomy in the Univerſity of Dublin; and thoſe with which I was ſupplied, by the friendſhip of the Rev. Dr. J. A. Hamilton of Armagh, and the politeneſs of Dr. Longfield of Cork. Their obſervations, with thoſe of Mr. Maſon, in Donegal, as publiſhed in the tranſactions of the Royal Society, for the year 1770, and a few others, have authorized me to make ſome conſiderable changes, in delineating the form of this iſland; and thereby

to give a truer repreſentation, as I apprehend, of the ſhape and ſize of it, than what any of the printed maps exhibit.'

To this extract we add the Doctor's deſcription of the map:

'Thoſe parts of the ſea coaſt, which are bounded by ridges of lofty and abrupt rocks, are ſo clearly marked by the graver, that it is unneceſſary to do more than mention, that the diſtinction is made.'

'The boundaries of the Biſhopricks are expreſſed by a *chain* of ſmall *pearls*; and where they coincide with the bounds of counties or baronies, the pearls are intermixed with the *round* or *long dots*, by which thoſe bounds are reſpectively denoted.

'But that the *civil* and *eccleſiaſtical* diviſions may be clearly diſtinguiſhed at the ſame time; the limits of every dioceſe may be illuminated by a broad pale colour, while the counties and baronies in each province are coloured in the uſual manner.

'To point out the ſituation of the pariſhes, I have placed every church in its proper ſite; and the eye will at once diſtinguiſh exiſting churches from ſuch as are in ruins. To theſe I have added, wherever they remain, as an intereſting object to the curious antiquary, thoſe ſingular buildings, which are peculiar to Ireland, the *round towers*. Theſe towers are all cylindrical, and of ſtone; they vary in height from 50 to 140 feet, and from eight to twelve feet in diameter, in the clear. Some are of excellent, and even elegant workmanſhip, and others of very rude maſonry; but all without ſtairs. They have commonly four windows, very near the top; and the door, which is elevated ten or twelve feet above the ground, is turned towards the church; on the north weſt ſide of which they are generally ſituated, though at various diſtances.

'But of the age in which they were erected, or of the uſe which was made of them, no *certain* account has yet been collected from Iriſh hiſtory or tradition.

'I have appropriated the Roman character excluſively to the names of pariſhes, ſo that when a town or village bears the ſame name as the pariſh in which it lies, it is expreſſed in Roman characters; but when they differ, the name of the pariſh is in Roman, and that of the town or village in *Italicks*.

'The letters R.V. &c. which follow the name of each pariſh, ſhew whether it be a rectory or vicarage, &c.

'A ſingle line under the name of a vicarage denotes that the rectory is a lay impropriation; and a double line, that the tythes of the whole pariſh are impropriate.

'The names of all cities, towns, and boroughs, which have the privilege of returning members to parliament, and thoſe only, are expreſſed in capital letters.

'I have taken care to repreſent the mountains in ſuch a manner as might nearly ſhew the ſpace they occupy; I have alſo endeavoured to give an idea of their comparative height, by the varied ſtrength of ſhading; and the engraver has, except in a very few inſtances, exactly followed my drawing.

'The inſertion of the high roads, would have much crowded the map; and as they ſerve only to miſlead, unleſs very accurately deſcribed;

ſcribed; I judged it beſt, upon the whole, to mark thoſe only by which the mails are conveyed to the ſeveral poſt towns. The direct poſt roads from Dublin are marked by a *double line*, the croſs poſts by a *ſingle* one, and the poſt towns are diſtinguiſhed by *figures*, which ſhew at the ſame time how many poſt days they have in every week.

'It may be ſatisfactory to ſee with what noted places in England, and even on the continent, the different parts of Ireland agree in latitude. I have therefore marked on the eaſtern ſcale line of the map, the parallels of ſome of the principal towns in England, and of a few cities in Europe and Aſia; and on the weſtern ſcale line, the relative ſituation of North-America to this iſland. The ſcale lines on the north and ſouth, will ſhew how much more to the weſt Ireland is ſituated than any other part of Europe.'

The account given of this undertaking argues a cloſe attention to the ſubject,—as will farther appear from the written ſummary views of the counties; of which we ſhall produce Londonderry, as being one of the ſhorteſt:

'This county, the greater part of which was given by James I. to an incorporated company of London merchants, lies on the weſt of Antrim, and extends 32 miles from North to South, and about the ſame from Eaſt to Weſt, meaſuring in area 318,500 acres, and 479 ſquare miles *.

'It compriſes the *Liberties* of the city of Londonderry, and of the town of Coleraine, with the *four* baronies of Tyrekerin, Kenoght, Coleraine, and Loughinſholin.

'In theſe are thirty-one † pariſhes; five of which, with ſix churches, appertain to the dioceſe of *Armagh*, and the remainder, with twenty-three churches, to that of *Derry*. The number of houſes in this county is 25007, which amounts on an average to 12.7 acres to a houſe, or 50.3 houſes to a ſquare mile; and may contain ‡ 125000 people.

'The linen manufacture proſpers through every part of this county, which is not much incumbered with mountains. *Benevenagh* in the north, *Sliebbgallan* in the ſouth, and *Cairntogher*, which extends into Tyrone, are all that claim our notice. In the laſt-mentioned mountain all the rivers of this county have their ſource; except the *Bann*, which has been already mentioned, and the *Foyle* which paſſes through the liberties of Londonderry, and waſhes the walls of the city. Over this very wide and deep river, a wooden bridge, 1068 feet in length, and of ſingular and excellent conſtruction, was erected in 1791, and completed in the ſhort ſpace of fifteen months, by an American artiſt named *Lemuel Coxe*.

'* In Engliſh meaſure 40½ long and broad; 798 ſquare miles, and 511,688 acres.

'† There are on an average 10,270 acres, and upwards of 4000 ſouls to a pariſh, in this county.

'‡ The population of this county was found to average but 5.06 to a houſe. See Mr. Buſhe's Paper in the Tranſ. of the Royal Iriſh Academy for 1789.'

'Four

'Four miles below Londonderry the river expands into *Lough Foyle*, a great bay 12 miles long and 7 broad, and land locked on all ſides, the entrance not being above half a mile wide, but having only one deep channel in the middle, between ſands and ſhallows.

'Londonderry is a handſome town, containing about 10,000 inhabitants *, whoſe principal commerce is with America and the Weſt Indies. It is ſtill ſurrounded with walls, and is the county town. Next to this city, in point of note, is Coleraine upon the *Bann*, about two miles above the mouth of that river. The ſalmon fiſhery near this town, which has been extremely valuable for a long ſeries of years, begins to decay through miſmanagement. About this town, Newtown-Limavaddy, and Magherafelt, the linen buſineſs is very briſk. There are ſeveral other towns and villages in this county, among which are Maghera, Dungiven, Clady, Clody, &c. At *Magilligan*, between Benevenagh and the ſea, there is the moſt productive rabbit warren in the kingdom.

'*Eight* repreſentatives are deputed to the Houſe of Commons, by the *county*, the *city* of *Londonderry*, and the boroughs of *Coleraine* and *Newtown-Limavaddy*.

'*Obſervations on the Old Maps.*

'The *liberties of* Londonderry are not marked, and *half* of the liberty of Coleraine is omitted; ſo are the mountains *Benevenagh* and *Sliebhgallan*, and the villages of *Croſs Clady*, and *Tobarmore*. In the old maps this county is ſmaller than in the new one, by a mile from north to ſouth, and three miles from eaſt to weſt.'

A geographical examination of the map will ſcarcely be expected at our hands: but we have to obſerve that it is very handſomely and even ſuperbly executed, and that we believe it to be anſwerable to the profeſſions of the author.

A poſtſcript is added, containing ſome very curious circumſtances relative to the progreſs and preſent ſtate of the population, agriculture, manufactures, and exports of Ireland; ſeemingly from the very beſt authority. From theſe it appears that in the year 1695, according to the returns of the collectors of the hearth money, the number of houſes in Ireland was 200,000; which, allowing five perſons to a houſe throughout the kingdom, gives 1,000,000 for the number of inhabitants at that time:—but, by an account laid before the Houſe of Commons in laſt March, it appears that the number of houſes was then 701,102; which, at the ſame allowance to a houſe, makes the number of inhabitants upward of three millions and a half. In this account, the houſes were claſſed according to the number of hearths; and thoſe houſes, which were excuſed from paying the tax, amounting to 112,556, were diſtinguiſhed. The increaſe is prodigious! and greater, almoſt, than is cre-

'* The number of houſes in 1789 was 1642. Tranſact. Royal Iriſh Acad. 1789.'

 dible;

rible; which leads us to ſuſpect that the taxable houſes only were included in the account of 1695: if it be ſo, 200,000 muſt be added to the number of inhabitants in 1695. However, ſuppoſing this to be the caſe, the inhabitants of Ireland have nearly tripled themſelves in the laſt century.

The increaſe in the exports appears to be equally extraordinary; the average value of the exports being,

	In the 7 Years ending March 25th, 1777.	In the 7 Years ending March 25th, 1791.
Corn, meal, bread, and flour, -	£. 64.871	£. 415.645
Barrelled beef, - - -	312.967	236.000
Barrelled pork, - - -	126.435	134.684
Live ſtock, - - - -	20 668	151.000
Butter, - - - - -	607.907	591.782
Linen cloth, - - - - -	1.390 919	2.183.514
Linen yarn, - - -	188.810	182.668
Total	2.714.577	3.895.293

So that we find that the commerce of Ireland has been raiſed upward of a million annually, in theſe articles only, in the ſhort ſpace of 14 years; that is, almoſt one half of the original quantity.

ART. XII. *The Evidences of the Jewiſh and Chriſtian Revelations.* By the Rev. Henry Murray, A. B. Second Edition. 8vo. pp. 275. 5s. Boards. Printed at Dublin for the Author, and ſold in London by Robinſons.

THE writer of this work imputes the tolerant ſpirit of the times not to the increaſe of active inquiry, but to a growing indifference for religion; and he has undertaken a new ſummary of the evidence of the Jewiſh and Chriſtian Revelations, for the purpoſe of checking this riſing evil. Notwithſtanding ſome occaſional and local appearances of a contrary ſpirit, we readily admit the fact that, viewing the general character of the times, as detached from the adventitious influence of inſtitutions formed in a leſs enlightened period, the preſent is an æra of toleration;—but we are loth to ſuppoſe that the fact is to be imputed to the cauſe which this writer aſſigns. Such a ſuppoſition would ſeem to imply a reflection on revelation, and to inſinuate that bigotry and intolerance were the natural offſpring of Chriſtian faith. There is certainly much room, after all that has yet been done, for the exerciſe of learning and ingenuity on this ſubject; and it is eaſy to conceive that a more complete ſummary of the arguments on both ſides, reſpecting divine revelation, may be made, than has hitherto appeared in any ſingle work.

Mr.

Mr. Murray has brought within a moderate compaſs, and has digeſted in a ſyſtematic arrangement, moſt of the arguments which have been urged by modern writers in defence of revelation. It would be doing him great injuſtice not to add that he is by no means a mere compiler. His reading has evidently been extenſive; and he has judiciouſly availed himſelf of the labours of others: but, at the ſame time, he thinks for himſelf; and whatever he has to offer, either from his own ſtores, or from thoſe of former writers, he expreſſes in a manner properly his own. His ſtyle is not highly ornamented, but it is always clear, and often energetic; ſuch as naturally ariſes from diſtinct and vigorous conceptions. We have only to regret that, with ſo much erudition as the author evidently poſſeſſes, he has not more frequently referred his readers to the authorities on which his aſſertions are founded; and that he has ſometimes diſcovered a greater diſpoſition toward dogmatiſm, than can be of ſervice to a cauſe which muſt wholly depend on probable evidence.

To give an abſtract of arguments ſo well known as thoſe which form the main body of this work, is wholly unneceſſary; we ſhall therefore content ourſelves with quoting a paſſage which will be a ſufficient ſpecimen of the author's manner of writing. It is taken from his remarks on the conduct of the Apoſtles and primitive Chriſtians:

'*Nemo gratis malus*, is an old adage founded on obſervations made on human nature. No body of men have, at any time, been ſeen to practiſe a dangerous deceit, without inducements equal at leaſt to the hazard. But unbelievers have never been able to aſſign motives, which could account in any reſpect for the Apoſtles concerting ſuch a ſcheme, and then undergoing ſuch labours and ſufferings in the proſecution of it.

'It would be a ſtrange conceit to ſay, they were ambitious of honour. What honour could they expect from being the followers of one condemned by public authority to a ſhameful death? To go through the world preaching up a crucified man, was a certain way of expoſing themſelves to general ſcorn. They muſt have been abſolutely mad, to expect any veneration under this character. Their own writings declare what they had taught themſelves to expect; and what they foreſaw, indeed, what they muſt have foreſeen, happened. Their ſimple doctrines appeared fooliſhneſs to Greeks, exerciſed in the ſubtleties of a vain philoſophy. We learn from Tacitus, that they were hated by the Romans; and that the Jews perſecuted them from city to city is known to all. To be a good Chriſtian, in the days of the Apoſtles, was to bear infamy and death; to be derided by the incurious as an idiot, and an enemy to the Gods. The obſtinacy of that man is to be pitied, or rather deſpiſed, who will ſay that they looked for glory from ſuch a ſcheme. If we believe with Deiſts, that all their plans were of their own concerting, in ſuch liberty of choice we

may

may be assured, that they would have been very different from the present, and that, instead of appealing to their works (which if they did none, is most absurd) they would have used the declamatory harangues of the sophists. We may be persuaded that they would not have spoken of themselves in a way so ill calculated to give us an exalted idea of their genius and manner of life *. Enthusiasts or impostors never proclaim to the world the weakness of their understanding, and the defects of their character. Yet the Apostles tell us of their prejudices scarce surmountable, of strifes, of hardness of heart †. Matthew calls himself a Publican, a name of great reproach; none of the rest call him by that name. When John mentions the disciple whom Jesus loved, he does not give his own name. Peter did not tell Mark, who wrote by his direction, the honourable answer which Jesus made concerning him; but his fall is minutely set down. Luke does not mention the half of Paul's hardships, as appears from Paul's own epistle, when a recital of them was extorted from him. The Evangelists write no encomiums upon each other, or upon their Master. It is very remarkable, that throughout the whole New Testament, there is no eulogium upon Jesus Christ. They have set down plain matters of fact alone. If a man should still continue to think that the Apostles coveted honour, I would ask him what honours could Paul expect: he who deserted honours, rewards, the distribution of dignities, friends, and acquaintances, to join himself to low ignoble men, to expose himself to popular odium, to perils of robbers, to work with his own hands, to call himself the least of the Apostles? He would not be at the head of a party: when some of the Corinthians said they were of Paul, he exclaims thus, "Is Christ divided ‡?" By associating with the disciples, he could not hope to advance his temporal interest, or gratify any passion. If an impostor, he would have availed himself of his learning above the other Apostles; he would have been crying it up; but of all others he makes the least of it. He declares, in his epistle to the Corinthians, that he used no eloquence among them, but works. Indeed the conversion of this great Apostle must for ever involve infidels in inexplicable perplexity. Human ingenuity has not been able to devise any improper motive, which, with a shadow of reason, can be said to have influenced his conduct. If, says my Lord Littelton, he forged the story of the vision, it would never have succeeded; for he said it happened in the midst of the messengers which accompanied him, which were chosen by the Priests, for their great zeal. How could he expect that such a public lie as this could pass undetected? Could he bribe them all to silence against their conscience? Would not the Priests have given a much greater bribe for divulging the truth? Would not he himself rather have pretended, that he saw some miracle among the Christians which converted him, for this would put him out of the power of the opposite party? The solemn and marked appeals made in the face of open day, and of enemies, by one whole unquestionable worldly interest it was to

* Harwood's Letters on Religion. † Euseb. dem. Evan. Lib. 3.

‡ Lord Littelton on the Conversion, &c.'

think

think otherwiſe, is, by itſelf, a ſtriking argument for the truth of Chriſtianity. If, indeed, Jeſus Chriſt and his Apoſtles had, like Mahomet and his followers, founded a mighty empire, the charge of ambition might then be made with juſtice; for it is evident that they acted in this manner, uſing revelation as a ladder to mount to thrones; whereas the Apoſtles, without attempting any innovation, charge men to be obedient to the ruling powers *. Socrates *might* look for glory from men by his death; though it muſt be confeſſed this ſuppoſition is very improbable; but could the half of the firſt Chriſtians expect this, who were of the loweſt order of artizans, women and children, boys and girls? To a ſagacious inquirer, 'God has diſcriminated their caſe from that of all others.'

An entire chapter is allowed to the argument from the correſpondence of types and antitypes, which, our author ſays, are, through the Old and New Teſtament, 'continually looking toward each other, like the two cherubims over the mercy ſeat.' We are ſurprized to find ſuch a degree of ſtreſs laid on a kind of evidence in which fancy has ſo much concern.

This work would be much improved by a table of contents and an index.

ART. XIII. *Memoirs of the Literary and Philoſophical Society of Manchester.* Vol. IV. Part I.

[*Article concluded.*]

IN our Review for January, we gave an account of ſuch of the memoirs in this volume as relate to PHYSICS, CHEMISTRY, METEOROLOGY, &c. We now proceed to the

Papers on METAPHYSICS, PHILOLOGY, *and* ANTIQUITIES.

An Argument againſt the Doctrine of Materialiſm, addreſſed to Thomas Cooper, Eſq. By John Ferriar, M.D.

Dr. F.'s argument is founded on a number of caſes of injury of the brain, which ſhew that 'the whole of its viſible ſtructure has been materially changed, without affecting the exerciſe of the rational faculties.' Hence the Doctor argues that 'ſomething more than the diſcernible organization muſt be neceſſary to produce the phænomena of thinking,' and 'that the brain is the inſtrument only, not the cauſe, of the thinking power.'

This argument, however, even in the author's own opinion, will 'not convert one thorough materialiſt.' Its defect is, indeed, obvious at firſt view; for, as long as the ſenſorium ſhall continue, according to the immaterialiſt, in a condition to be the inſtrument, the materialiſt will contend that it may be the cauſe, of thought.

'* Grotius de Verit.'

Comments

Comments on Sterne. By J. Ferriar, M.D.

Moſt of Sterne's readers will receive from theſe comments the pleaſure of ſurprize; unleſs that ſatisfaction be counterbalanced by a diminution of their admiration of him as a genius altogether original. Dr. F. traces many of his moſt ſtriking ſingularities in ſtyle and ſentiment to their ſource in the well-known ſatirical romance of Rabelais, in Burton's *Anatomy of Melancholy*, in the *Contemplations* of good Biſhop Hall, and in ſome other, principally old, writers. The very idea of his *pages in mourning* appears to have been borrowed. Sterne, as we have been informed by a gentleman who knew him well before he became celebrated, found his principal amuſement in the library of a neighbouring family: this library was compoſed principally of antiquated authors; of which he made ſuch free uſe, as occaſionally to copy with the cloſeneſs of a plagiary: his model, as Dr. F. well obſerves, even led him to ridicule obſolete follies.

Of the following parallel paſſages, adduced by Dr. F. thoſe in Roman characters are from Sterne, and thoſe in Italic from Burton:

" 'Tis an inevitable chance—the firſt ſtatute in Magna Charta—it is an everlaſting act of Parliament, my dear brother—all muſt die." *

" *'Tis an inevitable chance, the firſt ſtatute in Magna Charta, an everlaſting act of Parliament, all muſt die.*" †

" My Son is dead," ſays Mr. Shandy, " ſo much the better, ‡ 'tis a ſhame, in ſuch a tempeſt, to have but one Anchor."

'*I—but he was my moſt dear and loving friend,* quoth Burton, *my ſole friend—Thou maiſt be aſhamed, I ſay with Seneca, to confeſs it, in ſuch a tempeſt as this, to have but one anchor.*'

" Hilarion the hermit, in ſpeaking of his abſtinence, his watchings, flagellations, and other inſtrumental parts of his religion,—would ſay—tho' with more facetiouſneſs than became an hermit—That they were the means he uſed, to make his aſs (meaning his body) leave off kicking." ||

" *By this means Hilarion made his Aſs, as he call'd his own body, leave kicking (ſo Hierome relates of him in his life) when the Devil tempted him to any foul offence.*" §

Several other equally ſtrong examples of coincidence are produced from Burton. Biſhop Hall ſupplies others not leſs remarkable.

" Mercy well becomes the heart of all thy creatures, but moſt of thy ſervant, a Levite, who offers up ſo many daily ſacrifices to thee, for the tranſgreſſions of thy people."

' * Triſtram Shandy, vol. v. chap. 3.' ' † Anat. of Melancholy, p. 215.' ' ‡ This is an awkward member of the ſentence.' ' || Tr. Shandy, vol. viii. chap. 31.' ' § Burton, p. 333.'

—" But

—" But to little purpoſe," he would add, " have I ſerved at thy altar, where my buſineſs was to ſue for mercy, had I not learn'd to practiſe it."

' *Mercy*, ſays Bp. Hall, *becomes well the heart of any man, but moſt of a Levite. He that had helped to offer ſo many ſacrifices to God for the multitude of every Iſraelite's ſins, ſaw how proportionable it was, that man ſhould not hold one ſin unpardonable. He had ſerved at the altar to no purpoſe, if he (whoſe trade was to ſue for mercy) had not at all learned to practiſe it.*'

" There is no ſmall degree of malicious craft in fixing upon a Seaſon to give a mark of emnity and ill-will;—a word, a look, which, at one time, would make no impreſſion,—at another time, wounds the heart; and, like a ſhaft flying with the wind, pierces deep, which, with its own natural force, would ſcarce have reached the object aimed at."

' This is a little varied from the original: *There is no ſmall cruelty in the picking out of a time for miſchief; that word would ſcarce gall at one ſeaſon, which at another killeth. The ſame ſhaft flying with the wind pierces deep, which againſt it, can hardly find ſtrength to ſtick upright.*' *

Dr. F. is of opinion that Sterne will ſtill be left in the poſſeſſion ' of *every* praiſe but that of curious erudition, to which he had no great pretence, and of unparalleled originality, which ignorance only can aſcribe to any poliſhed writer.' Exceptions might, perhaps, be tendered againſt this deciſion; it would, at all events, be prudent to forbear *ſumming-up*, till the evidence be all before us; and this muſt be collected from the books with which the library above mentioned ſupplied Sterne. Dr. F. is certainly entitled, for what he has done toward the illuſtration of Sterne, to the thanks of the curious in literature. The preſent paper may poſſibly be followed by an edition of Sterne's works with notes, which would hardly fail of being acceptable to the public, if the editor ſhould poſſeſs due diſcrimination, and if he ſhould not overwhelm his author by too great a maſs of annotations.

On the Impreſſion of Reality attending Dramatic Repreſentations. By J. Aikin, M.D.

In oppoſition to Dr. Johnſon, Dr. Aikin maintains that dramatic exhibitions do really delude us into a momentary belief of the reality of the ſcenes repreſented. The arguments employed are, as the author remarks, very ſimilar to thoſe which many of our readers muſt have already peruſed in the *interludes* to the ſecond volume of the *Loves of the Plants*. Dr. A. aſſures us that this eſſay was written ſome years before the appearance of that beautiful poem. We do not heſitate to give credit

' * Hall's Shimei Curſing.'

to

to the assertion; the essay bears internal marks of originality; and Dr. A.'s analysis of our emotions, as excited by real, imagined, or represented scenes, will be read with pleasure, after the observations of the ingenious critic who preceded him in the publication of the same doctrine; as the following extract will evince:

'Attend me next to the *theatre*. I go, it is acknowledged; with the full conviction that the place is Drury-lane, and that the actors are merely players representing a fiction, for their own emolument. Nay, I go with the avowed purpose of seeing a favourite actress in a particular character. The curtain draws up, and after some preparation, enters Mrs. Siddons in Belvidera. The first employment of my mind is to criticize her performance, and I admire the justness of her action, and the unequalled expressiveness of her tones and looks. The play proceeds, and I am made privy to a horrid plot. With this, domestic distresses are mingled, involving the two most interesting characters in the piece. By degrees, I lose sight of Mrs. Siddons in her proper person, and only view her in the assumed shape of Belvidera. I cease to criticize her, but give way with full soul to all the sentiments of love, tenderness, and anxiety which she utters. As the catastrophe advances, the accumulated distress and anguish lay fast hold on my heart: I sob, weep, am almost choaked with the mixed emotions of pity, terror, and apprehension, and totally forget the theatre, the actors, and the audience, till, perhaps, my attention to present objects is recalled by the screams or swooning of a neighbour still more affected than myself.'

On the Uses of Classical Learning, by G. Gregory, D.D.

This paper is not the production of a bigotted admirer of antient literature; which, according to Dr. G.'s enumeration of the advantages that it affords, is to be considered as ornamental rather than useful. Dr. G. does 'not allow much force to the maxim which insists on the absolute necessity of classical learning in what are called the professions.' He regards the Greek tragedies as pitiful productions; and is of opinion that 'Aristophanes and Plautus are as much beneath our common farce writers, as the best of the antient dramatists are inferior in excellence to Shakespear and Moliere.' In respect of science, it will not surprize either those who adopt, or those who reject, these opinions of Dr. G. that he should hold the antients cheap. The metaphysics of Plato are stated as subtil, [*subtle,*] visionary, and useless; those of Aristotle, as mere scholastic definitions. Good political observations are occasionally to be found in the Greek and Roman writers: but, in political science, the moderns are much superior. In the writings of the Stoics, we find not only admirable moral precepts, but something of principle.

After reading such sentiments as these, we did not expect that Dr. G. would prefer the antient to the modern historians.

Warmer admirers of claſſical literature than Dr. G. will probably allow that, in hiſtorical criticiſm and the inveſtigation of cauſes, the moderns are ſuperior; and, ſurely, the ſcientific part of hiſtory is much more important than the ornamental; an hiſtorian, who ſhould exhibit a true picture of human affairs, would be more valuable than an unphiloſophical chronicler, even though he ſhould rival Herodotus in 'ſweet ſimplicity;' Thucydides in 'dignity;' Salluſt in 'harmony and elegance;' or Tacitus 'in pointed and forcible expreſſion.'

From this abſtract, it appears that our author's negative catalogue of the uſes of claſſical learning is very copious; his poſitive catalogue is almoſt equally ſcanty. In three paragraphs, marked I. II. III. he enumerates more effectual inſtruction in *grammar* and *orthography*, the *ſtructure of language*, and *etymology*, as ſo many advantages reſulting from a claſſical education. On theſe paragraphs, many ſtrictures might be made. What, for inſtance, is the difference between the knowlege of *grammar*, and the knowlege of *the ſtructure of language?* Is it true that we have derived much information reſpecting the ſtructure of language from the ſtudy of Greek and Latin authors? Are not the writings of grammarians, who are ſolely attentive to thoſe languages, full of uſeleſs and groundleſs diſtinctions? This, at leaſt, is the opinion of ſome of the ableſt claſſical ſcholars of the preſent times; and it ſeems to us that the true principles of grammar have been deduced from languages leſs perfectly formed than the Greek and Latin, as they appear in the writers who remain to us. The reſearches of the moſt eminent philologiſts, from Profeſſor Schultens to Mr. Horne Tooke, furniſh abundant proof of this propoſition.—Again, it might be aſked, whether the kind of knowlege, ſpecified above, might not be acquired more eaſily, pleaſantly, and ſhortly, than by a ten years' ſtudy of the dead languages. If it be true, as Dr. G. informs us, that the literary ladies, whom he names in p. 215, are unacquainted with theſe languages, their uſe in enabling the ſtudent to form a correct ſtyle becomes very queſtionable; and the general correctneſs of the French writers might alſo be urged in oppoſition to the opinion.—The uſes enumerated in the IVth, Vth, and VIth paragraphs ſeem to us either ambiguous or ſlight. In the VIIth paragraph, the antients, as we have already ſhewn, appear to little advantage; the VIIIth, and laſt, holds forth the formation of a juſt taſte as one of the uſes of a claſſical education—a common-place obſervation, againſt which, as far as it is excluſive, a hardy diſputant might raiſe ſpecious objections.

The author apologizes for the imperfect and unfiniſhed ſtate in which this eſſay was preſented to the Society. It ought to have

have been rendered more compact in ſtyle and arrangement, before it was made public.

A Diſſertation upon the ancient Carved Stone Monuments in Scotland, with a particular Deſcription of one in Dumfries-ſhire. By Robert Riddell, Eſq. of Glenriddell, Captain of an Independent Company of Foot.

Unleſs it might be ſuppoſed that there was a deſign to diſappoint the reader, it is not eaſy to conjecture why this brief deſcription of an obeliſk, covered with hieroglyphics, ſhould have been entitled *a Diſſertation.*

Obſervations on Alphabetical Characters; and particularly on the Engliſh Alphabet: with an Attempt to ſhew its Inſufficiency to expreſs, with due Preciſion, the Variety of Sounds which enrich the Language. By Mr. Samuel Harvey.

A treatiſe of almoſt fourſcore pages, containing many good obſervations, but rendered tedious by long periods, half obſolete phraſeology, and a needleſs preamble; in which, 'competent authorities are brought in view' to countenance 'the author's attempt:' this is to prove that the Engliſh language is richer in ſounds than many of the modern languages, though 'few languages are ſo deficient in characters to expreſs thoſe ſounds with due exactneſs.' In the ſecond ſection, Mr. H. ſeverally conſiders the ſimple ſounds of the Engliſh language, and the characters by which they are denoted. The former he finds to exceed the latter by eight: the ſimple vowels being 13, the ſimple conſonants 21. This inveſtigation tends to a very uſeful purpoſe in practice, inaſmuch as it may ſuggeſt the formation of an alphabet for teaching children to read more expeditiouſly. In ſuch an alphabet, each ſimple ſound muſt have its diſtinct character; and books muſt be printed with theſe characters for the uſe of children. The only difficulty attending the execution of this plan ſeems to lie in the tranſition from ſuch books to books printed in the ordinary manner. Experience would ſoon decide whether this or the common method be the moſt ſlow and irkſome. Mr. H. has the following obſervations relative to this ſubject:

'So indefinite is the knowledge which children generally acquire, concerning the uſes and exceptions of the Engliſh Alphabet, that it cannot be reaſonably expected, that they ſhould be able of themſelves to read every common word, with ſufficient exactneſs, although they might have been inſtructed for ſome months. On the contrary, in frequent inſtances, they require the conſtant collateral aid of tradition, as if their buſineſs were to be initiated into the myſteries of ſo many hieroglyphics, which had no affinity to the alphabet they had been taught. Now as children may be ſuppoſed in general to poſſeſs a ſimilar capacity in moſt places, it would be a ſubject of curioſity to in-

quire in what countries, at what ages, and under whatever other comparative circumſtances the greateſt number of children acquire the beſt and ſpeedieſt knowledge of reading and writing their native language.'

The paper is illuſtrated by a ſcheme of the ſimple conſonants in eight languages.

Account of an ancient Mode of Sepulture in Scotland. By Mr. Copland.

Mr. C.—whom we have had occaſion to commend in a former article *, diſplays great ingenuity in putting together certain antient funereal implements, which are here figured both ſeparately and in combination. With the aſſiſtance of the figures, the reader will derive entertainment from this article: but, without them, no abſtract would be intereſting.

It is almoſt unneceſſary to add, after having given this analyſis, that the preſent half volume contains ſeveral papers of value, and ſcarcely one which is abſolutely devoid of merit. We have obſerved a negligence of ſtyle in ſome of the communications, which ought to have been drawn up with care.

ART. XIV. *The Poetics of Marcus Hieronymus Vida, Biſhop of Alba*; with Tranſlations from the Latin of Dr. Lowth, Mr. Gray, and others. By John Hampſon, A. M. 8vo. pp. 256. 6s. Boards. Robinſons. 1793.

AMONG the writers of modern Latin poetry, the name of Vida has long occupied a high rank; and, of all his poetic pieces, the one before us is perhaps the moſt pleaſing to a general reader. Still, as a tranſlation had previouſly appeared in our language, a ſecond attempt to clothe the Italian bard in Engliſh drapery was hardly to be expected. On this head, Mr. Hampſon remarks:

'It happened, in the winter of 1790, that Triſtram's Vida fell into my hands. On reading the Poetics I was ſo ſtruck with the juſtneſs of the obſervations and the general elegance of the poem, as to determine to tranſlate it. When juſt finiſhing the ſecond book, a learned friend to whom I communicated what I was about, produced, what I had never ſeen before, a tranſlation by Mr. Pitt; which is for the moſt part ſo well executed, that had I made leſs progreſs in the work, I ſhould certainly have laid mine aſide. But having already gone ſo far; being informed too that Mr. Pitt's tranſlation was out of print, and obſerving that it contained no life of the author, and was without notes, which ſeemed highly neceſſary to ſuch a work, I ventured to proceed.

'Many of the notes, which were collected from their reſpective authors by Triſtram, I have tranſlated from the Latin of Tully,

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* See Rev. Jan. p. 69.

Quintilian,

Quintilian, Petronius, and others; and from the Greek of Ariſtotle, Longinus, Demetrius Phalereus, and Dionyſius of Halicarnaſſus. For many of them, perhaps too many, I muſt be accountable.

'Should ſome readers complain, that too much pains have been taken to explain alluſions, which to them muſt be perfectly familiar, they are requeſted to conſider, that this is not the caſe with all; that it was no inconſiderable part of my plan, to write for the public; and to render what is familiar to the ſcholar, not abſolutely inacceſſible to the multitude.

'I had no conception, in the progreſs of the work, that the beſt rules in the world could make a poet in ſpite of nature. In this view the critics of ancient and of modern times muſt equally be ſuppoſed to have written in vain. But it is no ſmall point gained, if works of this ſort convince thoſe who want genius, how many things are neceſſary to conſtitute a poet; and prove ſometimes effectual to deter the diſciples of Bavius from the haunts of the Muſes.'

Though Mr. H.'s tranſlation is ſometimes harſh and uncouth, it deſerves much praiſe on the whole:—as a ſpecimen, we ſhall extract a part of the third book, in which the poet treats of the neceſſity of ſuiting the ſtyle to the ſubject:

'Attend, O youth, as ardent I go on
And wide diſplay each ſource of Helicon.
The tuneful nine with great Apollo join,
And gently woo thee to their ſacred ſhrine.
When man was taught t'approach the bright abodes,
And poets firſt held converſe with the Gods;
The high beheſt with caution Jove beſtow'd,
With-held the tuneful treaſure from the crowd;
And in due bounds the glorious way confin'd,
Beyond the daring of the vulgar mind;
To the bleſt few alone the glory gave,
To live immortal, and defraud the grave.
Arduous his taſk the poet's art who tries,
And mounts on vent'rous pinions to the ſkies!
'Tis not enough in verſe his ſenſe to dreſs,
And ev'ry thought in cleareſt terms expreſs,
To each a term appropriate muſt be found;
Still ſhall the ſenſe be echoed by the ſound;
With niceſt ſkill the portraiture deſign'd,
And anſwer to the image in the mind.
This will produce, what moſt we love to ſee,
That univerſal charm, variety;
And in each graceful ſentiment be ſeen
Each proper form of ornament and mien.
This, ſwift of foot and wing, purſues his way,
With matchleſs ſpeed ſublime o'er earth and ſea;
That ſluggiſh, clumſy, corpulent, and ſtrong,
Unwieldy drags his lazy length along.
Here blooms a youth, while ev'ry living grace
Plays o'er his form, and lightens in his face;

There rude and rugged, dark as ancient night,
Stands a huge monſter, hideous to the ſight;
His ſhaggy eye-brow terror's wild domain,
And all behind him winds a tortuous train!
As to the loathing ſight he would appear,
So the deſcription ſhocks th' affrighted ear.
Yet not from chance theſe various figures draw
Their ſource, but fixt, inviolable law.
Each to its worth a ſuited ſtation bears,
And its own features, voice, and habit wears.
When the rough ſailor ploughs the briny ſea,
And cuts with brazen prow the liquid way,
Struck with the oars the foaming deeps around
Yield to the ſtroke; the daſhing waves reſound;
To the hoarſe ſound the echoing rocks reply,
While tempeſts toſs the billows to the ſky;
The ſurging billows with impetuous roar,
And wild confuſion, tumble to the ſhore;
The wave daſh'd backward, with repeated ſhock
And murm'ring ſound, aſſails th' oppoſing rock;
Riſing in heaps the wat'ry horrors roll,
And ſcatter ruin o'er th' aſtoniſh'd pole.
Stun'd with the ſudden ſhock, Trinacria hears,
And all her trembling ſhores confeſs their fears;
While from their ſeats, prone ruſhing o'er the plain
Mountains on mountains tumble to the main.
But when Cerulean Nereus from his car,
Riſes and ſtills the elemental war;
Calm as a lake the vaſt expanſe is ſeen,
And ſoft the bark glides o'er the deep ſerene.
Nor leſs the poet's art our wonder claims,
When furious Vulcan wraps the land in flames,
O'er fields and groves the livid wreaths aſpire,
And crackling ſtubbles feed the rolling fire.
Such our delight, when round the veſſel plays,
In winding ſpires, th' exterminating blaze;
From ſide to ſide the hiſſing waters flow
In ardent waves, and bubble from below.
Not to the rugged rock ſmooth ſtrains belong,
Nor ſprightly themes may ſuit a ſluggiſh ſong;
If gay the ſubject, with a lively vein,
And nimble motion bounds th' exulting ſtrain,
When ſmiles the ſpring, or when the hours diſplay
Heav'n's ſplendid portals, and ſend down the day.
If mournful be the theme, the muſe puts on
The ſolemn air, the melancholy tone.
Then the ſad bird of omen wrapt in glooms
Of ſullen midnight, dwells in vaults and tombs;
Or from the top of ſome old lonely tow'r,
Enjoys the ſilence of the dreary hour;
Her ſcreams alone the dark retreat invade,
And with increaſing horrors fill the ſhade!

In

In lowly phraſe an humble theme is ſhewn;
The great require a grandeur like their own.
When ſome enormous giant you would paint,
Mark well the ſhades, nor let the ſtrokes be faint;
Pond'rous and vaſt his ſize, his aſpect grim,
Ample his cheſt, and monſtrous ev'ry limb.
If ſome huge weight his iron hands would bear,
In the attempt the lab'ring verſes ſhare:
So too when ploughing ſteers laborious toil
With patient ſtrength, and break the ſtubborn ſoil;
Or when the crew, attentive to the gale,
Brace round the yards, and hoiſt the ſwelling ſail.
When danger calls, the ſympathetic ſong
Reſponſive rolls in haſty tides along;
Thus when a ſerpent hiſſes in the way,
The ruſtic's fears his eager words betray;
"Haſte, quick, the club, the ſtone, the firebrand bring,
"And with his death prevent the monſter's ſting."
When gloomy night advances o'er the main,
Or ſinks the ox, loud bellowing, to the plain,
The drooping words with equal cadence fall,
And mourn the honeſt martyr of the ſtall.
If, on the clear ſmooth ſurface of the deep,
Huſh'd into peace, the gentle zephyrs ſleep,
Then too the verſe its deſtin'd reſpite knows;
No more in rapid ſurge impetuous flows,
But owns the grateful pauſe;—then haſtes again,
Like the ſwoln floods deſcending to the main.
So when the aged Priam ſtrains to throw
A feeble pointleſs jav'lin at the foe,
His priſtine ſtrength with grief and years decay'd,
His blood congeal'd, the man an empty ſhade;
Like him declines the weak, ſlow, ſluggiſh ſong,
And drags with pain its languid limbs along.
But youthful Pyrrhus with reſiſtleſs force,
Drives o'er embattled hoſts his foaming horſe;
At his approach the domes, the turrets fall,
And prone in ruin ſmokes the crumbling wall:
Oppoſing myriads try their ſtrength in vain,
And fainting ſquadrons bite the bloody plain.
Here chief the poet's judgment we commend,
Attentive when to riſe and when deſcend.
Now ſtep by ſtep, in humble phraſe he goes,
The creeping verſe ſcarce known from humble proſe:
Now in a happy, an exub'rant vein,
O'er the wide field he ſcours with looſen'd rein;
The copious ſtrain in rich luxuriance flows,
So wint'ry Jove deſcends in Alpine ſnows;
Scatters his hoary honours, and inveſts
In the white garb their high, exalted creſts.
Sometimes he ſlackens his impetuous ſpeed,
And checks the fury of his flying ſteed;

Smooth in midway his ſteady ſtation keeps,
Nor high in air, nor ſinking in the deeps,
But ſkims the confines, till with fav'ring winds,
Well pleas'd, at length, the deſtin'd port he finds.'

The notes, by which the tranſlation is illuſtrated, will be particularly grateful to the Engliſh reader.

Of the tranſlations from the Latin odes of Dr. Lowth, Gray, &c. ſome are pleaſing, but they demand no peculiar notice in our journal.

ART. XV. *The Minſtrel*; or, Anecdotes of Diſtinguiſhed Perſonages in the Fifteenth Century. 12mo. 3 Vols. 7s. 6d. Sewed. Hookham. 1793.

IT has been ſaid that thoſe tragedies are moſt intereſting which are grounded on real hiſtory. If this remark be admitted with reſpect to the drama, there ſeems no reaſon why it ſhould not alſo be allowed in fictitious narrative. From this circumſtance, the novel now before us, notwithſtanding what was once remarked on this mixed kind of writing by a late ingenious member of our ſociety, may claim ſome diſtinction; for it brings before the reader's imagination the buſy period of the Engliſh hiſtory in which the conteſt between the houſes of Lancaſter and York was at its height, and places its characters in the midſt of the great events of that period. The incidents, indeed, as well as moſt of the perſons, are fictitious: but the writer adheres with fidelity to the general ſpirit and manners of the times, and carries the Minſtrel, whoſe character is ſtrongly conceived and well ſupported, through a ſeries of adventures well calculated to arreſt our attention, and ſufficiently intereſting to awaken our ſympathetic feelings. The outline of the ſtory, excluſively of epiſodes, is this:

At Grafton, in Northamptonſhire, the ſeat of Sir Richard Wodeville, (who had married Jaqueline of Luxembourg, nearly allied, by her firſt marriage with Beaufort the Duke of Bedford, to King Henry, and ſtrongly attached to his cauſe;) the marriage of Sir Richard's eldeſt daughter was celebrated. On this occaſion, were preſent, the Earl of Longueville, a man of great moderation, but, from family connections, in the intereſt of *York*, with his lovely daughter Eleanor, the heroine of the piece; St. Julian, brother to the Earl's firſt wife, a relative and dependent, and a zealous partizan of the houſe of York, with his ſon Philip; and St. Maur, a nephew of the Ducheſs of Bedford, and a follower of the party of Henry. Philip and St. Maur were both captivated by the charms of Eleanor, and were rivals in love, as well as foes in war. In a tour-

a tournament during the feſtival, theſe youths were combatants, and fought with ſuch fury, that both were dangerouſly wounded, and Philip was diſarmed. By the artifice of St. Julian, the families of the Earl of Longueville and Sir Richard Wodeville were from this time alienated from each other, and Eleanor was ſeparated from St. Maur; for whom, as for a brother, ſhe had from her infancy cheriſhed an affection, and to whom ſhe now found herſelf attached by a more tender paſſion. Philip receiving from Eleanor a decided rejection of his propoſals of marriage, his father St. Julian, in revenge, found means to have an attempt made on the life of the Earl of Longueville, and to lead the Counteſs and Eleanor into the belief that St. Maur had been the author of the aſſaſſination. The Counteſs could not ſurvive the ſhock. St. Julian, having Eleanor now in his power, endeavoured to force her into a marriage with his ſon: but, by the help of her father's Bard, who had from her infancy inſtructed her in muſic, ſhe eſcaped in the diſguiſe of a minſtrel, and reached the environs of Northampton at the time when the armies were met, and a general engagement was expected. Eleanor, not knowing what courſe to purſue, was accidentally met by King Henry; who, attracted by the minſtrel's appearance and converſation, diſcovered himſelf, took her into his tent, and preſented her to his ſon Edward. With ſeveral other youths of noble families, St. Maur received the honour of knighthood. Eleanor was preſent, and ſaw him, with mixed emotions of love and horror. While, in the ſequel of public affairs, King Henry was retired to the country ſeat of Lord Bonville, Queen Margaret withdrew into Scotland, and was accompanied by her ſon and the minſtrel. Leaving Scotland, they viſited the Earl of Northumberland's caſtle of Warkworth. Here Eleanor and her young patron, with the guard of one ſoldier, in an evening walk, followed the courſe of a winding river, till it was too late to return. A ſtorm aroſe; and the adventurous ſervant fell into the river. A hermit, whom their cries had brought to their aſſiſtance, conducted them to his cell at the mouth of the river, and diſcovered much emotion at the ſight of Eleanor.—Eleanor, diſguſted by Margaret's barbarous treatment of the Duke of York, left her; and, paſſing over a field of battle, ſtrewed with the wounded and the ſlain, ſhe found Philip and St. Maur. Philip was, by her generous care, recovered; and the ſuppoſed dead body of St. Maur ſhe ordered to be conveyed to Grafton.

The minſtrel remained unknown with Philip, till ſhe was transferred by him to the Earl of Warwick, and ſent to his ſeat in Weſtmoreland to teach his daughter to play on the harp. Edward, now ſettled on the throne, accompanied

Warwick

Warwick into Weſtmoreland on a viſit to his family; and, entertaining a paſſion for Elizabeth, one of the Earl's daughters, had frequent ſecret interviews with her in the minſtrel's apartment. Lady Warwick coming to the apartment during one of theſe interviews, Edward eſcaped, and Elizabeth and Eleanor appeared in confuſion. A ſtrong ſuſpicion ariſing, from this and ſome other circumſtances, of a criminal connection between the minſtrel and his pupil, Eleanor received orders to quit the caſtle immediately. After wandering for ſome time, ſhe found a temporary retirement in a hermitage, where ſhe was hoſpitably entertained by two hermits; but, apprehending that they had ſome ſuſpicion of her ſex, ſhe abruptly left their cell, and took a public road, where ſhe fell into the company of Father Simon, an itinerant eccleſiaſtic, a vender of indulgences: but ſhe was ſoon diſguſted with his hypocriſy, and determined to purſue, in other adventures, that wandering life into which her fortune had thrown her.

In a ſmall inn, into which ſhe retired in a ſtormy winter's day, her hoſt put into her hands a paper deſcribing her own perſon, and offering a conſiderable reward to whoever ſhould diſcover her. Perceiving that this was done at the inſtigation of St. Julian, ſhe determined to uſe every precaution in order to remain in concealment. On her way, when cold and hunger obliged her to ſeek ſome hoſpitable retreat, ſhe arrived at a convent; where, with difficulty, ſhe obtained admiſſion. Here ſhe was ſeized with a dangerous fever, and found it neceſſary to diſcloſe her true hiſtory. After her recovery, ſhe requeſted permiſſion to ſpend the remainder of her days in the convent; promiſing that, if ſhe ſhould eſcape the machinations of St. Julian and gain poſſeſſion of her fortune, as ſole heireſs of her father, ſhe would ſettle the greater part of it on that houſe: but the *diſintereſted* ſuperior thought it her duty to give up this refractory girl to thoſe whom the law had appointed her directors, and engaged the confeſſor to ſend a meſſage to St. Julian, informing him where his rebellious niece might be found. After a few days, St. Julian arrived: but not before Eleanor diſcovered the plot, and had found means to eſcape in her minſtrel's dreſs.

Flying from the convent, ſhe directed her ſteps toward a diſtant caſtle, which now lay neglected and forgotten. Here ſhe concealed herſelf; and, though purſued by St. Julian and his emiſſaries, eluded their ſearch. In this caſtle, ſhe found a room in which were large cheſts of plate, and bags of gold, which ſhe left untouched. During her ſtay in this caſtle, ſhe was in the night terrified with what ſhe apprehended to be the ghoſt of St. Maur. Her next aſylum was in the houſe of the charitable

charitable Ducheſs of Suffolk; and here ſhe paſſed ſeveral months in tranquillity. In the neighbourhood, ſhe found a cottage, the inhabitants of which were in the utmoſt poverty and diſtreſs; and, diſcovering from their ſtory that the woman was undoubted heir to the caſtle where ſhe (Eleanor) had hidden herſelf, ſhe enabled them to ſupply their neceſſities from the treaſures which ſhe had found there.

During Eleanor's reſidence in this manſion, a favourite attendant of the Ducheſs, not acquainted with Eleanor's ſex, grew enamoured of the minſtrel's charms, and became ſo troubleſome, that Eleanor thought it neceſſary to diſcover her ſex, and to reſume her female dreſs. This occaſioned ſome derangement in the cottage, where the daughter had entertained a ſecret partiality for the captivating young minſtrel. The paſſion of the domeſtic now changing to rancorous hatred, ſhe determined to acquaint St. Julian where he might find the fair fugitive. A few days afterward, Eleanor, as ſhe was walking in the park by herſelf, was ſeized by four men; who conveyed her, for the firſt night, to the neighbouring caſtle, which had been her former retreat. In hopes of effecting her eſcape by the ſame means as before, ſhe accoſted the commanding ruffian with blandiſhments, by which ſhe ſoon prevailed on him to permit her to chooſe her apartments. She was, however, too pleaſing to her keeper. He viſited her apartment in the night, and declared his intention. At this dreadful moment, when every human ſuccour ſeemed far off, St. Maur ruſhed into the apartment, ſtabbed the wretch, and took Eleanor under his protection. Mutual explanations ſucceeded; in which St. Maur's innocence and fidelity, and St. Julian's inveterate malignity, fully appeared; and it was diſcovered that the hermit of Weſtmoreland had been St. Maur himſelf; that his body, which was ſuppoſed to be taken dead from the field, ſoon afterward recovered its animation; and that the imagined appearance of his ghoſt was the effect of one of the viſits which he frequently made to the caſtle, in his nocturnal rambles from a cave in which he at this time was ſecreted, to eſcape the malice of St. Julian. Eleanor now repaired in her proper character to Grafton, where ſhe changed her name, and remained for ſome time concealed. Soon, however, an accidental fall in hunting put an end to Philip's life: the particulars of St. Julian's treachery were brought to light; St. Maur's character was fully vindicated by the unexpected appearance of the Earl of Longueville, whom he was ſuppoſed to have aſſaſſinated, but who, to eſcape a ſecond attack on his life, had retired to an hermitage; Edward was privately married

to

to Lady Grey; and St. Maur was made happy with his faithful Eleanor.

If the reader be ſtricken with the ingenuity diſcoverable in the invention and arrangement of this ſtory, he will find, on the peruſal of the entire work, more to applaud in the manner in which the incidents are detailed, and the characters unfolded; in the propriety of the political and moral ſentiments interſperſed through the work; and in the generally neat and correct ſtyle in which they are written;—by a female pen,—unknown to us.

ART. XVI. *Tranſactions of the Society of the Antiquaries of Scotland*, Vol. I.

[*Article concluded from p.* 22.]

WE now ſit down to take notice of thoſe few remaining articles which, in our apprehenſion, correſpond more completely with the title of this volume.—The firſt is of a very curious kind;—on the *Expedients uſed by the Scots before the diſcovery of metals*. The paper is ſhort; and its author, W. C. Little, Eſq. expreſſes his hope that his attempt to illuſtrate ſo obſcure a topic will excite ſome future inquirer to a farther inveſtigation. The period of which he writes is much prior to the deſcent of Julius Cæſar on Britain. Stone, no doubt, as it has been with other nations in an unpoliſhed ſtate, afforded a principal aſſiſtance: in ſupport of which idea, Mr. Little appeals to ſubſiſting relics belonging to the Society: one of theſe, a hatchet, is made of green *blood-ſtone*, very finely poliſhed. It may be queried, how the age of this utenſil can with certainty be aſcertained?—Flint alſo might be uſed for arrow heads, javelins, &c. hence, likewiſe, ſays this writer, could be produced a knife, a ſaw, a piercer; and, by an eaſy tranſition to *bone*, the antient Scots were provided with the awl, the bodkin, and the needle: horns and ſhells naturally pointed out their uſes. Cannel coal, it is obſerved, was another ſubſtitute for metal, as is inferred from a claſp and a large fibula in the Society's collection.—'I own, (adds Mr. Little), it gives me pleaſure to obſerve, that even in the moſt remote period our anceſtors were neither deſtitute of arms nor domeſtic conveniences.'

A Diſſertation on the Scoto-Saxon Dialect is preſented by the Rev. Alex. Geddes, LL. D. It is ingenious, learned, and inſtructive. The Doctor appears to allow that the Scots received this dialect from England, and he aſſigns various reaſons for its progreſs and peculiarities. He ſpeaks of the preſent Engliſh tongue, (Normanic-Dano Saxon,) as ſo much amended, amplified, and embelliſhed, ſince the revival of letters, that it is, confeſſedly, one of

the moſt correct, moſt copious, and moſt energetic languages in the world.—At the ſame time, the Doctor remarks that, had the Scots, remaining a ſeparate nation, continued to improve and embelliſh their own dialect, inſtead of ſervilely aping the Engliſh, they would at preſent be poſſeſſed of a language in many points ſuperior.—As it is impoſſible, however, for us to produce in our work any adequate account of this intelligent and ſcientific eſſay, we ſhall only take notice of the manner in which he mentions the *Culdees*, when he ſays of them, 'whoſe morals were not the moſt edifying, nor their learning the moſt extenſive.'—Dr. G. ſhould at leaſt have informed us to what period of their hiſtory he applies ſuch a deſcription. We leave it, however, to Mr. Ledwich to ſettle the point with him.

Dr. Geddes's letter was immediately occaſioned by his having been elected a correſponding member of the Society. It introduces three Scottiſh poems, written in the Scoto-Saxon dialect, which, until of late, was the general language of all the Lowlands of North Britain, and is ſtill prevalent among the people of the north-eaſt provinces. The firſt of theſe is an epiſtle to the Preſident, Vice-preſident, &c. of the Society. It begins thus,

'How ſal the Muſe o' modern days
Attemp in geud old Scottis phraſe,
To thank you for the mekil honour
So graciouſly confer't upon her?'

In this manner it proceeds, with great vivacity and humour. The other poems are, the firſt *Eklog* of Virgil, and the firſt Idillion of Theocritus, *tranſlatit into Skottis vers.*—The intelligent reader will doubtleſs peruſe with pleaſure this diſſertation, and be alſo amuſed by the poetry with which it is accompanied. Some of the aſſertions and obſervations will certainly admit of debate, at the ſame time that they diſplay the knowlege and genius of the author.

In a *Diſſertation on the Scottiſh Muſic*, by W. Tytler, Eſq. the writer rejects with diſdain the notion that David Rizzio was either the compoſer or the reformer of ſongs in North Britain: 'I hope, (ſays he,) we *will* no longer hear the abſurd tale, that the Scottiſh muſic was either invented or improved by an *Italian*, when we ſee it proved, by ſo great an authority as *Taſſoni*, that the Scottiſh melodies, above two centuries ago and in *his time*, had been adopted in Italy.'—The great æra of poetry, as of muſic, he imagines to have been from the beginning of the reign of James I. to the end of James V.—but it is not practicable for us to attend him in his remarks. We concur with him in admiring ſeveral of theſe *old* ſongs, ſome of which, from their artleſs ſimplicity, may probably be attributed to an age prior

prior to James I. who is eſteemed the inventor, or rather the reformer, of the vocal muſic. Mr. Tytler claſſes them, as far as conjecture may be allowed, under different æras, to the time of the *Union*; in doing which he has reſpect to thoſe moſt diſtinguiſhed for originality of air, agreeable modulation, and expreſſion of the ſubject.—'From a review of theſe airs, (he concludes,) they will ſtand the teſt of compariſon with the muſic of any country, and afford entertainment to the moſt refined taſte.'—'It is a common defect in ſome who pretend to ſing, to affect to ſmother the words, by not articulating them, ſo *at* we ſcarce can find out either the ſubject or language of their ſongs. This is always a ſign of want of feeling, and the mark of a bad ſinger; particularly of Scottiſh ſongs, where there is, generally, ſo intimate a correſpondence between the air and the ſubject. Indeed there can be no good vocal muſic without it.'

Diſſertation on the Marriage of Queen Mary with the Earl of Bothwell; by Wm. Tytler, Eſq. in a letter, written at his requeſt, to the late Rev. Dr. Robert Henry. It is intended to prove that the Queen was literally conſtrained to this deteſted marriage. A ſet of men, the moſt daring and profligate that ever diſgraced the annals of hiſtory, are ſaid to have fabricated a net into which ſhe was drawn; a rape was perpetrated; and the unfortunate princeſs was *compelled* to the connection which ſhe abhorred.—For the particular evidence, we refer to the letter.

The articles which we have here ſelected, united with thoſe in our former account, are ſuch as appear moſt properly to fall under the title of this volume, as being relative to antient and diſtant periods: there are others, ſuitable indeed to the work, though of not very remote reference; and there are alſo ſome which, in our view, do not ſo well accord with it.

Account of the Pariſh of Haddington, by the Rev. Dr. George Barclay, may be conſidered as a *ſtatiſtical hiſtory*, or work of the topographical rather than the antiquarian kind.

Account of the Pariſh of Uphall in Weſt Lothian, communicated by Lord Buchan. This article is ingenious and ſenſible. The noble author alſo preſents the Society with, *Memoirs of the Life of Sir James Stewart-Denhalm, Baronet*, who was born A. D. 1713, and died in 1780. It is a well written and agreeable performance, though it cannot boaſt of being *antique*. We tranſcribe from it the few following lines; in which his lordſhip, writing concerning the earlier years of his relation, obſerves,

'His attention to the elements of language was diverted by the want of perception, at that early period, of their connection with utility, and there were few, if any eyes at that time ſharp enough, to foreſee the

the reſpendent and beautiful bloſſom of his faculties, in the contracted bud. The conſideration of this circumſtance, which is not uncommon in the experience of ſchools, ought to incline the protectors and conductors of them, to wait with patience for the later fruits of the human underſtanding; and the appearance of early and promiſing bloſſoms ought, on the other hand, to be obſerved, with moderate expectation, as often ariſing from premature exertion, and giving birth to no future greatneſs or ability.'

A Plan for a royal Foreſt of Oak in the Highlands of Scotland, by Mr. John Williams, mineral-ſurveyor, ſurely merits a very ſerious regard; and muſt excite the exertions of thoſe perſons who have a ſuitable reſpect for their own private property, or for the public benefit.—This eſſay is followed by *a report* on the ſubject, by the late Sir Alexander Dick, of Preſton-field, Baronet, who warmly expreſſes his approbation of the patriotic ſcheme.

The Deſcription of the Pariſh of Aberlady, by the Rev. Neil Roy, D. D. is expreſsly ſtyled *topographical*. We ſhall extract from it one ſhort paragraph, becauſe it ſeems to convey ſome uſeful hints:

'There are no charity funds, or *mortified money*, in the pariſh, but the 1600 merks by Sir Peter Wedderburn. The poor, who are not very numerous, are ſupported by the weekly collections at the church-doors, aided occaſionally by a *voluntary* parochial aſſeſſment, of which the tenants pay one half. Theſe aſſeſſments have been ſo rare and ſo moderate, that for one and twenty years paſt, the heritors have contributed, at an average, no more than one pound ſeven ſhillings ſterling annually. The valued rent of the pariſh amounts to 7445*l.* 6*s.* 8*d.* Scots.'

Obſervations on the Viſion, by W. Tytler, Eſq.—The *Viſion* is a poem ſaid to have made its firſt appearance in a *Miſcellany* called the *Ever-green*, publiſhed by Allan Ramſay in the year 1724; it was united with others which were known to be of ſome antient date: but, as it is found *only* in this collection, doubts have ariſen concerning its antiquity. Mr. Tytler offers reaſons of ſufficient validity to aſſure the public that this, together with another poem entitled *the Eagle and Robin Redbreaſt*, are of Ramſay's compoſition: each of them bears at the end the ſignature of A. R. Scot, which he now diſcovers to ſignify Allan Ramſay, Scotus. Other evidence is almoſt needleſs, when we are informed that a daughter of the poet yet living made an expliſit and poſitive declaration that her father was the author.

Letter from the Counteſs-dowager of Nithſdale to her ſiſter the Counteſs of Traquair, giving an account of the Earl's eſcape out of the Tower in 1716.—This ſenſible and ſpirited lady, who ſaved her huſband's life and preſerved the family eſtate for her ſon,

was

was the daughter of William Marquis of Powis. The relation is curious and intereſting.

Original Letter of Biſhop Burnet to the Biſhop of Edinburgh.—This letter was written in the early part of Burnet's life. It is dated 5th March 1666. In this year, as he himſelf informs us, he executed a reſolution which he had formed of drawing up a memorial 'of the grievances which Scotland lay under by the bad conduct of the biſhops.' His deſign was communicated to none: but he ſent copies of this memorial to all the biſhops of his acquaintance. He was called before them, and treated with great ſeverity. To his dioceſan, the biſhop of Edinburgh, he apologizes for his conduct; and, at the ſame time, with a modeſt and manly ſpirit, he recommends a reformation.

Life of Mr. James Short, optician. Lord Buchan, much to his honour, here pays a tribute of reſpect to the memory of a very ingenious man. Mr. Short was born at Edinburgh, A. D. 1710, and died at Newington Butts, near London, in 1768. His mechanical genius diſcovered itſelf early, and happily found encouragement. His proficiency in optics, and his improvements of teleſcopes, cannot ſoon be forgotten. He accumulated a handſome fortune; two-thirds of which he left to two nephews, and the reſidue in legacies to his friends. Among theſe legacies, is the bequeſt of 1000*l.* to Lady Mary Douglas, (now Counteſs of Aboyne,) the daughter of his patron the Earl of Morton; and, in caſe his nephews died without iſſue, he conſigned the reverſion of his eſtate to the ſame Lady; who, at the deſire of her father, generouſly relinquiſhed it in favour of Mr. Short's brother, Thomas.

We have now enumerated moſt of the different articles * contained in this volume. When the reader caſts his eye on the dates in ſeveral papers, in what we may call the *ſecond* claſs, he may poſſibly think of the poet's line—'Go and pretend your family is *young*.'—They are, indeed, worthy of preſervation: but *Scottiſh antiquities* lead the inquirer to expect ſubjects and æras of more diſtant times. The collection, however, preſents to us a very conſiderable portion of information and entertainment; and we have peruſed it with pleaſure. Six engravings accompany it. Some Scotticiſms occaſionally occur, but they are not ſo numerous as might have been expected.

* We have paſſed, unnoticed, a few papers of inferior importance, for the ſake of brevity.

ART. XVII. *The Dance of Death*, painted by H. Holbein, and engraved by W. Hollar. 8vo. 1l. 1s. Bound. Edwards.

THIS curious and elegant volume is well adapted to gratify thoſe who ſtudy the antiquities of the arts. It contains a diſquiſition concerning the Dance of Death, which was one of the favourite religious pageants while the ſtage was yet in the hands of the clergy. It is ſometimes found repreſented by carvings in wood in the choirs of churches, and has been painted on the inſide walls even of palaces. There exiſt alſo a ſet of thirty wooden cuts of this ſubject engraven by Wenceſlaus Hollar, probably from the deſigns for the paintings executed by Holbein at Whitehall, which are here ſtruck off anew, and to each an explanation is annexed. Beſide theſe are the portraits of Holbein, of Hollar, and of Lydgate; and Lydgate's poem, entitled "the Daunce of Machabree," is ſubjoined in black letters.

As the preliminary diſſertation, though very ingenious, by no means exhauſts the literature of the Dance of Death, and is laboured only ſo far as reſpects the painters and engravers who have choſen it for a theme, the book had perhaps been more complete if Lydgate's ſtanzas had only been quoted in common with thoſe of Pierce the ploughman, and had not occupied ſo diſproportionate a ſpace. We are told too (p. 9.) that Macabre was a German poet, but, by his tranſlator, that he was a French doctor. If both theſe aſſertions be true, it was worth while to reconcile them. Some comments might alſo have been made on the 63d chapter of Don Quixote.

Thoſe who have cultivated a taſte for the fine arts will not eaſily be pleaſed with deſigns in which Death is perſonified under the form of an animated ſkeleton. There cannot be a groſſer abſurdity than that of attributing human motions and actions to a form which is without muſcles or any of the inſtruments of motion. Yet the painter has not ſtopped here, but has attempted pathetic expreſſion by varying the contour of the boney ſockets in a manner analogous to the change of the living eye: he has done the ſame with the mouth; and thus he has converted that which was intended for a ſolemn moral lecture into a laughable caricature. The rational artiſts of antiquity, wherever they have choſen to decorate a ſarchophagus with a ſkeleton *, repreſent it in a recumbent poſture, ſtretched at full length; perfect repoſe being eſſential to the very idea. If they had in view an emblematic or allegorical perſonification of Death, it is ſometimes as the God † Hades, a harſh ſtrong man with a

* Gor. tom. 1. p. 382.

† Spon. Miſcellan. p. 306, fig. 2. may ſerve as one inſtance.

drawn ſword, accompanied perhaps by his three-headed dog, and driving before him an unwilling Manes: ſometimes, as one of the * deſtinies with ſhears: ſometimes, as the God Comus †, a youth leaning, his legs croſſed, cloſing his eye-lids with the one hand, and with the other quenching his torch which had illuminated the feſtal hall, as if to intimate that "the banquet of life is over." This laſt, from its frequent recurrence, with the occaſional variety of a † garland, ſuch as crowned the dead, ſeems to have been the favourite emblem, and is certainly a moſt beautiful one. It ſhould be revived, and ſhould ſuperſede the Gothic monſter of Holbein:—For it is not indifferent to the happineſs of mankind, whether images of horror or of peace are aſſociated with the fatal bourne. The quantity of human miſery, which the fear of death has inflicted, is very conſiderable; and the artiſt can much increaſe or diminiſh it, by familiarizing the painful or the tranquil impreſſions.

For a more circumſtantial and more ſatisfactory account of this very curious publication, we muſt refer to the book itſelf, which will be its own beſt commentator: indeed it ſeems to us impoſſible to convey an adequate idea of a work conſiſting chiefly of engravings, in a literary journal which affords only a letter-preſs repreſentation.

ART. XVIII. *A Convention the only Means of ſaving us from Ruin.* In a Letter addreſſed to the People of England. By Joſeph Gerrald. 8vo. pp. 124. 2s. 6d. Eaton. 1793.

DESPERATE remedies, it is allowed, are to be uſed only in deſperate caſes. If this principle be juſt, and if Mr. Gerrald be right in his aſſertion, that a convention is the only means of ſaving us from ruin, our ſituation may be well conſidered as truly alarming; for deſperate, indeed, muſt be the public malady which nothing but a Convention can remove! We are not made of ſuch ſtuff as to be frightened by mere words; and therefore we premiſe that there is nothing in the ſound of the word *convention* which terrifies us; on the contrary, we are aware that to one convention we are indebted for the reſtoration of our conſtitution; and to another for its preſervation:—but we confeſs that there is ſomething which may appal the ſtouteſt heart in the contemplation of what *muſt* precede, and what *may* follow, the ſitting of a convention. The

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* Gruter. inſcript. p. 304. Boiſſard. topogr. tab. 48. Pighius indeed thinks that the mutilated hand held a ſcroll, and not ſhears.

† Philoſtrati op. p. 765, 66. edit. Olear.

‡ Gorii inſcrip. T. 1. p. 308, Paſſer. luc. Tom. 3. tab. 46, &c.

meeting

meeting of ſuch an aſſembly implies, in a great meaſure, the previous diſſolution of government, or of the conſtitution. This was not, indeed, the caſe in America; which, in point of fact, had not, before a convention met, what might be truly called a general or fœderal conſtitution for the *whole* of the thirteen ſtates; though each ſtate, in particular, had one: but, with reſpect to England, the obſervation is ſtrictly founded in hiſtorical truth. When Cromwell died, this country had no conſtitution; it was freed, by his death, from a downright uſurpation, in his own perſon, of the rights and liberties of every deſcription of the people. The convention, which met in conſequence of the general cry for a free parliament, recalled the king, re-inveſted the peers with their legiſlative character, and reſtored the old conſtitution of England. There was no other power at that time in the country to effect ſuch a meaſure, and therefore a convention was abſolutely neceſſary.

When James II. fled, he left no one behind him to exerciſe the royal functions, nor to carry on the executive government; the conſtitution, as far as lay in him, was deſtroyed; there was no parliament in being, and there was no conſtitutional authority for calling one: all the powers of the ſtate were paralyſed. In ſuch a caſe, alſo, a convention was abſolutely neceſſary; for it was ſuch an aſſembly alone that could apply an adequate remedy to the public diſeaſe.

What, however, is there in our *preſent* condition, on account of which a convention is the only means of ſaving us from ruin? The anſwer is, that the people are not fairly and fully repreſented in parliament; and that the crown and the peers have an overbearing influence in the houſe of commons. Were we to deny the truth of this anſwer, we ſhould belie all our own opinions, ſo often repeated and enforced in our publications for many years paſt. We have always aſſerted, and we will continue to aſſert, that the people have an excluſive right to elect their own repreſentatives; that the interference of the crown or the peerage to influence either the electors or the elected is illegal and unconſtitutional; that the repreſentation of the people ought to be ſo fair, ſo full, and ſo adequate, that there ſhould neceſſarily exiſt an identity of intereſts between thoſe who repreſent and thoſe who are repreſented: ſo that the houſe of commons might be truly, what the conſtitution intended that it ſhould be, the organ through which the genuine voice of the people ſhould be conveyed to the throne:—but what is there in the preſent poſture of affairs, which renders it impoſſible that ſuch a repreſentation of the people ſhould be eſtabliſhed, excepting by a convention? Surely, nothing. Our conſtitution is of that plaſtic nature, that it can be adapted to circum-

ſtances, and to times. It is competent to enfranchiſe and diſfranchiſe towns and diſtricts, to leſſen and to augment the number of electors and of the elected; it has embraced the whole kingdom of Scotland, and has received the legiſlature of that country into its boſom; it has broken through election monopolies in boroughs, when the abuſe of the franchiſe has been proved; and it has puniſhed the monopoliſts, by extending the right of voting to the freeholders of adjacent hundreds. Who, then, can pretend to ſay that the repreſentation of the people can only be improved by a convention? It may be urged that parliament, though equal to the work, will not only *not undertake it*, but will abſolutely and determinedly ſet its face againſt the propoſal. When it appears that parliament diſregards the voice and wiſhes of the people, and would rather hazard the public tranquillity than conſent to any reform of the popular repreſentation in the houſe of commons, it will be then time enough to talk of conventions. We are diſpoſed to believe that parliament will be too wiſe, and too mindful of its own intereſt, ſyſtematically to oppoſe what ſhall appear to be the public wiſh; and that even the borough-mongers, from whom the greateſt oppoſition might be apprehended, will deem it prudent and expedient to bow to the general ſenſe of the nation. We are confident, in a word, that every deſcription of perſons in the kingdom will concur in rational plans of reform, ſooner than furniſh a pretext for the meeting of a body, whoſe powers are undefined; whoſe authority knows no bounds; whoſe will, ſhould it be directed to evil, cannot be checked nor controuled; whoſe ſittings may be permanent (for who is to prorogue a convention?) to the utter deſtruction of executive government; and whoſe very exiſtence gives the idea of the proſtration of all other authority at the feet of this paramount body. Such a body might pull down what a great part of the nation may venerate, and may ſet up what it may diſlike and even execrate: the conſequence might be a civil war; and thus 'the only means of ſaving us from ruin,' might make this happy country one vaſt theatre of blood and ſlaughter. If genuine liberty could not be aſſerted without carnage, we can honeſtly aſſert that we feel the pure flame burn ſo ſtrongly within us, that we would not heſitate to ſay, "Liberty or Death:"—but we fear that a convention would dig the grave of liberty; and this is our reaſon for deprecating ſuch a meeting, and for adhering to the conſtitution of England; which may, by parliament, be ſo improved as to ſecure to the people every bleſſing that a free citizen is capable of enjoying.

In ſtating the grounds on which he builds his declaration, "that a convention is the only means of ſaving us from ruin,"

Mr. Gerrald mentions the wars which have desolated Europe for the last hundred years:—'they arose not, (he says,) from the jarring interests of the people, but from the ambition of courts.'—Whether, in order to prevent such consequences in future, he would abolish courts entirely, (that is to say, monarchy,) or would merely take from them the power of making war, he leaves to his readers to infer from the general tenor of his arguments, for he speaks not openly and decidedly on that subject. That the people, whose blood and treasure must flow in war, ought to have the right of judging and pronouncing whether it should be undertaken or not, no honest and reasonable man will deny; and perhaps it would be wise to enact that the crown should not be at liberty to declare war, without the consent of the representatives of the people *previously* expressed: we say *perhaps* only, because we think that a minister would scarcely venture to go to war, if he had not reason to believe that, in the measure, he carried with him the sense of the people. This appeared very strikingly at the time of the Russian armament, when Mr. Pitt abandoned his project of hostilities, on finding that it was not relished by the nation. If then the sense of the people had so much weight with the crown, even under the present constitution of the house of commons, what might it not be expected to have under an improved and adequate state of representation? It must be admitted, at the same time, that, if ever the necessity of a reform were proved by fact, it was on that occasion; when the sense of the people at large was found to be in direct opposition to that of their representatives.

Mr. Gerrald begins with King William's war, which preceded the peace of Ryswick, and which, he says, 'was undertaken to make France acknowledge that king, and to recover Hudson's Bay.' The latter part of the object of that war was surely popular, if it were for the recovery of part of the empire wrested from it by France: the former was still more so; for it was to assert the right of the people to new model their government, to break the old hereditary line of succession to the crown, and to set aside a sovereign who, though bound to maintain the constitution, had endeavoured to place himself above it. France continued to acknowlege the deposed monarch; refused to give the title of *King* to William; that is to say, in other words, refused to recognize the character which the *people* of England had given to him; and, by still affecting to call him only *Prince of Orange*, stigmatized, as far as it could, the *glorious Revolution* with the name of *rebellion*, and stamped on every Englishman, who concurred in it, the name of *traitor*. Surely, then, this war was not so much a war of

the *court* as of the *people*; for the object of it was not to compel France to recognize merely the title of William, but the right of the Engliſh nation to make him a king during the lives of perſons who, according to the old line of ſucceſſion, muſt have paid the debt to nature before he could have claimed the crown as an inheritance.

The ſucceeding war Mr. Gerrald calls alſo a war of the court: but, as it was undertaken on the ſame principle, it alſo was, equally with the former war, in fact, a war of the people. As ſoon as James II. died, Louis XIV. proclaimed the ſon of the deceaſed, King of England. Here was a repetition of inſult to the Britiſh nation, aggravated by a breach of an article of the peace of Ryſwick, by which the King of France bound himſelf not to diſturb William in the poſſeſſion of the crown given to him by the people of England. Hiſtory confirms our aſſertion that this was felt by the people to be their war; for it tells us that, as ſoon as the ſtep taken by Louis in favour of the pretender was known in England, the people in every quarter expreſſed their indignation in the ſtrongeſt manner, and called loudly for war.

Prejudice ſtrangely hoodwinks the human underſtanding, and prevents it from perceiving the moſt glaring inconſiſtencies. Mr. Gerrald reprobates, in the warmeſt terms, the outrage recently offered by the allied powers to France in their endeavour to force on her, as her king, the ſon of Louis XVI. whom ſhe depoſed and put to death:—but he ſees no outrage whatever to the people of England in the endeavour of Louis XIV. to force on England the ſon of a prince whom ſhe had abjured. The people of every country have an undoubted right to give to their government what form they pleaſe; they may of courſe make choice of a limited monarchy in the perſon of a prince in whom they place confidence; or they may ſet up a republic. Now, ſurely, plain ſenſe will ſee that it is preciſely as great an inſult to the people, when a neighbouring nation attempts to put down a limited monarchy in the one caſe, as when it endeavours to ſet up a king in the other. The right of the people to model their government is equally diſputed in both; and the war, which is undertaken to reſiſt ſuch an attempt, is not leſs a war of the people becauſe the individual, whom they have placed at the head of their government, (ſuppoſing that they have eſtabliſhed a limited monarchy,) is defending his own title, while he is maintaining the rights of the nation.

The abuſes of the court, the confiſcations in Ireland, the depopulation of that country, and the ſhameful grants of confiſcated eſtates by William to his miſtreſs, and to his Dutch favourites,

favourites, we condemn as ſtrongly as Mr. Gerrald has done: but we muſt be conſiſtent, and muſt ſay that depopulation of countries, proſcription of perſons, and confiſcations, are not peculiar to monarchies; let Mr. Gerrald look at La Vendée almoſt without an inhabitant, a houſe, or a tree; let him look at the decree for raiſing *one thouſand millions of livres* on the ſecurity of forfeited eſtates; and then, if he has candor, he will admit that republics are as capable of giving dreadful examples of ſtate vengeance as any court ever was; and, if he has humanity, he will lament that man is ſo frail, ſo imperfect, that he ſeldom diſplays moderation in victory; and that a minority, which has dared by arms to reſiſt a majority, ſcarcely ever meets with compaſſion from the prevailing party, whether it conſiſts of royaliſts or republicans.

The partition treaty, which Mr. Gerrald brings next in order, we allow, was a moſt impudent meaſure; the parties to it agreeing among themſelves to parcel out dominions which did not belong to them: we are certain, however, that this was not the work merely of a *court*, for we find the *republic* of the United Provinces engaged in it as a principal. The Britiſh houſe of commons, however, addreſſed King William againſt it; and impeached Lord Somers, Lord Orford, Lord Hallifax, and Lord Portland, by whoſe advice the treaty was negociated.

The ſucceſſion war, in our opinion, was not a war of the *court*, but of *policy*, and had for its object the ſecurity of our trade, and the maintenance of the rank and power which the people of England enjoyed among the nations of Europe: it was fit that France, already ſo formidable, ſhould not acquire additional ſtrength, either by becoming miſtreſs of Spain, or by placing one of her princes at the head of the Spaniſh monarchy. In the former caſe, ſhe would derive immenſe reſources for carrying on her plan for eſtabliſhing an univerſal monarchy. In the other, ſhe might be able not only to ſhut out the people of England from all commercial advantages ariſing from an intercourſe with Spain, but to ſecure them to herſelf, and thus to procure a leſs exhauſtible ſource of wealth and power than the mines of Potoſi and Peru.

Soon after the elevation of the houſe of Hanover to the throne of England, George the Firſt, ſays Mr. Gerrald, 'purchaſed the two German duchies of Bremen and Verden. This purchaſe produced a Spaniſh war, expoſed the country to all the horrors of an invaſion from the brutal ferocity of Charles XII. and the reſtleſs machinations of Alberoni; and, even when the black cloud was diſpelled, loaded the nation with the expences of ſending a ſquadron, for ſix years, into the Baltic. In plain Engliſh, the king thought proper to pur-

chaſe a German eſtate with a bad title, and the people of England were compelled to pay for it.' Who can read this quotation without ſmiling at the man who tells us that, by the purchaſe of an eſtate in *Germany*, George I. brought on England a declaration of war from *Spain?* Undoubtedly he muſt have entertained a deſpicable opinion of the underſtanding of his readers, when he ventured to aſſert that which was not only ſo remote from the truth, but even from probability.—The true cauſe of that war, he ought to have known, and he might have known it if he had thought proper to read the faithful record of hiſtory, was to be found in what he juſtly calls 'the reſtleſs machinations of Alberoni;' in the underſtanding between him, Charles XII. and the Czar Peter; and in their agreement to reſtore the pretender to the throne which had been abdicated by his father. This agreement was fully proved by the ſeizure of Count Gyllemberg, the Swediſh envoy to the court of London, and of his papers, in the month of January 1716. It is well known that Charles was to have married Louiſa-Maria-Thereſa, ſiſter to the pretender, and to have invaded England for the purpoſe of placing his brother-in-law on the throne; to prevent which, a Britiſh ſquadron was ſent to the Baltic. At this time, the Spaniſh war had not broken out; though Bremen and Verden, the purchaſe of which Mr. Gerrald aſſigns as the cauſe of it, had been for a conſiderable time in the hands of George I. The world muſt deem this prince a prodigious favourite with the other powers of Europe, when, for the mere purpoſe of making good his purchaſe of an eſtate with a bad title, the Emperor, France, and the States General, united in the famous quadruple alliance againſt Spain.—The fact was, that the idea of this title did not enter into their minds; that Alberoni wanted to drive the Duke of Orleans from the regency of France, and to procure it for his maſter Philip V. uncle to the young Louis XV. and wiſhed to reunite Sicily, Naples, Sardinia, &c. to the crown of Spain, from which they had been wreſted,—and ceded, the one to the Duke of Savoy, the other two to the Emperor.

'The Spaniſh war of 1739,' ſays Mr. Gerrald, 'was the next ſcene of blood in which we were involved. The object of this war was to procure a free navigation for Engliſh ſubjects in the American ſeas.' Here Mr. G. pays a compliment to the court without intending it; for it appears, from what he himſelf admits, that the object of the war was the extenſion of commerce and navigation, and, conſequently, the general advantage of the *people:* but, in fact, it was a war of the *people*, forced by the *people* on the miniſter, and undertaken againſt the ſenſe of the court, in compliance with the wiſhes of the nation,

expreſſed

expreſſed in addreſſes from every quarter of the kingdom. We are not ſaying who was right, the court or the people; we mean only to ſhew that this was not a war of the court; it is one thing to ſay that a war is *popular*, and another to ſay that it is *juſt*.

The war in ſupport of the Queen of Hungary is ſet down in the liſt of the wars of the *court*, though undertaken with the general approbation of the people; who, almoſt to a man, eſpouſed her intereſt. The part taken by the *ladies* of England, who, before the parliament declared itſelf, raiſed by ſubſcription a ſupply of 100,000l. for her uſe, ſhews pretty clearly what was at that time the ſenſe of the country reſpecting the policy of ſupporting that princeſs againſt the French, who were endeavouring to erect on her ruin a paramount influence in Germany, which would have made the empire little more than an appendage to the power of France. 'The war which followed,' continues Mr. Gerrald, 'began in 1756. A diſpute concerning a tract of land on the back parts of America was the ſpark which lighted up the flame of contention.' The diſpute, he ſays, might have been eaſily ſettled by a jury of twelve men. We have pretty good grounds in hiſtory for believing that this war was occaſioned by the people of our own colonies; who, fearing that the French would at length cover their back ſettlements with an immenſe chain of forts, which would prevent them from extending their plantations, and would cut them off from all trade with the Indians for furs, &c. were clamorous for war, and at length fatally ſucceeded in bringing on a rupture between Great Britain and France. To call this a war of the *court* is a downright perverſion of terms.

Of the war which terminated in the ſeparation of the Britiſh colonies from this country, we mean not to ſpeak in equivocal terms; it was undertaken in violation of juſtice and chartered rights, and was defended on principles ſubverſive of the Engliſh conſtitution: but, at the ſame time, we are ſorry that truth forces us to ſay that, if it were a favourite war with the court, it was no leſs a favourite with the people at its commencement: even thoſe who oppoſed it moſt vigorouſly admitted that it was a *popular* war, until the want of ſucceſs gave a turn to the public opinion, and made the nation tired of it. In truth, the philoſopher, who views diſpaſſionately events as they paſs under his eye, will readily acknowlege that the people ſometimes run mad as well as their rulers, and that both are ſubject, though not in an equal degree, to the effects of human infirmity.

We have gone into this detail for the purpoſe of counteracting the fallacious though plauſible arguments of a writer, who, owing hoſtility to the preſent conſtitution, tells the people that

that the only way, by which they can work out their political ſalvation, is by calling a convention; which muſt neceſſarily overturn the exiſting government of the country, and deſtroy what has been for ages the happineſs of this kingdom and the wonder and envy of foreigners.

Writers, who wiſh to ſeduce the multitude, ſpeak only to the *paſſions*, and ſupply the lack of argument with declamation. The horrors of war, and the long train of dreadful calamities that attend it, we deplore moſt ſincerely: but we could not think that we dealed fairly by the people, if we were to dwell on the maſſacres ordered by princes, or by the generals of princes, whether in Scotland in the year 1745, or in America during the late war, and were at the ſame time to draw a veil over the maſſacres of La Vendée, Lyons, and Toulon. Mr. Gerrald is uncommonly pathetic in deſcribing bloody ſcenes, when the blood is ſhed by the inſtruments of royalty: but he is ſilent when it is ſhed by republicans. We, who prefer *truth* to every other conſideration, and who think that inhumanity is inhumanity, whether appearing in the acts of nobles or of plebeians, deteſt maſſacres in every point of view; and we would wiſh that there were not to be found writers who would court and flatter the people or the crown, by endeavouring either to leſſen or to aggravate the guilt and barbarity of an inhuman act, merely on account of prejudice or partiality toward the party ſuffering, or the party inflicting, puniſhment.

Mr. Gerrald comes at laſt to the French revolution, and to the war in which the allies are now engaged againſt France. In what he ſays on thoſe points, we have the leſs occaſion to follow him, becauſe his pamphlet contains nothing new on the ſubject: but we cannot overlook one principle which he lays down in ſpeaking of the origin of the preſent war; becauſe, in our opinion, it is of the moſt dangerous nature, ſtriking at the very root of all confidence in public faith and public engagements.

'If opening the Schelde, (ſays he, page 44,) at the expreſs requeſt of the inhabitants of the Low Countries, through whoſe territories it flows, as the Thames does through yours; if that meaſure, I ſay, be conſtrued as a breach of treaty; it ſhould alſo be recollected, that treaties extorted by force and a baneful ſpirit of monopoly are deficient in that principle, which *alone* can make them ſacred or binding; and that when the ſame meaſure was adopted by the Emperor in the year 1785, England did not manifeſt the ſlighteſt intention to prevent its taking place.'

This principle we do not ſcruple to reprobate: if entertained by nations, it would render it impoſſible that there ſhould ever be any friendly intercourſe between them, becauſe it would deſtroy

ſtroy the very grounds of confidence. In ordinary bargains, it is allowed that, to make them binding, a valuable conſideration in money or otherwiſe muſt be given for every article interchanged: but, in war, when one ſide has a decided ſuperiority, the victor will certainly exact conceſſions as the price of peace, and inſiſt on thoſe conceſſions to which the conquered party would never conſent, if not compelled to yield by *force*. Muſt ſuch conceſſions, then, be conſidered as void? do they ceaſe to be binding becauſe they were extorted by force? On this principle, the French may lay claim to Canada, and Mr. Gerrald is bound to adjudge it to them as a right. On this principle, England may ſtill aſſert her ſovereignty over the Britiſh colonies of North America; and Mr. Gerrald, if he be conſiſtent, muſt admit her claim: for, when France ceded Canada to us, and when Great Britain acknowleged the independence of thoſe colonies, each kingdom acted at the time under the influence of force, which dictated the two treaties of Paris of 1763 and 1783; and if theſe treaties be deficient in that principle which *alone* can make them ſacred or binding, (viz. the free and unbiaſſed will of the parties ſtanding on *equal* ground,) then the Britiſh government in Canada is a groſs uſurpation, founded on a treaty in its nature not binding; and the republican government of the United States is a permanent inſurrection and rebellion againſt Great Britain, not ſanctioned but aggravated by a treaty impoſed on this country by force, and conſequently null and of no effect. Other men, who wiſhed to get rid of treaties, without a violation of public faith, would look for arguments *à poſteriori*: but Mr. Gerrald, who lays claim to the character of a *moral* philoſopher, cuts the buſineſs ſhort by inferring the invalidity of treaties *à priori*.

If the court of England did not oppoſe the opening of the Scheldt in 1785, it was becauſe we did not think it neceſſary to go to war for the purpoſe of doing what France appeared reſolved to do without any recourſe to England.

Mr. Gerrald, in aſſerting the neceſſity of a parliamentary reform, reprobates the interference of peers and miniſters in the election of members of the Houſe of Commons. In almoſt every word that he ſays on this head, we agree cordially with him; and we wiſh, as heartily as he does, to ſee the complete removal of this abuſe. We unite with him alſo when he ſays that the people have a right to meet and deliberate on public affairs: but we differ in this, that we would have them (except in extraordinary caſes, ſuch as the two in which conventions did actually ſit in this country,) aſſemble for the purpoſe of laying their complaints before the legiſlature; whereas Mr. Gerrald would have them to take the exerciſe of the ſovereignty

into their own hands, and not merely lord it over, but abſolutely extinguiſh, the parliament.

For Mr. Gerrald's plan of his convention, we muſt refer to his pamphlet: the curious reader will turn to p. 111—114.

That we have taken ſo much notice of this work is in itſelf a proof that we conſider it as of great importance; its general purity and energy of diction, and its forcible appeal to the paſſions, prove Mr. Gerrald to be a powerful maſter of eloquence. This ſingle production is of itſelf ſufficient to give celebrity to his name as an author. Would that we could ſay it was his only literary offſpring; we then might have thought as highly of his ſincerity in the cauſe of liberty, as of his ſhining abilities: but what are we to think of a man who is by turns the *champion of liberty* and the *advocate for ſlavery?* who one day calls on the people of England not to be guilty of the ſacrilege of obſtructing the advancement of freedom in France; and, on another, exhorts them as ſtrongly to ſteel their hearts againſt the appeals of thoſe who wiſh to aboliſh ſlavery in the Weſt Indies. Mr. Gerrald has written on both ſides of the queſtion.—This pamphlet ſhews what he can ſay for liberty.—The productions of his talents, when they were lent to the ſupporters of ſlavery in the Weſt Indies, prove that he does not think ſlavery, and its perpetuation from father to ſon, indefenſible. We would wiſh to know on which of the two occaſions he ſpeaks his *genuine* ſentiments; for we cannot ſuppoſe that he expreſſes them on *both*; becauſe we cannot think that he conſiders ſlavery and liberty as having geographical ſituations aſſigned to them, and that while one ſhould glow within the torrid, the other ſhould ſhiver within the frigid, zone.

Many paſſages are contained in this pamphlet which we wiſh to extract, but for which we cannot find room; there is one in particular, reſpecting *the adminiſtration of juſtice in this country*, which we warmly recommend to the ſerious attention of the truly patriotic reader: ſee p. 79—80.

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THEOLOGY.

Art. 19. *Two Aſſize Sermons.* By R. Valpy, D.D. F.A.S. Publiſhed at the Requeſt of the High Sheriff and Grand Jury of the County of Berks. With Notes Hiſtorical and Political, and an Appendix. 8vo. pp. 151. 3s. Richardſons.

THESE aſſize-ſermons bear ſtrong marks of brilliant talents and ſound erudition. The ſubject of the firſt diſcourſe is the progreſs of morality, religion, and laws, in the different periods of the world.

The

The depravity and ferocity of antient manners are ſhewn from an appeal to facts, which is well ſupported by authorities; and a ſtriking contraſt with the pure and benevolent ſpirit of chriſtianity is exhibited. The actual effects of the religion of Chriſt on the ſtate of manners at the time of its firſt promulgation are deſcribed; the ſubſequent diſorders and enormities, which diſgraced the chriſtian church, are ſhewn to have been owing to the neglect or abuſe of chriſtianity; and the peculiar advantages, both civil and religious, at preſent enjoyed in this country, are adduced as a proof that, under the mild influence of the goſpel, we are "going on towards perfection." The author ſtrongly expreſſes his diſapprobation of all compulſory methods of reſtraining or promulgating opinions; and laudably contends that the Church of England builds her *preſent tenets* on the everlaſting rock of goſpel charity. He applauds our preſent government for the juſtice which has lately been done to the principles and conduct of the Roman Catholics in Ireland; and, with a degree of conſiſtency and liberality which, at all times, is entitled to praiſe, he adds the following remarks reſpecting the diſſenters:

'The conduct of the diſſenters, in the late critical conjunctures, proves that they are awakened to a ſenſe of the bleſſings of the Britiſh Conſtitution, that they have as much ceaſed to be what they were in the time of Charles I. as the catholics have abjured the tenets, which they were encouraged to enforce during the reign of James II. Hence we may entertain the pleaſing hope, that the time is not far diſtant, when it will be found no leſs conſiſtent with individual ſecurity, than with general policy, to free them from political reſtraint; to remove from them the natural cauſes of republican tendencies, by a communication of advantages reſulting from conſtitutional monarchy; and to induce them to melt their heterogeneous principles into one common maſs of exertion to maintain public order, to ſecure internal peace, and to increaſe national proſperity.'

O ſi ſic omnia dixiſſet!—It is with concern that we find, in a pamphlet which contains ſo much good ſenſe, and ſo many liberal reflections, an echo of the vulgar cry againſt philoſophical plans of reformation.—Not contented with paſſing a deſerved encomium on the Britiſh government, and with maintaining, as he does on very rational grounds, in his ſecond ſermon, the duty of ſubmiſſion to magiſtrates as diſpenſers of the laws; Dr. Valpy diſcourages political innovations, on the plea that, 'as long as human nature is liable to err, reformation will be *labor actus in orbem*,' and apologizes for one of the groſſeſt abuſes of government, by maintaining the neceſſity of adhering to that ſyſtem of corrupt influence which ſtrengthens the exiſting adminiſtration by fine-cure places and penſions.—How, we aſk, is all this conſiſtent with the doctrine of the firſt diſcourſe, "let us go on to perfection"?

The learned author has enriched theſe ſermons by a conſiderable number of pertinent notes and illuſtrations; and has added to them an *Appendix*, conſiſting of three parts. In No. I. he conſiders 'the cauſes which will prevent the eſtabliſhment of a Republic in France;' determining in the negative, from hiſtorical Examples. In No. II. he reaſons 'On Syſtems of Reform,' and concludes, with all the

other

other opponents of the question, *that this is an improper time*. In No. III. he discusses the late alarming effects of party spirit in this country; candidly stating, and justly lamenting, 'effects so destructive of public confidence and private security.'

Art. 20. *Sermons on various Subjects*, intended to promote Christian Knowledge and Human Happiness. By the Rev. Luke Booker, LL. D. Minister of St. Edmund's, Dudley. 8vo. pp. 302. 6s. Boards. Rivingtons.

These discourses are modestly presented to the public rather as the spontaneous overflowings of the heart, than as the laboured productions of the head; and it is chiefly in this view that they are entitled to attention. The author, with whose *poetical* abilities the public are already acquainted,—*as a preacher*, rather aspires at the praise of forcibly impressing important sentiments on the mind of the hearer, than at that of amusing him with abstract speculation. He possesses a talent for description, and a familiar and pathetic cast of language, very well suited to that kind of preaching which is, in his judgment, most useful.

Most of the practical discourses in this volume have a pathetic turn. On theological topics, Dr. B. maintains the orthodox system; and he is particularly zealous in his defence of the divinity of Christ; a subject to which he appropriates four sermons. In politics, he is an enemy to innovations; and he protests against modern theories which are, in his apprehension, of a dangerous and destructive tendency.

Art. 21. *A Defence of the Methodists*, in Five Letters. Addressed to the Rev. Dr. Tatham; containing sundry Remarks on a late Discourse preached by that Gentleman at four of the Churches in Oxford, and entitled "A Sermon suitable to the Times." * By Joseph Benson. 12mo. pp. 68. 1s. Whitfield. 1793.

The general charge here brought against Dr. Tatham is that, in the abovementioned sermon, he made a rude and unjust attack on the general body of the methodists, which gave occasion to 'a lawless rabble, composed of gownsmen, and others of the baser sort, who assembling at the methodist meeting-house, obliged the preacher to leave the pulpit, overthrew the seats in the chapel, and beat and otherwise ill-treated many of the people.' Such outrages committed against peaceable men, who, to say the least, discover no designs hostile to the peace of the state, and whose public religious offices, whether deserving the character of fanatical or not, whether conducted by men of education or by illiterate itinerants, have in fact contributed very essentially toward the reformation of the lower classes of society, cannot be too severely censured;—and if it were certain that Dr. Tatham's sermon was the indirect means of such mischief, (for that it was the designed instrument we can never suppose,) we could only regret that such talents as those of Dr. Tatham should be so unfortunately misapplied.

Mr. Benson, by way of recrimination for the charge of ignorance brought against the methodist teachers, in his turn accuses the heads

* See Rev. N. S. vol. x. p. 238.

of

of the Univerſity of great neglect in providing proper inſtruction for young ſtudents in divinity; he complains that he himſelf, when he was at college, was obliged to be, for the moſt part, ſelf-taught; not being able to obtain any inſtruction from his tutor, farther than Cornelius Nepos and the Greek Teſtament, nor having any opportunity to attend public lectures on divinity, except a few read by the Regius Profeſſor of Chriſt Church. If there be any *general* ground for complaint of this kind, *fas eſt et ab hoſte doceri.* As to Mr. B.'s other accuſations; that the candidates for holy orders are not inſtructed that the firſt qualifications of their profeſſion are ſupernatural illuminations, and a birth from above; and that, though they take degrees in the ſchools and in the univerſities, they take no degrees in the ſchool of Chriſt, not even the firſt, of repentance from dead works, much leſs the ſecond, faith toward God; as we do not well comprehend the meaning, we cannot judge of the force, of the complaint.

Art. 22. *A Viſion from the Lord God Almighty, the great and mighty God of the whole Earth,* a Viſion that muſt bring about that great and glorious Day of Peace, when Nation ſhall no more lift up Sword againſt Nation, or learn War any more. 8vo. pp. 32. 6d. Ridgway. 1792.

When intereſting events take place in the political world, weak heads are diſturbed by reflecting on them; the agitation of mind generates myſtical reveries, and there is no anſwering for the effects. If this poor viſionary, who ſigns himſelf Henry Hardy, has any friends, there ſeems to be abundant occaſion for their kind offices.

Art. 23. *The Evidences of a Plenary Inſpiration.* A Letter to Mr. Thomas Porter, in Reply to his Defence of Unitarianiſm *, by Robert Hawker, D. D. &c. 8vo. 1s. 6d. Law, &c.

A *reply* generally ſignifies continuation of a controverſy; in this inſtance, however, we find an exception to the general rule. Dr. H.—like military combatants, poſſibly finding himſelf unequal to his adverſary on the old ground, attempts a diverſion by propoſing a new ſubject of diſcuſſion: but, in doing this, he has afforded us no opportunity of complimenting him: for nearly the whole of what relates to the ſubject of this pamphlet, as expreſſed in the title, is avowedly extracted from the writings of Dr. Doddridge.—Dr. H.'s opinion of inſpiration is ſo confuſed, and ſo open to objections, that we fear he has not conſidered the ſubject with due attention. He contends for more than ſcripture critics ever thought of deſiring; and, as if the tranſcribers, as well as the original authors, of the books of the New Teſtament were inſpired, he refuſes to allow that there are any important differences diſcoverable in the various copies of them; when, ſtrange as it muſt ſeem to the reader, the note ſubjoined points to a paſſage of great moment in the Trinitarian controverſy (1 John v.) which is to be found in ſome copies, and is omitted in others.

Dr. H.'s account of the demoniacs of the N. T.—like his account of Inſpiration, rather increaſes than removes difficulties.—For our Review of Dr. H.'s volume of Sermons, ſee Rev. for October 1792, p. 237.

* See Review, September 1793, p. 116.

Art.

Art. 24. *A Letter to Dr. Hawker,* on his pretended Reply to Mr. Porter's Defence of Unitarianiſm, by the Author of that Defence. 8vo. 1s. Johnſon. 1793.

Mr. Porter attacks Dr. Hawker on the new ground which he has choſen, without abandoning the old. To Dr. Doddridge's account of inſpiration, he oppoſes ſome extracts more luminous and more directly to the point, from Grotius and Tillotſon; and he then reſumes the ſubject of his former pamphlet; properly repelling thoſe unfair inſinuations which Dr. H. has done him the honour of employing inſtead of arguments.

POLITICAL *and* COMMERCIAL.

Art. 25. *The Caſe of the War conſidered, in a Letter to Henry Duncombe, Eſq. Member of Parliament for the County of York.* 8vo. pp. 24. 1s. Debrett. 1794.

If the anonymous writer of this letter flattered himſelf that he ſhould conciliate the good will of any one deſcription of politicians in this kingdom, he moſt probably will find himſelf miſtaken. Thoſe who think that the war was unneceſſary, and unprovoked, will not coaleſce with a politician who is 'ready to allow that the aſſiſtance we ſent to Holland, in the moment of her danger, was not only a wiſe ſtep, but a meaſure of neceſſity:' while thoſe, who are of opinion that the exiſting circumſtances call for a vigorous proſecution of hoſtilities, cannot agree with the writer who would not conſent to follow up the ſucceſſes of the Allies, by purſuing the fugitive French into their own territory, when they were driven out of the Netherlands.—If we underſtand him right, he would have adviſed miniſters to halt our army on the borders of the French territory, but not to recall it. Now of all the ſyſtems which have been ſuggeſted ſince the rupture with France, this appears to us to be the leaſt fit for England to adopt, becauſe it would entail on the country, for an *indefinite* time, that ſpecies of war which ought moſt to be avoided,—a *defenſive* war: a war attended with an expence that exhauſts the public ſtrength, without cheering the nation with the atchievements of brilliant exploits, which excite ardour, and give the idea of glory, at leaſt, to the people, in return for their money. If our troops were recalled when the French were driven home, what would have prevented the enemy from renewing the attack on Flanders and Holland? Indeed we find that, even with the aſſiſtance of 30,000 men in the pay of Great Britain, the allies are ſcarcely able to cover the Netherlands. What then would be the caſe if this force were withdrawn? The conqueſt of Holland, which this writer thinks we ought to exert all our ſtrength to prevent, would moſt probably be the conſequence. If, then, it would be proper to retain our troops on the borders of France, would he keep them, and for what length of time, lying on their arms, doing nothing; or, which is much worſe than nothing, exhauſting the reſources of England?

The writer, by wiſhing to concede ſomething to every party, entangles himſelf in labyrinths of inconſiſtencies. Had he condemned the war from the beginning, or approved the general principle of it, without minding what were the opinions of the great leaders of parties in and out of parliament, he would have freed himſelf from thoſe

embarraſſments:

embarraſſments: but, by endeavouring to pleaſe all ſides, we will venture to ſay that he has pleaſed none. At the ſame time, we are ready to allow that the compoſition is not without merit; the ſtyle is eaſy and beſpeaks the gentleman; and the ſentiments are thoſe of candor and moderation.

Art. 26. *War with France the only Security of Britain at the preſent momentous Criſis:* ſet forth in an earneſt Addreſs to his fellow Subjects. By an old Engliſhman. 8vo. pp. 39. 1s. Nicol. 1794.

The peruſal of this little addreſs has afforded us ſome pleaſure. The author, unlike to Mr. Playfair, (ſee Art. 27.) is not for *eternal* war; he thinks war neceſſary *at this criſis*; he knows it to be an evil, and engages in it not from hatred and reſentment, but from a conviction in his own mind, which muſt be a law to him, that, by avoiding this evil, he ſhould be ſure of bringing on himſelf a greater. His object, in framing this addreſs, is to unite the people in defence of their country, and to ſpirit them up to a manly reſiſtance in caſe of a French invaſion. The inducements to union he draws from the conduct of the Convention, one part of whoſe ways and means of carrying on the war is the confiſcation of private property, acquired by the condemnation of individuals. He treats theſe topics in an able manner; and, though he ſometimes endeavours to intereſt the paſſions of his readers, he more frequently appeals to their underſtanding, evincing that he poſſeſſes the happy talent of blending a clearneſs of expreſſion, ſuited to the comprehenſion of the lower orders of ſociety, with the language of the ſcholar.

It is our ſincere wiſh that his labour may not be loſt, nor his object defeated; for whatever may be our opinion on the queſtion whether the war might or might not have been avoided, there ſurely can be but one line of conduct for Engliſhmen to purſue when their country is invaded: THEY MUST DEFEND IT. On ſuch an occaſion, there can be but one mind through the whole nation. Let the invaders be who they may, ſlaves or freemen, civilized or barbarians, humane or cruel, they muſt be oppoſed, they muſt be repelled. We wiſh to ſee Frenchmen free; we wiſh to ſee all mankind free: but we ardently hope that the day may never come when any but Engliſhmen ſhall own the ſoil, or give the law to the people, of England. We want not to monopolize *liberty:* but, as Engliſhmen, we truſt that the preſent inhabitants will monopolize the poſſeſſion of the land of this country, and entail it on their lateſt poſterity.

Art. 27. *Peace with the Jacobins impoſſible.* By William Playfair. 8vo. 1s. Stockdale. 1794.

What a ſtrange little animal is man! his body fills but a ſmall ſpace; his life is but as a moment; and yet his enmity or his reſentment is to be unbounded, bidding defiance to all limits of time and place. If the unqualified propoſition of Mr. Playfair be well founded, that 'peace with the Jacobins is impoſſible', then muſt our war with them laſt not only during our own lives, but be handed down to our children as an inheritance; unleſs we ſhould have previouſly ſucceeded in exterminating the whole race of theſe enemies. No man can execrate more ſtrongly than we do the crimes and exceſſes of the Jacobins: but ſtill we would not be ſo abſurd as to wage *eternal* war

with them. We *might* say, we will try the success of a campaign or two, and be determined by the event whether it would be more advisable for us then to go on, or to propose a termination of hostilities:—but we could never think of saying, without any qualification whatever of the expression, that 'peace with the Jacobins is impossible'. It might not be expedient at one time; it might become *necessary* at another; and therefore we would never bar the door against it. Every civilized country detests the principles and system of the states of Barbary, which live by piracy; yet every civilized nation in Europe not only treats with them, but is glad even to *purchase*, if not their friendship, at least their forbearance from plunder. No man of sense ought to lay down a proposition amounting in effect to this—that at no time, under no circumstances, should peace be made with the Jacobins; and we rejoice that such a doctrine has not been broached by any man either in parliament or in the cabinet, however forward he might be, at present, to go on with the war.

A passage in page 10 of this pamphlet would lead us to fear, if there were not strong proof to the contrary, that Mr. Playfair had himself a little dash of the Jacobin in his composition; that is to say, that he was a little tainted with *their humanity*. 'Our allies (says he) were attacked abroad, and the basis of our government at home; to those who dispute this last, I can but answer, that none are so deaf as those that will not hear; and it is only a matter of *regret*, that those who undermine our government cannot be treated *a la Françoise*, since it is the French system that they have taken for their model.'

A powerful stream of the milk of human kindness flows through this sentiment of regret that the guillotine cannot be set to work, in this country, on those who do—what? Betray their country? No, for they are already liable to the penalties of treason, and to a death infinitely more painful than that which is produced by the guillotine. Who adhere to the king's enemies? No, for they are in the same predicament. Who by overt acts attempt to overturn our government? No, for that also is treason. *Whose* heads then are those which the national razor should shave in England, if the *pious* wish of Mr. Playfair could have effect? The heads of those who *undermine* our government:—an expression not known to our law, and of course not to be found in the index of the criminal code. We may presume, then, that the persons here meant are those who believe that peace might be made with the Jacobins; who approved the French revolution; and who think that some sentences, which have lately been pronounced, do not err on the side of *mildness and humanity*. Would it remove the cause of Mr. Playfair's *regret*, if, for the punishment of *such* persons, we were to have in every town a *permanent guillotine*, and an *ambulatory one* for lowering heads in every village? No, we are sure that *his humanity* would revolt at the idea which could be agreeable only to *a Jacobin*.

We mean to take up but little more of the time of our readers with remarks on this production, which resembles most of the loyal pamphlets of the day, as much as one regimental coat does another belonging to the same corps: but we cannot overlook one part of it, which is certainly original, and meets with our most cordial approbation.

bation. Mr. P. calls on the *rich* to contribute largely to the ſupport of a war which has for one of its main objects the *preſervation* of *property*. We will here quote his own words, and then take leave of him; wiſhing at the ſame time that his call may be attended with the deſired effect, and that the rich will advance their money ſo liberally, as that there may be little occaſion for laying on taxes which principally affect the poor.—Thus it is that Mr. P. treats this ſubject:

'As upon the event of this diſpute depends the happineſs of all Europe, and the preſent order of things, and although the day-labourer, who is not a proprietor, would greatly loſe by the change; yet it is certain, that the proprietor and the rich man has more to fear than the poor, becauſe he is at preſent better in his affairs. It is then at this time that the rich ſhould contribute largely to ſupport a war ſo juſt in itſelf, and upon which the exiſtence of their fortunes depends. Patriotiſm ſhould be ſpurred on by private intereſt, and the repreſentatives of the nation ſhould diſtribute the new burthens neceſſary in ſuch a manner, as to make riches and luxury contribute moſt.

'Proprietors of lands, nobles, merchants, and monied men of all deſcriptions, conſider, that though you have the ſame right to enjoy your thouſands that the poor man hath to his ſmall earnings, yet you play a deeper game—you profit moſt by the preſent order, and ſhould pay the moſt to preſerve it.'

Art. 28. *Peace and Reform againſt War and Corruption*; in Anſwer to a Pamphlet written by Arthur Young, Eſq. entitled "The Example of France a Warning to Britain." 8vo. pp. 160. 2s. 6d. Ridgeway. 1794.

It is ſaid of an once eminent Barriſter, not very famous for reading his briefs, and who was afterward raiſed to the peerage, that, being engaged in a cauſe in Weſtminſter-hall, he had proceeded for ſome time to enforce with very great eloquence and ability the caſe of A, when the attorney who had given him his brief, pulling him by the ſleeve, whiſpered to him—"Sir, you will undo us! you are retained for B againſt A, and you are pleading the cauſe of the latter." The lawyer, with ſurpriſing *ſang froid*, went on a little longer in the ſame ſtyle, and then addreſſed the Judge in the following manner: "My Lord, I think I have thus anticipated all that ingenuity could oppoſe to me in favour of A; I ſhall now pray your Lordſhip's attention, while I prove that every argument which I have anticipated is fallacious, and that my client B is entitled to your Lordſhip's judgment." The *conſiſtent* lawyer then dexterouſly changed ſides, and refuted all his former reaſonings.

Mr. Arthur Young is exhibited to the public by the writer of this pamphlet in a character ſimilar to that of the lawyer; he is oppoſed to himſelf; and the refutation of the political tenets, which he ſupported for twenty years, is extracted from his own work, his late celebrated Palinodia, "The Example of France a Warning to Britain*:" Who pulled Mr. Young by the ſleeve, and told him that he had miſtaken his ſide; whether it was *Pan*, who creates alarms and ſcares men out of their wits; or *Pluto*, who inſpires them with a due ſenſe

* See Review, New Series, vol. xi. p. 111.

of the value of *property*; it is not for us to say: but any perſon, who will beſtow half an hour's conſideration on the performance now before us, muſt be convinced that the charge of inconſiſtency is irrevocably faſtened on this gentleman; who, as the experimental agriculturiſt, is made to appear as different a perſon from the ſecretary to the board of agriculture, as Mr. Burke in his Reflections on the French Revolution is from Mr. Burke in his doctrines reſpecting the American war, and in his bill for regulating the civil liſt and curtailing the expences of the King's houſehold.

When Mr. Y. undertook to defend the Conſtitution, he ought to have been aware that his political recantation would draw on him a hoſt of enemies, who would not fail to charge him with inconſiſtency.

Among thoſe enemies, the author of the preſent pamphlet is the moſt formidable that we have yet ſeen. It is impoſſible for us, limited as we are in point of room, to go much at large into an account of a work which embraces many objects, and treats each ſomewhat diffuſely; we muſt therefore content ourſelves with a ſhort analyſis of it.

It ſhews that Mr. Young is at variance with himſelf when he deems *ſix months* a ſufficient time for trying by the teſt of experiment the French Conſtitution, and allows that *eighteen years* are too ſhort a period for experiment, when applied to the Conſtitution of America:—when he condemns the French for dealing ſo much in theory and ſpeculation, and yet ſpeaks of America merely as a theoriſt and ſpeculator, predicting what *will* happen there, not pointing out what *has* happened;—when he aſſerts that "if the Houſe of Commons of England were ſuch repreſentatives (as in France) they *would be guided* by the folly, madneſs, and paſſions of the people;" and, ſeven pages farther on, overturns this aſſertion by a counter declaration that "Repreſentation deſtroys itſelf, and generates with infallible certainty an oligarchy of mobbiſh demagogues, till of all other voices, that *leaſt heard* is the *real* will of the people:"—When he inſiſts that "a parliament conſtituted on perſonal repreſentation *can act no otherwiſe* than by the *immediate impulſe* of the people," and afterward contradicts this very poſition in the following paſſage:—"A word, however, might be ſaid on the point of perſonal repreſentation, rendering the will of the people *ſupreme*. The *futility* of the idea is demonſtrated, in the aſſemblies *ſo choſen* in France; their firſt merit, on Jacobin principles, is, that of ſpeaking the ſovereign will of the people, by which expreſſion, is always underſtood the majority: but, ſo truly abominable is this ſyſtem of Government, that there has not been a ſingle inſtance of great and marked importance, in which the *minority*, and commonly, a *very ſmall minority*, has not, by means of terror, carried all before them."—Thus, he at one time affirms that the will of the people "*would* guide" perſonal repreſentatives, and yet, that among ſuch repreſentatives, the will of the people would be "*leaſt* heard."—That perſonal repreſentatives "can act *no otherwiſe*, than by the *immediate impulſe* of the people," and that every inſtance of great and marked importance, in France, has, by means of terror, been carried by the will of a *very ſmall minority*!—Theſe contradictions are fatal to all that Mr. Young has written, and are a juſt illuſtration of the whole *fairneſs* of his book.

Some advocates poſſeſs the happy talent of injuring the cauſe which they mean to ſupport. This is ſtrongly exemplified in Mr. Young, who actually furniſhes the ſtrongeſt arguments in favour of that very reform of parliament which he labours ſo ſtrenuouſly to reſiſt. The following paragraph from the pamphlet before us will ſerve to prove that this is not an unfounded aſſertion:

"But" (ſays he, p. 92) "the Houſe of Commons are corrupted and bribed. And if the nature of ſuch an aſſembly demands to be corrupted in order to purſue the public good, who but a viſionary can wiſh to remove corruption?" Muſt not an aſſembly, conſtituted for the public good, be of a moſt *deteſtable nature*, if it demands to be bribed in order to diſcharge its duty? Again, "Influence, or, as Reformers call it, Corruption, is the oil which makes the machine of Government go well." And p. 171, "Extravagant Courts, ſelfiſh Miniſters, and CORRUPT MAJORITIES, are ſo intimately interwoven with our practical freedom, that it would require better political anatomiſts, than our modern reformers, to ſhew, on fact, that we did not owe our liberty to the identical evils which they want to expunge." Could the whole National Convention more groſsly libel the King, the Miniſters, and the Parliament, of this country? Surely, Mr. Young muſt have known, that he was writing the moſt bitter and dangerous ſatire on our Government, when he ſaid, that extravagant Courts, ſelfiſh Miniſters, and *Corrupt Majorities*, were intimately interwoven with our Freedom; and yet aſſert, that this is "that glorious Conſtitution which is the inheritance and pride of Britons!". I appeal to every candid man whether the friends to the Liberty of the Preſs, or Mr. Young, ſeem moſt diſpoſed "*to publiſh the Corruptions of the Conſtitution*, in other words, *to write it down*. (Vide p. 163.)"

The preſent author conſiders the queſtion of Reform under four diſtinct points.—1ſt, The neceſſity of reforming the Houſe of Commons. 2dly, How far a reform can be made in conformity with the ſpirit, principles, and practice of the Conſtitution. 3dly, The time for making a reform. 4thly, What the nature of the reform ſhould be.

The neceſſity of a reform he proves by Mr. Y.'s very admiſſion of the exiſtence of corruption; by the declaration made by Mr. Pitt, when Mr. Pitt was a reformer, that "it was notorious that the Nabob of Arcot had fifteen members in the (*then*) Houſe of Commons, and that they did not act upon an identity of intereſt with the people;" by the conſequence to be deduced from this fact, that 'any other prince might ſend in his members, and, by expending a million of money, take the money out of Engliſhmen's pockets, and force them to fight his battles.' The channel through which a prince might do this he ſhews to be the rotten and venal boroughs.

Some have defended the propriety of preſerving ſuch boroughs, by ſaying that a certain degree of influence over the Houſe of Commons was neceſſary to the crown: but the ſpirit of the Conſtitution diſavows ſuch influence. If it were intended that the crown ſhould influence that houſe, why was it not left to the King to nominate the members? It is evident that the Conſtitution meaned that the will of the people alone ſhould influence it, as it was to the people alone that it gave the

right of electing the members. Nay, though it veſted in the King the prerogative of calling ſubjects to ſeats in the Houſe of Lords, it took care, leſt they ſhould be under influence if they were to ſit there only during pleaſure, that the grant of the peerage ſhould be irrevocable except by act of parliament. Who, then, can deny that the letter and ſpirit of the Conſtitution are againſt an influence of the crown over the parliament?

Under the ſecond head of inquiry, he ſhews that ſuch is the genius of our Conſtitution, that it adapts itſelf to circumſtances and exigencies, and admits of reform without the ſmalleſt violence to its ſpirit or eſſence. It appears that formerly none but *liberi homines*, or freemen, had a right to vote at elections; and that none were truly denominated freemen, but land owners who held *in capite*. In ſubſequent times, circumſtances required an extenſion of this franchiſe, and it was accordingly extended to freeholders who held not *in capite*, and to *men of conſideration in the ſtate*, without any violence or injury to the Conſtitution.

On the ſubject of the TIME for making a reform, the author, borrowing expreſſions from the ſpeeches of Mr. Francis on the 7th of May, of Mr. Grey on the 6th, and of Mr. Erſkine on the 7th, thus remarks, with Mr. Grey:

"This, indeed, is a never failing argument, equally in times of proſperity and adverſity; in times of war and peace. If our ſituation happens to be proſperous, it is then aſked, whether we can be more than happy, or more than free? In the ſeaſon of adverſity, on the other hand, all reform or innovation is deprecated, from the pretended riſk of increaſing the evil and preſſure of our ſituation. From all this, it would appear, that the time for reform never yet has come, and never can come."

With reſpect to the 4th head, what the nature of the reform ſhould be, the author ſuggeſts not any plan of his own, nor rejects any one that has yet been recommended, but expreſſes his concurrence in opinion with Mr. Grey, that to conſtitute the Houſe of Commons by univerſal ſuffrage, or by any other mode which would make it more independent than it is at preſent, would be a ſalutary improvement.

He remarks that the plan of univerſal ſuffrage, which ſeems ſo violently to alarm Mr. Young, has not been propoſed even by the moſt violent leader of the moſt violent ſociety in Britain; ſuch he preſumes Mr. Y. conſiders Mr. Horne Tooke and the Conſtitutional Society.—To follow the author farther on this ſubject, we ſhould exceed our preſcribed limits.

What we have ſaid of this performance will probably incline our readers to peruſe a work, which, if they be not wedded to prejudice, will afford them very rational entertainment: they will find the author clear in his poſitions, ſtrong in his arguments, ſound in his principles, juſt in his concluſions, and, on the whole, moderate in the meaſures which he would recommend.—Though Mr. Y. is honoured with the greateſt ſhare of his attention, Mr. Reeves, the Biſhop of Gloucester, the Rev. J. Gardener of Taunton, the Rev. Mr. Bromley of Fitzroy Chapel, and Judge Aſhhurſt, are not overlooked.

Art.

Art. 29. *The Merits of Mr. Pitt and Mr. Haſtings, as Miniſters, in War and in Peace, impartially ſtated.* 8vo. pp. 80. 2s. Debrett, 1794.

As the contents of this notable pamphlet have previouſly appeared, as Eſſays, in the news-paper called *The World*, we ſhall confine our remarks on them to a narrow compaſs. We think that nothing can be more improper than appeals to the public on the ſubject of a ſuit which is actually depending in a court of law. The judges ought to have nothing before them to direct their judgment, except the evidence given in the courſe of the trial, and the remarks of the advocates on both ſides. It is an inſult to juſtice to attempt to bias the mind of the court by extrajudicial publications. In the caſe before us, the able writer is evidently a partizan of Mr. Haſtings, whom he juſtifies by what may be called *argumentum ad hominem*: he labours to ſhew that thoſe who approve of the conduct of Mr. Pitt are bound, by the principle of conſiſtency, to acquit Mr. Haſtings; and that thoſe, who agree with Mr. Dundas in the flattering account which he gives of the finances of the East India Company, are bound not merely to acquit but to give honour to Mr. Haſtings, for having found out the reſources which make the revenue of Bengal ſo productive at this moment. He goes farther; he ſhews that part of this revenue ariſes from the expulſion of Cheyt Syng from Benares, and from the terms impoſed by Mr. Haſtings on the ſucceſſors of that native chief, of which England now avails herſelf, though ſhe is actually proſecuting Mr. Haſtings for ſtripping Cheyt Sing of his Zemindary, and for exacting a greater tribute from the country of Benares than it could afford to pay without ruin to the inhabitants. The writer lays great ſtreſs on this circumſtance, that the very perſons who accuſe Mr. Haſtings on this head have not thought proper to leſſen that tribute, but have on the contrary reckoned on the continuance of it as part of the permanent income of Bengal. We admit that thoſe who act in this manner cannot, with a good grace, appear as accuſers; they ought firſt to remit the exceſs of tribute, and then proſecute the man who wantonly impoſed it. We can diſcover no conſiſtency in thoſe who would receive ſtolen goods, convert them to their own uſe, and afterward, without intending reſtitution, proſecute the man from whom the goods were received. Such conduct, however, is far from being uncommon; for how often have we known a member of Parliament, while in oppoſition, violently reprobate, as unjuſt and oppreſſive, taxes propoſed by the then Chancellor of the Exchequer, of which, when he came into power himſelf,—ſo far from repealing them,—he has availed himſelf as much as of the moſt approved part of the revenue.

Art. 30. *A State of the Repreſentation of the People of England, on the Principles of Mr. Pitt in* 1785; with an annexed State of additional Propoſitions; by the Rev. Chriſtopher Wyvill, late Chairman of the Committee of Aſſociation of the County of York. 8vo. pp. 55. 1s. Johnſon. 1793.

The reſpectable author of this little pamphlet, ſeeing that the queſtion of reform is drawing faſt toward a criſis, and that the time is probably not far diſtant when a colliſion may take place between the ſupporters and oppoſers of this meaſure, ſo much dreaded by one

ſet of men, and ſo ardently deſired by another, as eſſential to the well being of the ſtate and the happineſs of the people; comes forward with the olive branch to diſcharge the duties of a miniſter of peace, and to act as mediator between two parties, one of which aſks for *every thing*, and the other is for granting *nothing*. He ſhews that both ſhould take into conſideration times and circumſtances, and there read the abſolute neceſſity of mutual conceſſions. It is on this ground that he feels himſelf diſpoſed to carry reform farther at this moment than it was intended, in 1785, by Mr. Pitt and the aſſociation to which he at that time belonged. The plan of 1785 was more than even the people themſelves could be brought to requeſt at that period, but a great deal leſs than they now demand.

It is in conſequence of a change in the temper of the times, that Mr. W. thinks the plan of 1785 inadequate; and he therefore ſubſtitutes another in its place, not different in principle, but formed on a more extenſive ſcale.

Our readers will recollect that Mr. Pitt propoſed to aboliſh forty rotten boroughs, and to add 67 new members for counties, two to Weſtminſter, and one to Southwark; to give to Marybone, Birmingham, Mancheſter, Sheffield, and Leeds, the right of ſending two members each to parliament; and alſo to allow the inhabitants of ten cities and towns, who are now ſhut out by their reſpective corporations, the privilege of returning two members each; by which meaſure, it was ſuppoſed, about 100,000 voters would be added to the number of electors through the kingdom.

Mr. W. takes this plan for his baſis, and attempts only to carry it further. We will ſtate his improvements in his own words:

"The moſt obvious and neceſſary addition to Mr. Pitt's plan is, that it ſhould be extended to the repreſentation of the people of Scotland; in ſuch a manner as to remove that degrading exception by which ſix of the counties of Scotland are reduced to alternate repreſentation; to place Edinburgh and ſome other principal cities, in reſpect of their repreſentative importance, on a footing of equality with the great towns of England; and to regulate elections in Scotland by the ſame general rules to which they are ſubject in England.

"Another neceſſary addition to that plan ſeems to be, the extenſion of the right of ſuffrage to all decent houſeholders throughout Great Britain.

"By theſe regulations the following COUNTIES of SCOTLAND would receive an addition of THREE MEMBERS; ſo that each of thoſe counties would be conſtantly repreſented by ONE MEMBER.

Counties.	*County Members.*	*Addition.*	*Number of County Mem. in Scotland.*
Caithneſsſhire,	1		
Cromartyſhire,	1		
Kinroſsſhire,	1		
Buteſhire,	1	3	
Clackmannanſhire,	1		
Nairnſhire,	1		
Other counties,	27		33

"The

'The following CITIES and TOWNS of SCOTLAND would receive an addition of SEVEN MEMBERS, viz.

Cities and Towns.	*Members added to Cities and Towns.*	*Total Addition.*	*Total Num. of Mem. for Cities and Towns in Scotland.*
Edinburgh,	1		
Glaſgow,	2		
Aberdeen,	2	7	
Dundee,	1		
Paiſley,*	1		
Preſent number of members for cities and towns,	15		22
Total repreſentation of Scotland,			55

'The elections which at preſent are confined to a few members of a corporation in each of the following towns of England, by theſe regulations would become popular elections, viz.

Addition of Conſtitutional Members by Popular Elections in four Towns of England.

Marlborough,	
Launceſton,	8
Poole,	
Thetford,	

'By theſe regulations, alſo, the body of conſtituents in England, on any reaſonable definition of the perſons meant by "decent houſeholders" would receive an addition, probably, not ſhort of 150,000 voters. The ſame regulations adding to the preſent electors in Scotland, freeholders and copyholders of 40 ſhillings value, and decent houſeholders, would probably increaſe the conſtituent body there by an augmentation of nearly 100,000 voters. The total augmentation of voters by theſe regulations throughout Great Britain, would be nearly 250,000 *additional voters.*'

The neweſt feature in this plan is the extenſion of the right of voting to all copyholders and decent houſeholders. Mr. W. is aware that it may not be very eaſy to define the preciſe meaning of the term *decent houſeholders*; he throws the idea out for diſcuſſion, and thinks that the term might be applied to thoſe who are aſſeſſed to the poor's rates, or who pay the window tax.

The plan has at leaſt this merit, that it contains a ſpecific propoſition; that its whole extent can be ſeen at once; and that nothing treacherous or dangerous lurks behind. The author adds, however, three ſubſidiary meaſures which he thinks eſſential to this reform in Parliament, and which would, no doubt, flow from it, were the reform once carried. Theſe meaſures are, 1. A reduction of the enormous influence of the Crown. 2. The repeal of the ſeptennial act.

'* It might not be improper, perhaps, to annex to Paiſley ſome of the ſmall unrepreſented burghs in its neighbourhood, to take a part in election for repreſentatives of that town. The ſmall ſhare of the repreſentation at preſent enjoyed by Glaſgow, Aberdeen, and Dundee, would devolve upon the other burghs with which they are connected and increaſe their ſhare.'

3. Paſſing

3. Passing into a law regulations for preventing inconveniance and delay, tumult and expence, at elections.

Mr. Wyvill, anticipating the objections that may be made to his plan, thus replies to them:

'Against the plan of Mr. Pitt thus enlarged it may be foreseen that various objections will be urged; some of which will undoubtedly deserve serious consideration. But should the pensioned advocate of the present system of abuses contend, that the discontents of the people are groundless and unreasonable, that a parliament over which they have little regular influence, which has been named chiefly by the Crown and the aristocracy, is best calculated to obtain the great purpose of the constitution, viz. the happiness of the people; and therefore, that no reformation is necessary or ought to be conceded; the reader's patience shall not be wearied here by an attempt to refute palpable absurdities. Or should the more cautious foe to liberty admit that reformation is expedient, yet insist on the inexpediency of the time, the fallacy of that poor evasion, that frivolous but everlasting excuse, is too apparent to require detection. Or should the uncandid adversary shift his ground, and change the direction of his attack from the plan proposed to the person who proposed it, should he charge the author of this paper with the mean design to disparage Mr. Pitt and his plan, or the malignant purpose to irritate popular discontent, and to excite commotion by suggesting more extensive propositions of reform, than those he formerly recommended; little previous remark surely can be necessary to obviate the impression of those expected illiberalities. The plan of Mr. Pitt, if examined by theoretical rules, will certainly be found to fall far short of perfection; it did not even aim to remove some of the grossest abuses which disgrace the British representation; but it was a wise proposal, and well adapted to the state of public opinion in 1785; the guarded moderation of it evinced his sincerity at that time; and if more extensive changes had been proposed, they would have been unauthorized by the previously declared wish of any considerable portion of the community. But since that time, the denial of redress, and a long protracted discussion have produced their usual effects; upon the subject of constitutional rights, the ideas of the public have been expanded, and a more extensive redress is sought in many parts of England, and throughout Scotland, than Mr. Pitt's original plan proposed to have given. The discontent of the people under their constitutional grievances is the result of their enlarged knowlege of their rights, and of the usurpations of ministers and peers; much has been well written, much has been eloquently spoken, to demonstrate the injuries the constitution has suffered; the fatal consequences which experience proves to flow from that source, and the necessity for some better security for the liberty of the people, have been insisted on with equal energy by the wisest ministers and the most unblemished patriots.—It is needless to enquire therefore, whether the discontent of the people be owing more to the parliamentary speeches of a Pitt and a Savile, or to the political writings of a Burgh and a Price; to the late revolution in America; or to the more recent events in France. It is evident that discontent exists, and that it will be our true wisdom to allay that discontent by timely accommodation.'

He

He does not deny the right of *univerſal ſuffrage*, but objects to it as inexpedient at *this moment*. For his reaſoning on this important part of his ſubject, we refer to the pamphlet.

It is impoſſible for a candid man to peruſe this little performance without being convinced that the author is a ſincere friend to liberty and to mankind; and that his aim is to procure, through peaceable and moderate means, the objects which we all have in view, but which others would hazard every thing to gain; and which were well worth any hazard, if they were not, as they certainly are, attainable by the moſt legal and conſtitutional meaſures.

It is with this view, and only as the price of peace, that he propoſes that a fund ſhould be eſtabliſhed for buying up the franchiſes of the rotten boroughs by degrees. To effect this, he propoſes a ſcheme which merits attention, but he offers it with becoming diffidence:—See p. 19 of the pamphlet. We wiſhed to copy it, but are too much cramped for room.

On the whole, we muſt in juſtice to this pamphlet ſay that it does its author's head as much credit as it reflects on his heart, evincing at the ſame time the clearneſs and ſoundneſs of the one, while it teems with proofs of the goodneſs of the other. May his moderation be imitated, and his plans be diſpaſſionately and candidly diſcuſſed, both by the friends and the oppoſers of reform!

AFFAIRS OF FRANCE.

Art. 31. *J. P. Briſſot, Deputy of Eure and Loire, to his Conſtituents, on* the Situation of the National Convention; on the Influence of the Anarchiſts, and the Evils it has cauſed; and on the Neceſſity of annihilating that Influence in order to ſave the Republic. Tranſlated from the French; with a Preface and occaſional Notes by the Tranſlator. 8vo. pp. 122. 2s. 6d. Stockdale. 1794.

Art. 32. *The Hiſtory of the Briſſotins*; or, Part of the Secret Hiſtory of the Revolution, and of the firſt Six Months of the Republic, in anſwer to Briſſot's Addreſs to his Conſtituents. Printed at Paris by order of the Jacobin Club, and diſperſed to their correſponding Clubs.—Tranſlated from the French of Camille Deſmoulins, Deputy of Paris, in the National Convention. 8vo. pp. 68. 1s. 6d. Owen. 1794.

We ſhall conſider theſe pamphlets in one article, becauſe they are intimately connected; the one containing a charge of a very ſerious nature; the other purporting to anſwer it, but being in reality little more than a recrimination.

We confeſs that it was with ſome pain that we proceeded in the peruſal of theſe performances; becauſe, if we may believe either of them, we muſt conclude that liberty has been trampled under foot in France, and the peace of Europe diſturbed, by the moſt abandoned wretches on earth; for ſuch Briſſot declares the Jacobins to be, who have had the government of France, he ſays, ſince the revolution of the 10th of Auguſt; and Deſmoulins retorts the charge on Briſſot and his friends, who poſſeſſed the ſupreme power from the time at which the king was depoſed till the 31ſt of May laſt, when Briſſot and the Girondiſts, his partizans, were ordered into cuſtody.

No

No man had a better opportunity of being acquainted with the subject on which he writes than Briſſot; he was a member of the convention which he deſcribes, and muſt be deemed no ſtranger to the ſecret ſprings and movements of the revolution during the period to which he refers, as he was then at the head of affairs, and might be ſaid to be the leading man in France. He repreſents the convention as a body over which a party of anarchiſts actually domineered;—as an aſſembly incapable of giving efficacy to the laws,—ſeeing what was right, but not daring to purſue it;—one day paſſing patriotic decrees after mature deliberation, and, the next, frightened or awed into a repeal of them at the command of the Jacobins;—taking wiſe meaſures at one moment for ſecuring the independence of the convention, by voting that guards ſhould be brought for its protection from the departments, and then bowing to the clamours of the anarchiſts, and abandoning their decrees through dread of aſſaſſination;—ſhewing at one period a due regard for juſtice and an abhorrence of murder, by decreeing that the perſons charged as the authors of the horrid maſſacres, in the beginning of September, ſhould be brought to trial; and afterward, terrified by the power of the accuſed, not only ſuſpending the proſecution, but actually beſtowing places of confidence and emolument on the very men by whom theſe maſſacres were ordered or perpetrated; ſending them, not to the guillotine, but to the Departments, with the lordly character of COMMISSIONERS;—manifeſting, by a great majority, an inclination to leave the fate of Louis XVI. to the deciſion of the ſovereignty of the people, by referring to the people at large the ſentence paſſed on him; and afterward, yielding to calumny, vociferation, and terror, voting againſt an appeal, and adjudging that unfortunate prince to immediate death;—expreſſing indignation againſt the perſons concerned in the pillage and plunder of individuals, and of ſhops, in Paris, on the 26th of February (1793), but very ſoon after conſigning to oblivion thoſe flagitious acts, which, by ſhewing the inſecurity of property and the impunity of crimes, 'were (ſays Briſſot) the beſt adapted to raiſe the hopes of our external enemies, and to augment the ſurfeits of liberty.'—'In ſhort, (continues he,) run over all the laws of the convention, and you will ſee the very beſt decrees, paſſed on the moſt mature diſcuſſion, repealed in a ſingle inſtant. What then is the ſource of all theſe changes? '*With one ſingle word you might compoſe the hiſtory of three aſſemblies*; *this word is*—FEAR.'

Such is the picture drawn of the convention by one who was a member of it, and who had by far the greateſt ſway in it for nine months!

M. Briſſot was once a great advocate for inſurrection and the revolutionary power; until he got to the head of the ſtate, he was as loud as any man in proclaiming the 'ſacred duty of inſurrection:' but, when he found himſelf raiſed to that ſtation, he began to preach up *order and the conſtitution*. Every thing that he ſays on this ſubject is praiſe-worthy, and we ſubſcribe to it moſt cordially: but we think that his remarks on the occaſion would come with a much better grace from a man, who, having overturned a hated government, had, like Waſhington, contented himſelf with a private ſtation and patriotic obſcurity. When Briſſot was pulling down the conſtitution for the purpoſe

purpose of assuming the reins of empire, at the moment in which, after a dreadful conflict, he had wrested them from the king, the world might have applied to him that expression of Tacitus which he applies to the anarchists—*Rerum potiri volunt; bonores, quos quietâ republicâ, desperant, perturbatâ, consequi se posse arbitrantur.*

The committee of inspectors of the hall of the convention, he says, had found out the secret of filling the galleries with creatures of their own, hired to hoot their adversaries; the circumference of the hall was made 'a stage of gladiators;' and its environs, 'the *lurking-places of assassination.*' The majority saw these outrages, but were afraid to repress them, and thought it wise to wink at what they must endure; thus, says Brissot, with Tacitus, *quod segnitia erat, sapientia vocabatur.*

Speaking of the revolutionary tribunal, (by which he himself was afterward tried and condemned,) M. Brissot says, 'It makes one's hair stand an end! Yes, if it is a tribunal fit to make one regret the *Bastiles* of *despotism*; if it is an institution proper for ripening and rapidly bringing about a counter-revolution in favour of royalty; it is also a tribunal as arbitrary in its forms, as absurd, as partial in its proofs, as iniquitous in some of its judgments.'

'In the club of the Jacobins, and not in the convention, (he says,) the supreme power of France is to be found;' this club, he contends, was 'the *forerunner* of the *committee* and of the ministers.'

These ministers, he asserts, disregarded the convention, and paid their court to the Jacobins, and *both plundered* the country. This he proves by the official communications to the legislature.—'Bournonville, (he remarks,) on entering upon his administration, and after having examined the state of the expences, has declared that there was a sum of 160 millions (of livres, about six millions sterling) of the expenditure, of which there appeared no particulars. Cambon said to the committee, from the rostrum, that it was impossible to bring the expenditure of that department (that of minister of war) to light; *that a sponge must be drawn over it.*—I use his own words.' This great defaulter was *Pache*, now mayor of Paris; and Brissot observes that, though Cambon was prosecuting petty pillagers, he had never insisted that Pache should be made to account for this enormous sum.

'You will see (continues Brissot) the provisions of the army every where paid for two or three times over; warehouses hired at an excessive price; battalions, though reduced to a third or a sixth, still paid for at their full complement. Why? because the contractors, commissaries, and the clerks in all the offices, were all creatures of the anarchists, all profited by the disorder; all enriched themselves under the cover of their masquerade of rough stern virtue, and their continually *thwarting* and *thwarted* each other.'

Respecting the war with England, &c. he plainly says that, 'from the month of October, the possibility of a war with the maritime powers was foreseen; and the diplomatic committee, and that of general defence, had forewarned Monge, (the minister at the head of the naval department;) an ample supply was given to him, and he promised to have 30 sail of the line ready for sea in April, and 50 in June.' He admits that England did not begin to arm till three months after the French.

Brissot had been accused of being the author of the war with England: he retorts the charge on his accusers, and says that the anarchists,

anarchists, by voting the death of the king, were themselves the authors of the war.

He accuses the Jacobins of having prevented Holland from declaring for the French revolution, when they made declarations which shewed that, under the pretence of giving liberty to the Dutch, they wanted only to plunder them of their property. To prove this, he quotes a passage from a speech made by Cambon, who presided over the department of the finances; 'Let us not dissemble, (said Cambon, one day, to the committee of general defence, in the presence even of the patriot deputies of Holland,) you have no church lands to offer us for our indemnity; it is a revolution in their *iron chests* that must be made among the Dutch.' This speech, Brissot observes, was worth an army to the Stadtholder.

He describes the commissioners of the convention as the greatest tyrants; 'issuing in *one day* more *thousands* of lettres de cachet than were distributed in the old times by all the inquisitors.'

Respecting foreign nations treating with France at present, he thus expresses himself:

'Have order, have a good constitution, and your mal-contents will soon be dispersed.

'I go farther,—have order, have a constitution, and the foreign powers will soon ask peace of you. *How can you expect, that in this uncertain and wavering state in which you are, foreign powers can consent to treat with a Convention, which is every day dragged through the dirt; because it is the lowest disgrace to treat with an executive power which is without intermission denounced, humiliated, and tottering.*'

We have said sufficient, and have quoted enough from this writer, to justify the declaration with which we set out, that it was with disgust that we proceeded through a work in which the persons, on whom depends in a great measure the fate of Europe, appear, if they be fairly described, in the light of men lost to all sense of genuine patriotism.—Let it be remembered, however, that the picture is drawn by a man who, after having been a co-operator in their plans, turns evidence against them, and impeaches his accomplices.

Audi alteram partem is a dictum of justice: let us then hear what the champion of the Jacobins, CAMILLE DESMOULINS says, in answer to the charges brought by BRISSOT. This champion begins by sounding the praise of Paris, a city which had lived only by the monarchy, and yet destroyed it, to create a republic. He then proceeds to charge the right side of the convention, and principally its leaders, with being almost all partizans of royalty, accomplices in the treason of Dumourier and Bournonville, and directed by the agents of Pitt, Orleans, and Prussia; and he says that they wanted to divide France into twenty or thirty federative republics, in order that no republic might exist.—To prevent his adversaries from pressing him for convincing proofs of this treason, he makes use of the following observation; which might be a sufficient argument *ad hominem*, when applied to Brissot, but can have no weight with the world at large:

'But in the first place one preliminary observation is indispensable.—There is little candor in asking from us facts which prove conspiracy. The only trace which memory yet preserves of the famous orations of Brissot and Gensonné, in which they attempted to prove the

the exiſtence of the Auſtrian Committee, is the principle they had laid down. That in conſpiracies, it is abſurd to call for demonſtrative facts and judicial proofs: that in no time have they ever been obtained, not even in the conſpiracies of Cataline; for conſpirators are not uſed to be ſo unguarded in their conduct. It is ſufficient that there exiſt ſtrong probabilities:—if ſo, then will I prove againſt Briſſot and Genſonné the exiſtence of an Anglo-Pruſſian committee, by a collection of probabilities, a hundred times ſtronger than thoſe by which Briſſot and Genſonné proved the exiſtence of an Auſtrian committee.'

Briſſot, he ſays, always ſpoke favourably of England in his papers; he was ſecretary to Madame Sillery, or to her brother De Creſts, who was chancellor to the Duke of Orleans.

Pethion, a famous Briſſotin, went to England, and travelled in the ſame carriage with Madame Sillery, Mademoiſelle d'Orleans, Pamela, and Sarcey, for the purpoſe of conſulting with Pitt.

Carra, another Briſſotin, propoſed once in the Jacobin club to make the Duke of York, or ſome other prince of the houſe of Brunſwick, King of France, on condition of his marrying Mademoiſelle d'Orleans.

M. Deſmoulins charges the Briſſotins with having laviſhed millions to corrupt the public mind, and with having 150 newſpapers in their pay, while the Jacobins had only one. He roundly aſſerts that Roland, the miniſter of ſtate for the home department, whom Briſſot calls the *virtuous* Roland, was the perſon who robbed the jewel-office and ſtole the crown jewels; ſome of which, of inconſiderable value, had been recovered from the thieves who were let in to give a colour to the buſineſs, after the arch thief and his friends had carried off the three great diamonds, the Regent, the Pitt, and the Sancy. He accuſes Guadet of having been ſo indifferent about the liberties of other countries, as to have ſaid one day in a committee, 'What does it ſignify to us whether Dutch cheeſemongers are freemen or ſlaves?' the ſame Guadet, who, ſix months before, poſitively called for war, that he might *municipalize* all Europe.—The retreat of the Pruſſians, when Dumourier might have cut them to pieces, reduced as their force was by ſickneſs and by death, is inſtanced as a proof of treachery in Briſſot and his party, who were then at the head of affairs.—M. Deſmoulins, inſtead of denying that the Jacobins had committed the horrid murders of the month of September, reminds Briſſot that he and his friends had defended the maſſacres at Avignon; and he ſtates what he calls a fact, which, if it be one, proves this advocate for humanity to have been as blood-thirſty as any *Septemberizer* of them all. The fact is contained in the following query and obſervation:

'Is it not a fact, that Briſſot, the Jeremiah of this 2d of Sept. ſaid on the 3d, at the executive council, in the preſence of Danton, "they have forgot Morande;" that Morande, who has almoſt deſerved from the nation his pardon for his numerous ſlanders, for having told ſo many truths of Briſſot. Chabot aſſured me, that on the 2d of September, Briſſot equally recollected Morande.

'This grief of Briſſot's, at the eſcape of Morande, proves that this hypocrite in humanity has the ſoul of Tiberius, Medicis, or Charles IX. and to him the dead corpſe of an enemy ſmelt well.'

There is a paſſage in this pamphlet which would ſhew that the Briſſotins, inſtead of being the authors of the war, had conſtantly oppoſed all plans for uniting other countries to France, and for invading the territories of their neighbours. This the Jacobins denominate a crime in them. The reader of the pamphlet will find it in p. 36. We are prevented from tranſcribing this, and many other curious paſſages, by our want of room.

M. Deſmoulins retorts the charge of corruption. He ſays that Guadet made a motion one day in the convention, to make which he (Deſmoulins) had been offered 22,000 livres the day before. Pethion, during his mayoralty, received 8000 livres per day from the miniſter for foreign affairs. Rabaud de St. Etienne, a proteſtant clergyman, is charged with having received large ſums from the heirs of proteſtants who had been exiled by the revocation of the edict of Nantz; for whom, it is ſaid, he pretended he would recover their eſtates.——

We will ſtop here, for we are tired of ſuch accuſations and recriminations. If either of the parties tells truth, miſerably indeed muſt France have been deceived; if both parties ſpeak truth, what muſt be the blindneſs of the people to be any longer dupes to men who have no object but the gratification of avarice, or of revenge? and who diſgrace one of the nobleſt cauſes that ever excited the attention and admiration of mankind?

If we compare Briſſot and Deſmoulins as writers, the credit of the compariſon will be entirely on the ſide of the former. He is not indeed equal to the latter in the matchleſs intrepidity with which he brings charges without proofs, and triumphs in declamation as if it were demonſtration: but, in ſolid ſenſe, in argument, and in reaſon, Briſſot leaves his adverſary a thouſand miles behind him.—Deſmoulins may be heard in the Jacobin club, or at the revolutionary tribunal: but, at the bar of ſenſe and juſtice, he would ſoon be ſilenced.

Art. 33. *The Anarchy and Horrors of France diſplayed by a Member of the Convention.* 8vo. pp. 27. 1s. Parſons.

This little pamphlet conſiſts of extracts from Briſſot's addreſs to his conſtituents: as we have reviewed the *whole* of that work, which our readers will find in our preceding pages, we have no occaſion to take notice here of any of its *parts*. To theſe extracts are prefixed ſome obſervations by the compiler, in the ſhape of a preface, which ſhew that the Jacobins cannot deteſt order and humanity more than he deteſts the Jacobins. Chriſtianity ſays, "love your enemies;" modern policy ſays, "hate them:"—the compiler gives ſtriking proofs that the Jacobins are not the only perſons who reject the mild precepts of the goſpel: on this occaſion, it is evident that he prefers the political to the evangelical command; and that ſome men can make a great noiſe, becauſe others have abandoned what they themſelves no longer practiſe.

LAW.

Art. 34. *A Caſe of Libel, the King* v. *John Lambert and others,* Printer and Proprietors of the Morning Chronicle: With the Arguments of Counſel, and Deciſion of the Court, on the general Queſtion,

Question, "Whether the Special Jury, first ſtruck and reduced, according to the Statute, ſhall be the Jury to try the Iſſue joined between the Parties?" 8vo. pp. 68. 1s. 6d. Debrett. 1794.

This appears to be an accurate and fair ſtatement of the trial for libel, which took place on account of the proprietors of the Morning Chronicle having inſerted in their paper of Dec. 25th, 1792, an addreſs from a meeting of the Society for Political Information at the Talbot Inn in Derby, July 16, 1792.—The previous queſtion reſpecting the jury is more fully reported in 5 Term Rep. 453. The jury, having retired from two in the afternoon till ſeven in the evening, brought in the verdict, *Guilty of publiſhing, but with no malicious intent*; this Lord Kenyon refuſed to record, conſidering it, as he ſaid, to be no verdict at all. They again returned at five in the morning with a general verdict of Not guilty.—The Appendix contains a valuable extract from a Tract written by Sir John Hawles, publiſhed in Charles the Second's time, on the duty of jurors.

MEDICAL, CHEMICAL, &c.

Art. 35. *A Plan for preventing the fatal Effects from the Bite of a mad Dog*, with Caſes. By Jeſſe Foot, Surgeon. 8vo. 6d. Becket.

Mr. F. inſiſts that 'exciſion by the knife is the only ſure and certain method of prevention, and that the ſooner it be done after the bite, the better:' but he adds that 'the practice ſhould not be renounced even after the expiration of 60 hours, or a much longer time.' This ſubject merits univerſal attention.

Art. 36. *Of the Hotwell Waters, near Briſtol*; by John Nott, M. D. 8vo. pp. 94. 2s. Walter. 1793.

In this water-drinking companion, intended, (as the author ſays,) not for the phyſician, but for the valetudinarian, will be found an amuſing miſcellany of the hiſtory of the Wells, the natural hiſtory of the vicinity, the chemical analyſis of the water, the medical theory of their operation, their practical application in diſeaſes, the accommodations and amuſements of the place, &c. drawn up in gentlemanly language, not without a little ſpice of affectation. As accurate reſearch and novelty of obſervation are not attempted, we ſhall not make any extracts from the work, but rather recommend the whole to the perſons for whom it is particularly deſigned. With reſpect to the chemical analyſis of the water, the writer confides in that of Dr. Higgins.

Art. 37. *A Treatiſe upon Gravel and upon Gout*, in which their Sources and Connection are aſcertained; with an Examination of Dr. Auſtin's Theory of Stone, and other critical Remarks, a Diſſertation on the Bile and its Concretions, and an Enquiry into the Operation of Solvents. By Murray Forbes, Member of the Surgeon's Company. 8vo. pp. 258. 4s. Boards. Cadell. 1793.

In the Preface to this work, we are informed that the principal part of the matter contained in it was made public almoſt ſeven years ſince, under the title of *A Treatiſe upon Gravel and upon Gout* *, &c. The chief additions in the preſent publication are the diſſertation on bile, and the remarks on the late Dr. Auſtin's theory. Mr. Forbes,

* See M. Rev. vol. lxxvi. p. 220.

having adopted the opinion that the urinary calculus is a concretion of a peculiar acid, the lithiſiac, could not admit the hypotheſis of Dr. Auſtin; that it conſiſts only of hardened mucus produced from the ſides of the cavities through which the urine flows. He employs various arguments in refutation of this theory; which, however, being chiefly a repetition of his own notions, contraſted with Dr. Auſtin's ſyſtem, without any new experiments, we cannot abridge with any advantage to our readers. We do not mean to ſay that they are not worthy of the notice of thoſe who wiſh to diſcuſs the point: but they require a previous knowlege of the chemical inveſtigations of Scheele, Higgins, and others, to which the reaſonings all refer. With reſpect to the bile, he, as other writers have done, aſſerts it to be a real ſoap, conſiſting of the mineral alkali and a reſinous matter. He relates his own experiments, by which he proved this point; and he infers, from the nature of the bile, that its purpoſes are to correct acidity in the alimentary canal, to lubricate the paſſages, and to bring to an equable mixture the particles of the food. With reſpect to biliary calculi, he thinks that they are entirely different from the urinary, and conſiſt principally of the reſin of the bile. He conceives it not improbable that an acidity in the fluids may promote the precipitation and concretion of this reſinous matter; and, in conſidering the ways by which acid fluids may arrive at the fluids, he ſupports, by various arguments, the poſſibility of an abſorption by means of the meſenteric veins, conveying them directly to the *vena portarum*, without taking the round of the circulation. Thus he connects the cauſe of biliary concretions with that which produces gravel and gout; viz. a prevalence of acidity in the conſtitution.

Art. 38. *Reflections on a Letter addreſſed to the Governors of St. George's Hoſpital by J. Hunter, Surgeon.* 8vo. 1s. Bladon.

We ſhould at no time have been diſpoſed to enter into the particulars of this invective againſt Mr. Hunter:—ſince his death, we are ſtill more diſpoſed to conſign it to oblivion.

Art. 39. *An Analyſis of the New London Pharmacopœia*, explaining the Nature, Principles, elective Attractions, Qualities, Uſes, and Doſes of the various Preparations and Compoſitions contained therein; and particularly calculated for the Uſe of the junior Students. By Robert White, M. D. 8vo. pp. 184. 3s. 6d. Boards. Cadell. 1792.

This ſmall work begins with an arrangement of the materia medica according to the Linnæan ſyſtem. It then proceeds through the diſpenſatory in order, giving under the head of each preparation a conciſe account of its nature and uſe, interſperſed with occaſional obſervations. It is a performance which may be ſafely recommended to the perſons for whom it was principally deſigned.

POETRY.

Art. 40. *Celebration*, or, the Academic Proceſſion to St. James's; an Ode. By Peter Pindar, Eſq. 4to. pp. 17. 1s. 6d. ſewed. Walker. 1794.

Who, among our readers, would, in theſe perilous times, be a King? Woe to you, luckleſs Wights, that are encumbered with royalty!

royalty!—The French, on the one hand, hack and hew you with the ſword, or the ruthleſs guillotine, and Peter Pindar tickles you to death with his feather! Thus aſſailed on all ſides, who would be encumbered with *royalty*? Nay, who would even be a royal Academician? *They*, too, are perſecuted by the French, who ſtrip them of their very names and titles *; and P. P. is alſo for ever driving at *them* with his ſharp-pointed quill!—Thus it is that we ſee

" ——Proud Courts withdraw their blaze,
And little ſtars hide their diminiſh'd rays!"

Hence, too, it is that we ſee, as in this *Academic Proceſſion*, Weſt, and Wilſon, and the reſt of the R. A.s, laſhed from Somerſet Houſe to St. James's; and back from St. James's to Somerſet Houſe. The immediate occaſion of this infliction of literary puniſhment (for what *ſin* we know not,) is now ſet forth in the prefixed *Advertiſement*, addreſſed to the 'Marvelling Reader:'

'Soon after the death of Dr. Johnſon, a ſubſcription for a monument to the memory of that celebrated Moraliſt being in circulation among the *firſt* people of the kingdom, the Royal Academy generouſly and unanimouſly voted one hundred pounds towards the expences, as a tribute of regard for ſo extraordinary a man, and one of their own members; Dr. Johnſon holding the place of Profeſſor of Modern Literature. This reſolution being preſented to the King, his Majeſty, in conſideration of the *extreme poverty* of the Royal Academy, inſtead of giving the Royal Aſſent, impoſed the Royal Veto.—So much for Dr. Johnſon.

'In conſequence of the exalted idea entertained by the Members of the Royal Academy of the late Preſident's (Sir Joſhua Reynolds) diſcourſes, they reſolved in council that an elegant edition ſhould be printed at the expence of the Academy; one copy to be preſented to each of the members; the remainder of the copies to be depoſited in the Library of the Academy; and a copy to be given occaſionally to the moſt ſucceſsful Student, and to the newly-elected Academicians. This reſolution was alſo offered to the King, who, on account of the *ſtill-reigning poverty* of the Academy, put a period to the proceeding, by a Royal Veto!

'Miſter Weſt, the preſent *extraordinary* Preſident of the Royal Academy, *unterrified* by Royal Vetos, *with* and *by* the advice of his Council, magnanimouſly produced another ſtring of reſolutions:—viz. to beg to be *permitted* to *eat* and *drink*, *totis viribus*, in ſpite of the Academy's *poverty*, the Academy's and his Majeſty's good health, amidſt *mountains* of meat, and *oceans* of drink; to preſent an addreſs of *humble* thanks to his Majeſty for his *unexampled Munificence* to his own Academy; and to be indulged with the honour of preſenting a handſome medal of gold to *his* Majeſty, to *her* Majeſty, to the Prince of Wales, and to the Princeſs Royal. Theſe reſolutions were fortunately received by Majeſty with the *moſt flattering cordiality*; *and this day*, all theſe things (God willing) are to be *performed* and *executed*, together

* The *ci-devant* Royal Academies at Paris, we are informed, ſtill exiſt, but under what titles or denominations we know not: certainly no longer *Royal*; for which, we believe, *National* is ſubſtituted.

with the most *august* and *sublime* ceremony of Miſter Benjamin West's *Knighthood*.

Redeunt Saturnia Regna!'

As a ſpecimen of the manner in which the proceſſion is here celebrated, we preſent our readers with the firſt two ſtanzas:

'Sol, put thee on thy beſt gold wig to-day;
Let rude DECEMBER be the gentle MAY;
Chain'd be the tempeſts, and well hang'd the rain;
Nor let a fog his ſullen twilight ſpread,
As lately dark'ning bade us think the head
Of ſome HIGH-TITLED MAN was cleft in twain.

Yes, yes, let MORN look down with ſmiling pride,
And ſmile on roaſt, and boil'd, and bak'd, and fry'd,
And grill'd, and devill'd, gums of GENIUS greeting;
Smile too upon the Academic Men,
Reſpectables indeed! who, nine in ten,
Well as of *painting*, know the *art* of *eating*.'

Art. 41. *Carmen Seculare*: An Ode, inſcribed to the Preſident and Members of the Royal Academy. By a Muſe more loyal than Peter Pindar's. 8vo. 1s. 6d. Faulder. 1794.

Whatever ſuperiority of loyalty may be claimed, with reſpect to Peter Pindar, by the author of theſe complimentary verſes, he will not, we apprehend, be allowed much precedence on account of his wit.

It has been ſaid that "authors, before they write ſhould read." There is alſo requiſite another previous qualification: they ſhould gain ſome knowlege of grammar; which would ſave their works from the diſgrace of ſuch lines as

'And know, the glory *thou acquires*'—

Strange as it may ſeem, this illegitimate line preſents itſelf *five* times to our view in this unfortunate production of the Muſe of Loyalty; as it makes a part of the repeated burthen of the ſong:

'And, know, the glory thou acquires,
Adds luſtre to thy country's name!'

The readers of the poem, which we here diſmiſs, will find little difficulty in determining how much the performance of this rival of the fame of Peter Pindar will add to the luſtre of the ROYAL ACADEMY.

Art. 42. *Poems*: Conſiſting of "Modern Manners"—"Aurelia,"—"The Curate," and other Pieces. By the Rev. Samuel Hoole, A. M. 8vo. 2 Vols. 6s. Boards. Dodſley. 1793.

This collection ought to have met with an *earlier* notice in our Review, and *ſuch* was intended; but an accident, by which the volumes were loſt, occaſioned the delay.—We call it a *collection*, becauſe the principal poems, amounting to far the greater part of the contents of theſe two volumes, originally appeared in ſeparate publications.—"Modern Manners," which makes nearly the whole of the firſt volume, was firſt printed in 1782, and was reviewed, and commended, in the 66th vol. of our work. "Aurelia," another of Mr. Hoole's poetical productions, (1783) of nearly equal extent, was the ſubject of an article in our 69th, and was then praiſed by us for the ſprightlineſs and ingenuity of the ſatire with which it was fraught. Of

"Edward, or the Curate;" another of the larger poems reprinted in this edition, an account will be found in M. R. vol. lxxviii. p. 242. It is a tale, of the melancholy caſt, in which, as we obſerved, the poet has imitated the ſimplicity of Spenſer, without adopting his obſolete phraſeology: to which, however, Mr. H. ſeems, in a few inſtances, in ſome of the poems, to be rather more inclined than may be altogether pleaſing to a modern ear, unaccuſtomed to the *ne* and *frò* of Q. Elizabeth's time.

To the above larger poems are now added ('never before publiſhed,' as the title-pages of the two volumes inform us,) a number of ſmaller pieces, of various merit, ſome grave, others of a ludicrous turn. From theſe we will ſelect, as a ſpecimen of the writer's more pleaſant vein, the following 'ANSWER to an invitation to dine in company with three ladies, who were called THE GRACES.'

'To me with the Graces on Sunday to dine,
A kind and polite invitation you give;
I'll gladly partake of your mutton and wine,
If my flock will but do me the favour to live.
Yet mutton, I fear, is not food for the GRACES,
Tho' poets ſuch viands with rapture ſurvey,
And at mere mortal wine they will make but wry faces,
And riſe from their clouds with a head-ach next day:
Then get ſome Ambroſia (how kind they will take it!)
With Nectar, unmix'd, from the good folks above;
And CUPID can ſend you (he knows how to make it)
A ſlice of cold pudding to ſettle our love.
His arrows, they tell us, with pure gold are headed,
But ſuch idle tales there's nor *gumption*, nor good in;
I'm told by a matron, who thrice has been wedded,
Love tips his beſt darts with a piece of cold pudding.'

Art. 43. *Ode for the Encænia, held at Oxford*, July 1793, for the Reception of his Grace the Duke of Portland, Chancellor of the Univerſity. By R. Holmes, D. D. Prof. of Poetry. 4to. 1s. Payne.

This academical ode is certainly not unworthy of a profeſſor of poetry. If we were to point out any fault, we ſhould ſay that it is perhaps too highly laboured; and that hence it is ſometimes obſcure. The firſt *ſtrophe* and *antiſtrophe* will enable the learned reader to judge.

'STROPHE I.

'In wildering terror, hopeleſs of repoſe,
Thy ſons, O Science, fled their Gothic foes;
Fell Slander's curſe profan'd their blameleſs name,
And bigot Hate his ſignal-trumpet blew:
Then Spoil, dire fiend, their ſimple domes o'erthrew,
And hurl'd their treaſures to the waſting flame.
One tranſient joy Imperial CHARLES ſupplied:
"Turn, fugitives of hope," the monarch cried;
"Behold you lilied marge of ſilver SEINE!
"Be there your fix'd inviolable fane."
Ah! no; Neglect, pale ſpectre, haunted there,
And daſh'd their riſing hope in new deſpair.

'ANTI-

'ANTISTROPHE I.

'How ſafe a reſt from Rapine's idiot hand,
Shrines how majeſtick in how fair a land,
Thy call, Great ALFRED, to the wanderers gave!
In balm of bliſs they bath'd each heart-felt wound,
And kiſs'd with rapture's lip the ſacred ground,
Where Isis winds her laurel-ſhaded wave.
Here their neglected harps again were ſtrung,
Here loud their ſhouts of grateful triumph rung;
Hence, in a ſullen age of lingering night,
Clear broke the beam of Learning's orient light;
Through the dead darkneſs ſhot the quickening ray,
And wak'd the morn of life's refulgent day.'

We will now copy the laſt *Epode*, which is excellent; abating one or two epithets, ſuch as 'Fancy, Nature's *wayward* child'—'*traceleſs* art:' nor do we much like 'the ſoul of toil.'—

'EPODE III.

'Thus, PORTLAND, thus, beneath thy guardian-care,
Hope's op'ning bloom ſhall ſpread ſupremely fair.
Here ſhall the wakeful ſoul of toil purſue,
Untir'd, each noble aim of triumph new:
Here glowing thought, by ſoft'ring ſpirits fann'd,
Shall burſt to flame, and riſe o'er all the land:
Enthuſiaſt Fancy, Nature's wayward child,
With traceleſs art ſhall temper raptures wild,
And ſtart enchanting in divine exceſs:
Here genius, from pure Learning's living rill,
Spirit of richeſt virtue ſhall diſtil,
And livelier tint his many-colour'd dreſs.
From Britain's world, from Britain's patron throne,
O'er OXFORD ſtill affection's eye ſhall bend;
Shall ſee her, juſt to each protecting friend,
Beam on his name the luſtre of her own.'

Art. 44. *Lines on the Murder of the Queen of France*, with Admonition to the infant King, Louis XVII. Being a Sequel to "The Tribute of an Humble Muſe *." By W. T. Fitzgerald, Eſq. 4to. 1s. Hookham. 1794.

If the tender ſympathies of the heart were alone ſufficient for the accompliſhment of a good poem, Mr. F. cannot fail of ſucceſs when he courts the Elegiac Muſe; eſpecially if he be conſcious that he is "not" already "free from faults,"—"Nor yet too vain to mend."

MISCELLANEOUS.

Art. 45. *Memoirs of Science and the Arts*. Or, an Abridgment of the Tranſactions publiſhed by the principal learned and œconomical Societies eſtabliſhed in Europe, Aſia, and America. Vol. I. 4to. pp. 554. 19 Plates. 1l. 1s. Boards. Faulder, &c. 1793.

The purpoſe of this publication is to give ſuch an abridgment of all thoſe works which periodically appear in various parts of the literary world, under the name of *Memoirs* or *Tranſactions of Societies*, as

* See M. Rev. April 1793, P. 457.

may

may fully ſerve the purpoſe of informing the reader of every thing new with reſpect to ſcience or the arts which they contain. To thoſe who are acquainted with the number and importance of ſuch works, and the difficulty of procuring them, the deſign will appear a very uſeful one; and, as far as we have examined it, the execution is adequate to the purpoſe. Plates are copied when they are neceſſary for illuſtration. The conductors apologize for the ſmall number of foreign works which they have been able to give in this volume, as well as for the changes that they have made in their plan; which was at firſt that of monthly numbers. They mean in future to print two half-yearly parts, compoſing an annual volume. The works here abridged are, the *Aſiatic Reſearches*, Vol. i, and ii. the *Memoirs of the* Bath *Agriculture Society*, of the *Bruſſels Acad. of Sciences and Belles Lettres*, vol. i. of the *Mancheſter Literary and Philoſoph. Society*, vol. iv. the *Philoſoph. Tranſact. of the R. Society of London*, for 1792, and p. i. of 1793; *Tranſact. of the Linnean Society*, vol. i.—of the *Royal Iriſh Academy*, for 1787, 88, 89, 90; of the *Royal Society of Edinburgh*, vol. i, and ii. of the *Society of Antiquaries of Scotland*, vol. i. of the *Society for the Encouragement of the Arts, &c.* vol. x. of the *Society of Natural Hiſtory in Paris*, vol. i. p. i. and the *Proceedings of the African Aſſociation*, vol. i.

Art. 46. *A Letter to Dr. Moore*, on his Defence of Britiſh Humanity, againſt the Calumny of a Member of the French Convention. 8vo. 1s. Owen. 1794.

This writer warmly objects to a paſſage in Dr. M.'s journal, vol. ii. wherein the Doctor relates his converſation* with a member of the Convention; in which the latter retaliated on the Britiſh and Iriſh nations the general charge of *cruelty* which Dr. M. in the freedom of debate had brought againſt the French: appealing, in ſupport of his charge, to the atrocities and maſſacres which have ſo dreadfully abounded in that country, within the laſt four years.

The letter-writer apprehends that, although Dr. M. very prudently gave up the argument, *on French ground*, with an opponent who was 'maſter of an hundred guillotines,' yet ſomething more ſhould have been ſaid in a *journal* deſigned for the peruſal of his own countrymen. This deficiency he here undertakes to ſupply by the evidence of *facts* collected from the beſt hiſtorical records; all tending to prove that the balance of the account of general humanity, as here ſtated between Great Britain and France, is, indeed, ſo greatly in favour of the former, as fully to juſtify the *reſentment* which he has ſhewn in this zealous 'vindication of the inſulted honour of his country.'

In the courſe of this reſearch into the chronicles of inhumanity, we ſee ſuch a ſhocking exhibition of horrors, as may *well* give the reader a diſguſt even to the hiſtorical pages from which the inſtances are extracted; and which may ſeem to juſtify, moſt completely, Dr. Johnſon's ſevere reflection on hiſtory itſelf, when (in confeſſing and defending his general neglect of that claſs of literature,) he uttered this memorable declaration—"I take no delight in peruſing the annals of BLOOD!"

* See Rev. for the preſent month, p. 171.

CORRE-

CORRESPONDENCE.

*** We have been favoured with a letter from Capt. Bradley, reſpecting our obſervations at p. 260 of our Review for laſt November, relative to the charts of Norfolk Iſland, and in explanation of the points of which we complained. We there ſaid that two maps had been given, in the publications relative to Botany Bay, as unlike to each other as two ſuch things could poſſibly be, and yet that Capt. Bradley's name ſtood to both; that the firſt correſponded, in the moſt material circumſtances, very exactly with Capt. Cook's map,—but that we ſhould, nevertheleſs, have been diſpoſed to give the preference to the latter of the two, as being a reviſion of thoſe which had preceded it, if the verbal deſcriptions of Captains Hunter and King had not diſagreed with it in ſome eſſential points: as things were, we heſitated; and we are perſuaded that Capt. Bradley would have done the ſame if he had been in our place, and with only the ſame degree of information before him. By Capt. B.'s letter, however, our doubts are entirely removed. The map which he has politely ſent to us, the product of his actual ſurvey of Norfolk Iſland in 1790, bears every internal mark of accuracy; and his account of the ſteps, which he took to obtain materials for conſtructing it, ſhews that confidence may be placed in it by thoſe whoſe buſineſs may lead them to viſit the place.

Capt. Bradley informs us that he knows no more of the former map, which was publiſhed under his name, than that he traced three copies of it for Governor Phillip, from a ſketch which the Governor had in his poſſeſſion; without knowing by whom the ſketch was made, or whether it was good or bad, as he (Capt. Bradley) had then never ſeen Norfolk Iſland; and that the latter, which appears in Capt. Hunter's Voyage, is from the actual ſurvey which Capt. B. made in 1790, but is an imperfect copy, inaſmuch as that a third iſland, more than a mile in extent, and lying from S. to S. S. E. from Sydney Bay, and between three and four miles diſtant, is omitted; though, as Capt. B. obſerves, (and, we think, juſtly,) that iſland is a very material part of the ſurvey, becauſe it affords conſiderable ſhelter to ſhips clearing their cargoes in Sydney Bay.

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†‡† We have received, with pleaſure, the obliging letter from the Female Society, ſigned by the lady who officiates as Secretary; and we ſhall be happy if any thing that we have ſaid may contribute to the advancement of their benevolent deſigns.

‖§‖ It is not in our power to inform A. A. in which work M. De Sauſſure mentions his having employed the evolution of oxygen gas as a photometer, (ſee our laſt Appendix, p. 526.) as we recited that fact only from M. Jacquin's notice of it: neither have we the latter gentleman's book at hand to conſult.

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§‡§ T. H. is juſt received; too late for farther attention to it.

☞ In the laſt Appendix, INDEX, Art. *Bengal*, the page ſhould be 234; and in the Art. *Zauch*, the page ſhould be 117.—In the Review for January, p. 5. l. 26. for '*certainty*' read *certainly*.

THE MONTHLY REVIEW,

For MARCH, 1794.

ART. I. Mr. Malone's *Edition of Shakſpeare's Works*, in 10 Vols. Crown 8vo.

[*Article concluded.*]

IN our Review for September laſt, after having given an ample view of the great variety of new matter contained in Mr. Malone's Prolegomena, we declared our intention of reſuming the account of this valuable work, by ſelecting ſome of thoſe illuſtrations of the poet's obſcurities which are to be found in the preſent edition. To the diſcharge of this duty, which unavoidable avocations have ſuſpended till the preſent moment, we now chearfully return: meaning, as we proceed, to extract, from Mr. Steevens's laſt edition in 15 volumes octavo, the ſubſtance of ſuch additional notes as may appear to elucidate the paſſages under conſideration, and occaſionally, where we differ in opinion from the commentators, to offer our own explanations. We will begin with the

TEMPEST, Act I. Sc. 2.

Ferdinand, at his firſt interview with Miranda, exclaims:

"Moſt ſure, the goddeſs
On whom theſe airs attend!—Vouchſafe, my prayer
May know, if you remain upon this iſland;
And that you will ſome good inſtruction give
How I may bear me here: my prime requeſt,
Which I do laſt pronounce, is, O you wonder!
If you be *made*, or no?"

Thus is the text given by Mr. Malone, and thus alſo by Mr. Steevens; who have here followed the fourth folio, a book of no authority, in oppoſition to the firſt. Miranda replies:

"No wonder, Sir;
But certainly a maid."

Let us hear what the commentators urge in vindication of their departure from the only authentic copies:

'A paſſage in *Lilly's Galathea* ſeems to countenance the text of the firſt folio; "The queſtion among men is common, *are you a maide?* —yet I cannot but think, that Dr. *Warburton* reads very rightly, "If you be *made*, or no." When we meet with an harſh expreſſion in *Shakſpeare*, we are uſually to look for a *play upon words*. *Fletcher* cloſely imitates the *Tempeſt* in his *Sea-Voyage:* and he introduces *Albert* in the ſame manner to the ladies of *his* Deſert Iſland:

"Be not offended, goddeſſes, that I fall
"Thus proſtrate," &c.

Shakſpeare himſelf had certainly read, and had probably now in his mind, a paſſage in the third book of the *Fairy Queen*, between *Timias* and *Belphœbe:*

"*Angel* or *Goddeſs!* do I call thee *right?*
"There-at ſhe bluſhing, ſaid, ah! gentle ſquire,
"Nor *goddeſs* I, nor *angel*, but the *maid*
"And *daughter* of a woody nymph," &c. FARMER.

'The firſt copy reads—if you be *maid*, or no. *Made* was not ſuggeſted by Dr. Warburton, being an emendation introduced by the editor of the fourth folio. It was, I am perſuaded, the author's word: there being no article prefixed adds ſtrength to this ſuppoſition. Nothing is more common in his plays than a word being uſed in reply, in a ſenſe different from that in which it was employed by the firſt ſpeaker. Ferdinand had the moment before called Miranda a goddeſs; and the words immediately ſubjoined,—"Vouchſafe my prayer,"—ſhow, that he looked up to her as a perſon of ſuperior order, and ſought her protection, and inſtruction for his conduct, not her love. At *this* period, therefore, he muſt have felt too much awe to have flattered himſelf with the hope of poſſeſſing a being that appeared to him celeſtial; though afterwards, emboldened by what Miranda ſays, he exclaims, "O, if a virgin, &c." words that appear inconſiſtent with the ſuppoſition that he had already *aſked* her whether ſhe was one or not. She had indeed told him, ſhe was; but in his aſtoniſhment at hearing her ſpeak his own language, he may well be ſuppoſed to have forgotten what ſhe ſaid; which, if he had himſelf made the inquiry, would not be very reaſonable to ſuppoſe.

'It appears from the alteration of this play by Dryden and ſir W. D'Avenant, that they conſidered the preſent paſſage in this light:

——"Fair excellence,
If, as your form declares, you are divine,
Be pleas'd t'inſtruct me, how you will be worſhip'd;
So bright a beauty cannot ſure belong
To human kind."

'In a ſubſequent ſcene we have again the ſame enquiry:

Alon. Is ſhe the *goddeſs* that hath ſever'd us,
And brought us thus together?
Fer. Sir, ſhe's *mortal.*

Our author might have remembered Lodge's deſcription of Fawnia, the Perdita of his *Winter's Tale:* "Yet he ſcarce knew her, for ſhe had attired herſelf in rich apparel, which ſo increaſed her beauty, that ſhe reſembled rather an *angel* than a *creature.*" *Doraſtus and Fawnia*, 1592.

* So

"So alſo, (as Dr. Farmer has obſerved) in Stanyhurſt's tranſlation of Virgil, 1583:

"O to thee, faire virgin, what terme may rightly be fitted?
Thy tongue, thy viſage, no *mortal* frayltie reſembleth,
——— No doubt, a *goddeſſe!*" MALONE.

Mr. Steevens has no note of his own on the paſſage, but has given, in his edition, Warburton's note at length, with one by Dr. Johnſon, and another by Mr. T. Warton. Warburton, as uſual, refines more than verifies, and ſeems here to corroborate the remark which has been made, that he wrote his annotations not ſo much to illuſtrate his author as to diſplay his own ingenuity. Mr. Warton underſtands Ferdinand's requeſt in the ſenſe in which the above-mentioned commentators view it; he thinks that the force of the ſentiment is the ſame whether we read *made*, or *maid*, the latter word meaning only, as he explains it, a created being, or woman, in oppoſition to a goddeſs; and, in ſupport of his explanation, he produces a quotation from Comus 265, in which, he ſays, Milton has imitated this paſſage in the Tempeſt.

We prefer the old original reading, and we think that Dr. Johnſon's interpretation of it is the true one. We will therefore tranſcribe his note:

"Dr. Warburton," ſays he, "has here found a beauty which I think the author never intended. Ferdinand aſks her not whether ſhe was a *created being*, a queſtion, which, if he meant it, he has ill expreſſed, but whether ſhe was unmarried; for after the dialogue which Proſpero's interruption produces, he goes on purſuing his former queſtion:

O, if a virgin
I'll make you queen of Naples."

In ſupport of this ſenſe of the words, and in reply to Mr. Malone's objections, it may be obſerved that, when Ferdinand calls Miranda a goddeſs, and addreſſes her in the ſtyle of prayer, he rather ſpeaks the language of admiration, excited by a lively ſenſe of her beauty, than the language of ſober conviction, ariſing from a rational perſuaſion that ſhe belonged to a ſuperior order of beings. She had herſelf juſt before ſpoken in the very ſame way of him:

"I might call him
A thing divine; for nothing natural
I ever ſaw ſo noble."

From the earneſtneſs, alſo, with which Ferdinand urges his *prime* requeſt, he appears to act under the influence of other feelings than thoſe of the mere cold deſire of gratifying curioſity, or of obtaining inſtruction for his future conduct. The preciſe nature of theſe feelings was not, perhaps, as yet, clearly aſcertained by himſelf: but, though unconſcious of entertain-

ing any *diſtinct* hope of poſſeſſing the object of his admiration, he might, notwithſtanding, almoſt without knowing why, feel himſelf ſtrongly impelled and intereſted to learn whether marriage had made her the property of another.

Mr. Malone obſerves, in ſupport of his interpretation, that 'nothing is more common in Shakſpeare's plays than a word being uſed in reply, in a ſenſe different from that in which it was employed by the firſt ſpeaker;' and, in the Appendix annexed to his tenth volume, he has produced proofs of his aſſertion. On ſuch occaſions, however, it is to be noted that the equivoque either proceeds from ſome ignorant illiterate character, which is not the caſe with Miranda; or elſe it is made in ſome playful, ironical, ſarcaſtic, or other ſportive mood, which does not correſpond with Miranda's ſituation. Theſe things, likewiſe, when of the latter kind, are always expreſſed in ſuch a way that the ſpeakers perceive that there is a change of meaning, and ſhew clearly to the reader that they do ſo. The poet, however, has here put nothing into the mouth of Ferdinand by which it appears that he had the moſt diſtant idea of Miranda's uſing the word, in her reply, in a ſenſe different from that in which he himſelf had uſed it in his queſtion; and, as to her, does not the word *certainly*, which is aſſigned to her in the anſwer which ſhe makes, "certainly a maid," carry with it ſuch an air of confidence, and imply ſuch poſitive conviction, as to leave no room for ſuppoſing that it was ever intended that ſhe ſhould miſtake his meaning, or that there was any miſapprehenſion as to what it was of which he wiſhed to be ſatisfied, and which he had made the ſubject of his inquiry? Is it not as if ſhe had ſaid; I thoroughly and readily comprehend your queſtion, and do not heſitate a moment to anſwer it moſt deciſively in the affirmative?

When Ferdinand afterward ſays:

"O, if a virgin,
And your affection not gone forth, I'll make you
The queen of Naples:"

We do not think this at all inconſiſtent with the ſuppoſition that he had already aſked her whether ſhe was married or not, and had received an anſwer: becauſe the words amount to no more than, O, if it be really true that you are ſingle, &c. Where we conceive great happineſs to be at ſtake, it is natural for our fears to be alive as well as our hopes; and in ſuch caſes we are very apt to uſe the language of heſitation, even after we have been aſſured that there is no room for doubt.

It might be ſaid, in oppoſition to Mr. Malone's interpretation of the paſſage, that Ferdinand would ſcarcely aſk whether Miranda were ſomething more than human or not, becauſe he himſelf

himſelf had previouſly determined the queſtion in his own mind, when he called her a goddeſs, and ſubjoined, "vouchſafe my prayer," which, ſays Mr. M. ſhews that he looked up to her as a perſon of a ſuperior order. Beſide, ſuppoſing him to be in doubt, if this be what he aſks, it is a queſtion which ſhe never reſolves. If, therefore, his doubt may be ſuppoſed, at firſt, to inſpire him with too much awe to let him entertain any hope of poſſeſſing a being who appeared to him celeſtial, how comes he to get rid of this awe, when he afterward propoſes to make her queen of Naples? She had not ſaid any thing in the mean time to diſſipate his doubts, nor to perſuade him that ſhe was a human creature.

We could ſay more in defence of Dr. Johnſon's explanation: but we fear that we have already ſaid too much on ſuch a trivial ſubject. We therefore proceed to a paſſage in

Act II. Sc. 1.

Antonio and Sebaſtian having reſolved to murder Gonzalo and Alonzo, who were ſleeping; Ariel, by ſinging in the ear of Gonzalo, and thus awaking him, prevents their purpoſe, on the eve of its execution. Immediately previous to the ſong, Ariel ſays,

"My maſter through his art foreſees the danger
That you, his friend, are in; and ſends me forth,
For elſe his project dies, to keep them living."

On this paſſage, which, as it is found in the folio, and given above, is inadmiſſible, Mr. Malone has the following note:

"By *them*, as the text now ſtands, Gonzalo and Alonzo muſt be underſtood. Dr. Johnſon objects very juſtly to this paſſage. "As it ſtands, ſays he, at preſent, the ſenſe is this. He ſees *your* danger, and will therefore ſave *them*." He therefore would read—"That *theſe* his friends are in."

"The confuſion has, I think, ariſen from the omiſſion of a ſingle letter. Our author, I believe, wrote

——and ſends me forth,
For elſe his project dies, to keep them living.

i. e. he has ſent me forth to keep his projects alive, which elſe would be deſtroyed by the murder of his friend Gonzalo.—The oppoſition between the life and death of a project appears to me much in Shakſpeare's manner. So, in *Much ado about nothing*: What *life* is in that, to be the *death* of this marriage?"—The plural noun joined to a verb in the ſinglar number is to be met with in almoſt every page of the firſt folio. So, to confine myſelf to the play before us, edit. 1623:

"My old *bones akes*."
Again, *ibid*: ——"At this hour
Lies at my mercy all my *enemies*."
Again, *ibid*: "His *tears runs* down his beard—."
Again: "What *cares* theſe *roarers* for the name of the king?"

It was the common language of the time; and ought to be corrected,

as indeed it generally has been in the modern editions of our author, by changing the number of the verb. Thus, in the preſent inſtance we ſhould read—For elſe his projects *die*.'

Mr. Steevens has honoured Dr. Johnſon's emendation with a place in the text of his laſt edition, and has this note:

"Ariel, finding that Proſpero was equally ſolicitous for the preſervation of Alonzo and Gonzalo, very naturally ſtyles them both his *friends*, without adverting to the guilt of the former. Toward the ſucceſs of Proſpero's deſign, their lives were alike neceſſary."

"Mr. Henly ſays that "by *them* are meant Sebaſtian and Antonio. The project of Proſpero, which depended upon Ariel's *keeping them alive*, may be ſeen Act III."

"The ſong of Ariel, however, ſufficiently points out which were the immediate objects of his protection. He cannot be ſuppoſed to have any reference to what happens in the laſt ſcene of the next act." STEEVENS.

As Mr. Malone amends the text, there ſeems to be a tautology in the latter part of it; and Mr. Steevens is obliged, before he can adopt Johnſon's emendation, to ſuppoſe that Alonzo is ſtyled Proſpero's *friend*; though he, as we afterward read, was one of the triumvirate which "from Milan did ſupplant good Proſpero." Would it not obviate the above objections, and be an eaſier and leſs violent correction of the text, if, by the change of a ſingle letter, we were to read in the laſt line of the paſſage—"to keep *thee* living?"

Act IV. Sc. 1.

——"Theſe our actors,
As I foretold you, were all ſpirits, and
Are melted into air, into thin air:
And, like the baſeleſs fabrick of this viſion,
The cloud-capt towers, the gorgeous palaces,
The ſolemn temples, the great globe itſelf,
Yea, all which it inherit, ſhall diſſolve;
And, like this inſubſtantial pageant faded,
Leave not a rack behind."

'*Rack* is generally uſed by our ancient writers for a *body of clouds* ſailing along; or rather for the *courſe of the clouds when in motion*. So, in *Antony and Cleopatra*:

"That which is now a horſe, even with a thought
The *rack* diſlimns."

'But no inſtance has yet been produced, where it is uſed to ſignify a *ſingle ſmall fleeting cloud*, in which ſenſe only it can be figuratively applied here. I incline, therefore, to Sir Thomas Hanmer's emendation, though I have not diſturbed the text. MALONE.

'Sir T. H. inſtead of *rack*, reads *track*, which may be ſupported by the following paſſage in the firſt ſcene of *Timon of Athens*:

"But flies an eagle flight, bold, and forth on,
Leaving no tract behind." STEEVENS.'

In the edition of 1793, Mr. Steevens explains the word *rack* by calling it "the laſt fleeting veſtige of the higheſt

clouds, ſcarce perceptible on account of their diſtance and tenuity." "What was anciently called the *rack*, (he adds,) is now termed by ſailors, the *ſcud*." Neither *rack* nor *ſcud*, however, denotes the airy, thin, unſubſtantial, nature of light and diſtant clouds,—but, as Mr. M. obſerves, 'their motion;' or, as Mr. Pennant expreſſes it, "the driving of the clouds by tempeſts." If, therefore, *rack*, in this paſſage, be underſtood in the ſame way as when we apply the word to the clouds, the ſenſe muſt be; "Leave not a cloud-like, tempeſt-driven *motion*, behind." * This will not ſuit the place. We therefore take *rack* to mean a ſhattered fragment, and approve Mr. Malone's laſt explanation, inſerted in his Appendix:

'I am now inclined to think that *rack* is a mis-ſpelling for *wrack*, i. e. *wreck*, which Fletcher likewiſe has uſed for a minute broken fragment. See his *Wife for a Month*, where we find the word miſſpelt as it is in the *Tempeſt*:

"He will bulge ſo ſubtilly and ſuddenly,
You may ſnatch him up by parcels, like a *ſea-rack*."

'It has been urged, that "objects which have only a viſionary and inſubſtantial exiſtence, can, when the viſion is faded, leave nothing *real*, and conſequently no *wreck* behind them." But the objection is founded on miſapprehenſion. The words—"Leave not a rack (or wreck) behind," relate not to "the baſeleſs fabrick of this viſion," but to the final deſtruction of the world, of which the towers, temples, and palaces, ſhall (*like* a viſion, or a pageant,) be diſſolved, and leave no veſtige behind. MALONE.'

We now proceed to the

MERRY WIVES OF WINDSOR. Act I. Sc. 1.

Bardolph, being charged with aiding and abetting the reſt of Falſtaff's "coney-catching raſcals," in picking Maſter Slender's pocket, thus vindicates himſelf:

"Why, Sir, for my part, I ſay the gentleman had drunk himſelf out of his five ſentences: and being ſap, Sir, was, as they ſay, caſhiered; and ſo concluſions paſs'd the careires."

The latter part of this ſpeech is thus explained by the commentators:

'I believe this ſtrange word is nothing but the French *cariere*; and the expreſſion means, that *the common bounds of good behaviour were overpaſſed*. JOHNSON.

* Taylor, the water poet, uſes the word *rack* for a particular motion or pace of a horſe, in his *Navy of Land Ships*: "Horſemanſhip hath the trot, the amble, the *racke*, the falſe and wild gallop, or the full ſpeed;" and again, to his *Praiſe of Hemp-ſeed* he has prefixed ſome lines which, in his quibbling way, he calls: "A preamble, preatrot, preagallop, *prearack*, preapace or preface; and proface, my maſters, if your ſtomache ſerve." It ſeems here to denote an eaſy ſailing motion, free from any jolt or ſudden ſhock, reſembling the motion of a *rocking* horſe. It might perhaps be what we now call a *canter*.

'*Cariere* is a term of the *manege*. It is, I believe, properly the ring or circle wherein managed horſes move. MALONE.'

In the edition of 1793, Mr. Steevens has the following note:

"*To paſs the cariere* was a military phraſe, or rather perhaps a term of the *manege*. I find it in one of Sir John Smythe's Diſcourſes 1589, where ſpeaking of horſes wounded, he ſays—"they, after the firſt ſhrink at the entering of the bullet, doo *paſs their carriere*, as though they had verie little hurt." Again in Harrington's Tranſlation of Arioſto, Book xxxviii. Stanza 35.

"To ſtop, to ſtart, to *paſs careir*, to bound."

In Mr. Malone's Appendix, we find this additional note:

'Bardolph means to ſay, "and ſo in the *end* he reel'd about with a circuitous motion, like a horſe, *paſſing a carier*." To *paſs a carier* was the technical term. So, in Naſhe's *Have with you to Saffron Walden*, &c. 1596: "— her hotteſt fury may be reſembled to the *paſſing* of a brave *cariere* by a Pegaſus."

'We find the term again uſed in *K. Henry V.* in the ſame manner as in the paſſage before us: "— "The king is a good king, but—he *paſſes* ſome humours and *cariers*." MALONE.'

Though the commentators have well illuſtrated the meaning of the word *careires*, yet ſurely they have miſunderſtood the paſſage at large by miſtaking, as it ſhould ſeem, the ſenſe of the word *concluſions*; which does not mean, as they appear to ſuppoſe, the end, or final event, of a buſineſs, but an *inference*, a *deduction of reaſon*, *a determination of the mind*, or whatever, to uſe Shakſpeare's own words at the end of the third act of Hamlet, is ſo "concluded on." Thus, immediately preceding theſe laſt-mentioned words in Hamlet, the Prince ſays to his mother:

"Unpeg the baſket on the houſe's top,
Let the birds fly: and, like the famous ape,
To try *concluſions*, in the baſket creep,
And break your own neck down."

Again in Merchant of Venice, Act 2. Sc. 2. Launcelot, finding his father to be "more than ſand-blind," thinks, or concludes, that he can play ſome tricks with him undiſcovered, and, as a prologue to his comedy, ſays: "I will try *concluſions* with him."—The commentators explain theſe paſſages by ſaying that "to try concluſions" means to "try experiments:" but this is not quite accurate. It rather means to try, or put to the teſt, the deductions of our reaſon. Other inſtances of the word *concluſions*, uſed in the ſenſes above mentioned, and which the expoſitors have rather miſinterpreted, may be ſeen by turning to vol. vii. pages 571. 600. vol. viii. p. 334. vol. ix. p. 561. and vol. x. p. 151. of Mr. Malone's edit. or to vol. xii. pages 639. 683. vol. xiii. p. 39. vol. xv. p. 548. of Mr. Steevens's edition of Shakſpeare.

Bardolph, therefore, in the paſſage under conſideration, means to ſay that "Maſter Slender, being ſo drunk as not to know properly in which way he loſt his purſe, extravagantly, and out of all reaſon, concluded that thoſe who turned him out of their company for his intoxication were ſo devoid of honour and principle as to pick his pocket."

As the commentators underſtand the words, the latter part of Bardolph's ſpeech is nugatory, and contains no juſtification either of himſelf or of his companions.

Act II. Sc. 1.

In the interview between Mrs. Ford and Mrs. Page, after each had received Falſtaff's amorous letter, the former ſays to the latter: "If I would but go to hell for an eternal moment or ſo, I could be knighted;" taking advantage of the ambiguity in the word *knighted*, which may be underſtood to mean, either that ſhe could obtain the honour of having a knight at her ſervice and diſpoſal, or that ſhe could have the dignity of knighthood conferred upon her own perſon. Mrs. Page, underſtanding the word in the latter ſenſe, replies: "What!—thou lieſt!—Sir Alice Ford!—Theſe knights will hack; and ſo thou ſhouldſt not alter the article of thy gentry."

Here the notes in Mr. Malone's edition are theſe:

'It is not impoſſible that Shakſpeare meant by—*theſe knights will hack*—theſe knights will ſoon become *hackney'd* characters.—So many knights were made about the time this play was amplified (for the paſſage is neither in the copy 1602, nor 1619,) that ſuch a ſtroke of ſatire might not have been unjuſtly thrown in. STEEVENS.

'Theſe knights will *hack*, (that is, become cheap and vulgar,) and therefore ſhe adviſes her friend not to ſully her gentry by becoming one. The whole of this diſcourſe about knighthood is added ſince the firſt edition of this play [in 1602]; and therefore I ſuſpect this is an oblique reflection on the prodigality of James I. in beſtowing theſe honours. BLACKSTONE.

'Sir W. Blackſtone ſuppoſes that the order of baronets (created in 1611) was likewiſe alluded to. I have omitted that part of his note, becauſe it appears to me highly probable that our author amplified the play before us at an earlier period. See *An Attempt to aſcertain the order of Shakſpeare's plays*, Article, *Merry Wives of Windſor*.

'Between the time of King James's arrival at Berwick in April 1603, and the 2d of May, he made two hundred and thirty-ſeven knights; and in the July following between three and four hundred. It is probable that the play before us was enlarged in that or the ſubſequent year, when this ſtroke of ſatire muſt have been highly reliſhed by the audience.

'By "theſe knights will hack" may have been meant,—Theſe unworthy knights of the preſent day will be degraded by having their ſpurs *back'd* off; the puniſhment (as Dr. Johnſon has obſerved) of a recreant or undeſerving knight. MALONE.'

Mr.

Mr. Steevens, in his laſt edition 1793, has given Dr. Johnſon's note at length, who propoſed to read: "Theſe knights *we'll* hack;" which he explained thus:—"it is not worth the while of a gentlewoman to be made a knight, for we'll degrade all theſe knights in a little time by the uſual form of hacking off their ſpurs, and thou, if thou art knighted, ſhalt be hacked with the reſt." In the ſame edition, alſo, we have Sir T. Hanmer's explanation of the common reading, viz. *to hack*, i. e. to turn hackney or proſtitute. "I ſuppoſe he means," ſays Mr. Steevens, "theſe knights will degrade themſelves, ſo that ſhe will acquire no honour by being connected with them." We obſerve, however, that another explanation, which Mr. Steevens had given in the third edition, publiſhed by Mr. Reed in 1785, viz. "Theſe knights will *do miſchief*, they are a riotous, diſſolute ſort of people, and on that account thou ſhouldſt not wiſh to be of the number"—is expunged from the fourth edit. 1793: as is alſo a note by Warburton inſerted in the ſame edit. 1785, who propoſed to read:—"Theſe knights will *lack*, and ſo thou ſhouldſt not alter the article of thy gentry, *i. e.* they will lack a title—riſk the puniſhment of degradation—rather than thou ſhouldſt not alter, &c. rather than not make a whore of thee."

We think that the commentators have all gone wrong, by taking for granted that the pronominal adjective, *theſe*, is here uſed in the nominative caſe, and was intended by Shakſpeare to be united with the ſubſtantive *knights*, in the ſame caſe: whereas it is the objective, or accuſative, caſe; and is to be referred to the preceding words. What! thou a knight! impoſſible!—Sir Alice Ford!—No:—Such baſtard, illegitimate, titles as theſe, knights will hack; and ſo the article of thy gentry will quickly revert to what it was. A comma placed after *theſe—theſe, knights will hack*; is all the correction that the paſſage requires.

Shakſpeare has uſed *theſe* in the very ſame way in another play:

"Know, Rome, that all alone Marcius did fight
Within Corioli gates: where he hath won,
With fame, a name to Caius Marcius; *theſe*
In honour follows Coriolanus." Coriol. Act ii. Sc. 1.

i. e. in honour of what he has done, the title Coriolanus follows theſe appellations, Caius Marcius.

In "All's well that ends well," the pronoun *theſe* is likewiſe referred to a ſubſtantive underſtood. The Counteſs, having been informed by the Steward that he had diſcovered Helena to be in love with Bertram, and had overheard her talking to herſelf on the ſubject, ſays,

"Even

" Even ſo it was with me when I was young:
If we are nature's, *theſe* are ours." Act i. Sc. 3.

i. e. theſe things, theſe ways, theſe diſpoſitions.

Again, in "Love's Labour's loſt," Act iii. Sc. 1. Moth, after pointing out to Armado ſeveral ways by which he ſhould "win his love," adds: "*Theſe* are complements, *theſe* are humours; *theſe* betray nice wenches—that would be betrayed without *theſe:* and make them men of note, that moſt are affected to *theſe.*"

Ben Jonſon uſes this pronoun alſo in like manner, in his "Every Man in his Humour," Act ii. Sc. 5. where Knowell, after having given ſeveral inſtances of the very improper examples ſet by the parents of his day to their children, ſays: "*Theſe* are the trade of fathers, now!" *i. e.* theſe ways.

In a way ſomewhat ſimilar, it was a cuſtom formerly to put on the direction of letters: To Mr. —— ——; *Theſe.*

Dr. Johnſon ſays of

MEASURE FOR MEASURE,

"There is perhaps not one of Shakſpeare's plays more darkened than this by the peculiarities of its author, and the unſkilfulneſs of its editors, by diſtortions of phraſe, or negligence of tranſcription;" and, in Mr. Steevens's opinion, the doctor's "remark is ſo juſt reſpecting the corruptions of this play that," he ſays, "he ſhall not attempt much reformation in the metre, which is too often rough, redundant, and irregular." The difficulties of this piece are indeed ſuch as to give abundant ſcope for the critics to exerciſe their ingenuity: but our limits will confine us to a ſhort diſplay of their labours.

Act I. Sc. 5.

Lucio having come to the nunnery to inform Iſabella that her brother was in priſon, ſhe aſks, for what? He replies:

Lucio. "For that which if myſelf might be his judge,
He ſhould receive his puniſhment in thanks:
He hath got his friend with child."
Iſab. "Sir, mock me not:—your ſtory."[1]

[1] *Lucio.*

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[1] *Sir,* make *me not your ſtory.*] Thus the old copy. I have no doubt that we ought to read (as I have printed,) Sir, *mock* me not;—your ſtory.

So, in *Macbeth:*

"Thou com'ſt to uſe thy tongue:—*thy ſtory* quickly."

In *King Lear* we have—"Pray do not *mock* me."

I beſeech you, Sir, (ſays Iſabel) do not play upon my fears; reſerve this idle talk for ſome other occaſion;—proceed at once to your tale. Lucio's ſubſequent words, ["'Tis true,"—i. e. you are right; I thank you for reminding me;] which, as the text has been hitherto printed, had no meaning, are then pertinent and clear. Mr. Pope was

Lucio. " 'Tis true;—I would not.[2]—Though 'tis my familiar ſin
With maids to ſeem the lapwing,[3] and to jeſt,
Tongue far from heart[4]—play with all virgins ſo,
I hold you as a thing enſky'd, and ſainted;
By your renouncement, an immortal ſpirit;
And to be talk'd with in ſincerity,
As with a ſaint."—

We

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was ſo ſenſible of the impoſſibillty of reconciling them to what preceded in the old copy, that he fairly omitted them.

' What Iſabella ſays afterwards, fully ſupports this emendation:

" You do blaſpheme the good, in *mocking* me."

' I have obſerved that almoſt every paſſage in our author, in which there is either a broken ſpeech, or a ſudden tranſition without a connecting particle, has been corrupted by the careleſsneſs of either the tranſcriber or compoſitor. See a note on *Love's Labour's Loſt*, Act II. Sc. i:

" A man of—ſovereign, peerleſs, he's eſteem'd."

And another on *Coriolanus*, Act I. Scene iv:

" You ſhames of Rome! you herd of—Boils and plagues
" Plaſter you o'er!" MALONE.

' [2] *I would not.*] i. e. Be aſſured, I would not mock you. So afterwards: " Do not believe it: i. e. Do not ſuppoſe that I would mock you. MALONE.

' [3] *With maids to ſeem the lapwing.*] The lapwings fly with ſeeming fright and anxiety far from their neſts, to deceive thoſe who ſeek their young. HANMER.

' See Ray's Proverbs: " The *lapwing* cries, " *Tongue far from heart.*" The farther ſhe is from her neſt, where her heart is with her young ones, ſhe is the louder, or perhaps all tongue. SMITH.

' See *the Comedy of Errors*, Act IV. Sc. iii. GREY.

' [4] *Though 'tis my familiar ſin*
With maids to ſeem the lapwing, and to jeſt,
Tongue far from heart,—play with all virgins ſo, &c.] This paſſage has been poimed in the modern editions thus;

'Tis true:—I would not (though 'tis my familiar ſin
With maids to ſeem the lapwing, and to jeſt,
Tongue far from heart) play with all virgins ſo:
I hold you, &c.

' According to this punctuation, Lucio is made to deliver a ſentiment directly oppoſite to that which the author intended. *Though 'tis my common practice to jeſt with and to deceive all virgins, I would not ſo play with all virgins.*

' The ſenſe, as the text is now regulated, appears to me clear and eaſy. 'Tis very true, (ſays he) *I ought indeed, as you ſay, to proceed at once to my ſtory. Be aſſured*, I would not *mock you*. Though it is my familiar practice to jeſt with maidens, and, like the lapwing, to deceive them by my inſincere prattle, *though, I ſay, it is my ordinary and habitual practice* to ſport in this manner with all virgins, *yet I ſhould never think of treating you ſo*; for I conſider you, in conſequence

of

We do not approve Mr. Malone's alteration of the text; and we are glad to ſee that Mr. Steevens, edit. 1793, has adhered to the old copy, and has printed, "Sir, make me not your ſtory." Theſe words Johnſon interprets: "Do not, by deceiving me, make me a ſubject for a tale." Mr. Steevens thinks they mean; do not divert yourſelf with me as you would with a ſtory, do not make me the ſubject of your drama *." Or, he ſays, perhaps *me* may here, as in other places, be a mere expletive. As Eſcalus in the next ſcene ſays: "Come *me* to what was done to her:"—ſo, Make *me* not your ſtory may ſignify no more than, "invent not your ſtory to deceive me." Mr. Ritſon explains the paſſage—"do not make a *jeſt of me.*"

We think that "make me not your ſtory" is equivalent to, "tell me not your idle tale"—"do not impoſe on me by a falſehood." In old language, "to make a lie" means "to tell a lie." Thus, in the Apocalypſe xxi. 27. "whatſoever worketh abomination or *maketh a lie*;" and again in the 15th verſe of the xxii. chap. "whoſoever loveth and *maketh a lie.*" So, likewiſe, Bp. Latimer, in his ſermon on the epiſtle read in the church the 21ſt Sunday after Trinity: "Ye parentes when ye heare one of your children to *make a lye*, take him up and give him three or four good ſtripes, and tell him that it is naught: and when he *maketh an other lye*, give him ſix or eight ſtripes, and I am ſure when you ſerve him ſo, he will leave it: for it is a common ſaying: *Vexatis dat intellectum*, correction geveth underſtandyng. But we ſee now a dayes that parentes rejoyce when their children can *make a prety lye:* they ſay he will be a prety witty felow, he can *make a prety lye.*" Juſt afterward, having related the hiſtory of Ananias and his wife, the good biſhop aſks: "Now I pray you who hath ſuch a flinty and ſtony hart that he will not be afrayd to *make lyes?*" He preſently adds: "and this is commonly our nature, that when we have *made one lye*, we muſt *make* twenty other to defend that one."

"It is true," in Lucio's reply, means, as Mr. Steevens rightly obſerves,—*what I have already told you, is true.* With the laſt named gentleman, we alſo are "ſatisfied with the ſenſe afforded by the old punctuation." Nor can we, any more than he, find the contradiction of which Mr. Malone complains in Lucio's ſpeech. "It is very general with me," ſays Lucio, "to jeſt with young women; but not univerſal. I do it with

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of your having renounced the world, as an immortal ſpirit, as one to whom I ought to ſpeak with as much ſincerity as if I were addreſſing a ſaint. MALONE.'

* A paſſage in Taylor the water poet's "Epilogue to Sir Thomas Coriat upon his name" would give ſome ſupport to this interpretation, where he ſays: "Thou art the theme I write my ſtory at."

moſt;

moſt; but not with all. There are exceptions; and you are one. I hold you as a thing enſkyed and ſainted, &c." As Mr. Malone underſtands the words, we think the conſtruction extremely harſh: 'Tis my familiar ſin to ſeem the lapwing, to jeſt, to play with all virgins ſo.—If this had been Shakſpeare's meaning, would he not have repeated the prepoſition *to*, before the verb *play*?

Act II. Sc. 4.

——"O place! O form!
How often doſt thou with thy caſe, thy habit,
Wrench awe from fools, and tie the wiſer ſouls
To thy falſe ſeeming? Blood, thou ſtill art blood:
Let's write good angel on the devil's horn,
'Tis not the devil's creſt[1]."

We agree with Mr. Malone in thinking no alteration requiſite; and we take that to be the true explanation of the old reading which is given in a note by Mr. Monck Maſon, inſerted in the edit. 1793:

'The paſſage as it ſtands (ſays that gentleman) appears to me to be right, and Angelo's reaſoning to be this: "O place! O form! tho' you wrench awe from fools, and tie even wiſer ſouls to your falſe ſeeming, yet you make no alteration in the minds or conſtitutions of thoſe who poſſeſs, or aſſume you. Tho' we ſhould write good angel on the devil's horn, it will not change his nature, ſo as to give him a right to wear that creſt." It is well known that the creſt was formerly choſen either as emblematical of ſome quality conſpicuous in the perſon who bore it, or as alluding to ſome remarkable incident of his life; and on this circumſtance depends the juſtneſs of the preſent alluſion.' M. Mason.

Place, it ſhould be obſerved, in Shakſpeare's language, often means *greatneſs*; *elevated rank*. Thus, in the firſt ſcene of the fourth act of this ſame play, the Duke ſays:

"O *place* & *greatneſs*, millions of falſe eyes
Are ſtuck upon thee."

Form means *ceremonial ſolemnity*. *Blood* is uſed for that which writers, eſpecially divines, deſcribe by the words, *fleſh and*

[1] '*Let's write good angel on the devil's* horn,
'Tis not the devil's creſt.] i. e. let the moſt wicked thing have but a virtuous pretence, and it ſhall paſs for innocent. Warburton.

'It ſhould be remembered that the devil is uſually repreſented with *horns* and cloven feet.—Dr. Johnſon would read—'Tis *yet* the devil's creſt. He acknowledges, however, that the paſſage may be underſtood, according to Dr. Warburton's explanation. "O place, how doſt thou impoſe upon the world by falſe appearances! ſo much, that if we *write good angel on the devil's horn*, *'tis not* taken any longer to be *the devil's creſt*. In this ſenſe, *Blood thou art*, &c. is an interjected exclamation." The old copy appears to me to require no alteration. Malone.'

blood;

blood; *i. e.* the luſts, appetites, paſſions, and frail deſires, of human nature; and *creſt* here denotes, not the devil's horn, as the commentators, Mr. Maſon excepted, ſeem to ſuppoſe, but the inſcription, or label, with the words *good angel* affixed to the top of the devil's horn. *Creſt* is uſed, in the ſame way, for title, in Coriolanus Act i. Sc. 9. where Cominius, having promiſed "his noble ſteed with all his trim belonging" to Caius Marcius, and having ordered the camp, "for what he did before Corioli, to call him, with all the applauſe and clamour of the hoſt, Caius Marcius Coriolanus;" adds: "Bear the addition nobly ever!" To which Coriolanus replies:

"I mean to ſtride your ſteed; and at all times
To *undercreſt* your good addition
To the fairneſs of my power."

that is: I mean to uphold and ſupport the honour of the title which you have given me; to conduct myſelf, at all times, under the creſt of your good addition, in as unſullied and fair a manner as it is in my power to do.

Act II. Sc. 4.

Angelo. "Ha! fie, theſe filthy vices! It were as good
To pardon him that hath from nature ſtolen
A man already made [1]; as to remit
Their ſawcy ſweetneſs, that do coin heaven's image
In ſtamps that are forbid [2]: 'tis all as eaſy
Falſely to take [3] away a life true made,
As to put mettle in reſtrained means,
To make a falſe one [4]." In

[1] "——— *that hath from nature ſtolen*
A man already made,] i. e. 'that hath killed a man. MALONE.

[2] "*Their ſawcy ſweetneſs, that do coin* heaven's image
In ſtamps *that are* forbid:] We meet with nearly the ſame words in *King Edward III.* a tragedy 1596, certainly prior to this play:

"——— And will your ſacred ſelf
Commit high treaſon 'gainſt the *king of heaven*,
To *ſtamp* his *image* in *forbidden metal*?"

These lines are ſpoken by the counteſs of Saliſbury, whoſe chaſtity (like Iſabel's) was aſſailed by her ſovereign.

Their *ſawcy ſweetneſs* Dr. Warburton interprets, *their ſawcy indulgence of the appetite.* Perhaps it means nearly the ſame as what is afterwards called *ſweet uncleanneſs.* MALONE.

[3] "Falſely *to take*—] *Falſely* is the ſame with *diſhoneſtly, illegally*: ſo *falſe*, in the next lines, is *illegal, illegitimate.* JOHNSON.

[4] "*As to put* mettle *in reſtrained* means,
To make a falſe one.] *Mettle*, the reading of the old copy, which was changed to *metal* by Mr. Theobald, (who has been followed by the ſubſequent editors,) is ſupported not only by the general purport of the paſſage, (in which our author having already illuſtrated the ſentiment he has attributed to Angelo by an alluſion to coining, would not give the ſame image a ſecond time,) but by a ſimilar expreſſion in *Timon*:

"——— thy

In the edition of 1793, Mr. Steevens ſays:—"*Sweetneſs*, in the preſent inſtance, has, I believe, the ſame ſenſe as, *lickeriſhneſs*." Dr. Johnſon ſuſpects *means* not to be the poet's word; and Mr. Steevens ſuppoſes that Shakſpeare wrote—"in reſtrained *mints*," as the alluſion may be ſtill to *coining*. *Mettle* is undoubtedly the true word here; and we think it is alſo the word that Shakſpeare uſed in Much ado about nothing, Act II. Sc. 1. where Leonato ſays to Beatrice: "Well, niece, I hope to ſee you one day fitted with a huſband;" to which ſhe replies: "Not till God make men of ſome other *mettle* than earth." Both Mr. Malone however, vol. ii. p. 225, and Mr. Steevens, vol. iv. p. 425, retain *metal* in their texts. There is no note, in either edition, on the word *eaſy*—*'tis all as eaſy*, &c. In the third edit. of Johnſon's and Steevens's Shakſpeare publiſhed under the ſuperintendance of Mr. Reed in 1785, is inſerted a note by Warburton, in which he explains *eaſy*, in this place, to mean *light*, *trifling*.

Mr. Malone, as we have ſeen in his note above, underſtands the word in its common acceptation, and ſuppoſes that Angelo *would* draw an inference, which however he has not made, but has left the reader to draw for himſelf; and though, unleſs it be made, all that Angelo ſays about murder being as eaſy as fornication is nothing to the purpoſe, yet neither Iſabella, nor one reader in ten thouſand, whatever a commentator may be led by his ingenuity to do, would once think of drawing it.

"——— thy father, that poor rag,
Muſt be thy ſubject; who in ſpite *put ſtuff*
To ſome ſhe-beggar, and compounded thee,
Poor rogue hereditary."

Again, in the *Winter's Tale*:

"As rank as any flax-wench, that *puts* to,
Before her troth-plight."

The controverted word is found again in the ſame ſenſe in *Macbeth*:

"——thy undaunted *mettle* ſhould compoſe
Nothing but males."

Again, in *K. Richard II.*:

"——that bed, that womb,
That *mettle*, that ſelf-ſame mould that faſhion'd thee,
Made him a man."

[c] *Means* is here uſed for *medium*, or *object*, and the ſenſe of the whole is this: *'Tis as eaſy wickedly to deprive a man born in wedlock of life, as to have unlawful commerce with a maid, in order to give life to an illegitimate child.* The thought is ſimply, that murder is as eaſy as fornication; and the inference which Angelo would draw, is, that it is as improper to pardon the latter as the former. The words—*to make a falſe one*—evidently referring to *life*, ſhew that the preceding line is to be underſtood in a natural, and not in a metaphorical, ſenſe. MALONE.'

Where

Where an inference is the main part of the argument, and the reaſoning turns entirely on it, and not at all on the premiſes, it would be very harſh, and is very unuſual in any writer, to omit it: but it is ſtill more ſo where that inference is not a fair and legitimate deduction, and does not flow eaſily, naturally, and directly from the premiſes. Now it is by no means either fair or natural to infer, becauſe one thing is as eaſy to be done as another, that it is therefore as improper to pardon the latter as the former: to commit murder is doubtleſs as eaſy as, "to do juſtly, and to love mercy, and to walk humbly with our God:" but will any body thence infer that it is as improper to pardon the latter as the former? On the contrary, the former is generally conſidered as abſolutely unpardonable; which is ſo far from being the caſe with the latter, that we are told, in the beſt of books, that this is *all* that God requires of us. Since then the inference "muſt," as it appears to us, "be of ſuch unnatural degree that monſters it," the "forevouch'd" interpretation of the word *eaſy* "falls into taint." Let us look for another.

From the uſe of the word in this paſſage, and in ſome others which we are about to produce, we think that its meaning was formerly more extenſive than it now is, and that it ſignified *free, unreſtrained, unprohibited, at liberty, exempt from trouble, moleſtation, coſt, pains, penalties*, or, in a word, from whatever creates *uneaſineſs*. Hence it may in old language mean *comfortable, ſatisfactory, pleaſant*, and bear many other ſenſes which are now obſolete.

In Act V. Sc. 2. Part 2. of Henry 4th, Prince Henry, after he had come to the crown, ſays to the chief juſtice who had formerly committed him for a miſdemeanour:

"What! rate, rebuke, and roughly ſend to priſon
The immediate heir of England! Was this *eaſy?*"

i. e. was this free, was this a thing unprohibited, exempt from penalty, and which you were at liberty to do? or it may mean, was this a pleaſant and comfortable thing to me?

In the ſecond part of Henry 6th, Suffolk ſays to Gloceſter:

"My lord, theſe faults are *eaſy*, quickly anſwer'd,
But mightier crimes are laid unto your charge,
Whereof you cannot eaſily purge yourſelf." Act 3. Sc. 1.

i. e. theſe faults are unprohibited, exempt from penalty, unreſtrained.

In Hamlet, Act. 5. Sc. 2. the prince having moved Oſrick to put on his hat, the courtier replies: "Nay, good my lord; *for my eaſe*, in good faith." *i. e.* I keep my hat off, not out of ceremony, but to pleaſe myſelf; for my own comfort and ſatisfaction. Mr. Malone and Dr. Farmer have produced ſome

examples, in their notes on this laſt place, of the very ſame way of uſing the words; and were it neceſſary, we could bring ſeveral more from Beaumont and Fletcher.

Falſtaff, in the firſt part of Henry 4th, A. 3. ſc. 3. ſays: "Shall I not take mine *eaſe* in mine inn, but I ſhall have my pocket pick'd?"—*i. e.* take my comfort; indulge myſelf freely, without reſtraint.—In Locrine, one of the plays imputed to Shakſpeare, A. 3. ſc. 3. "Ay but hear you, good man Oliver, it will not be *for my eaſe* to have my head broken every day;" and in Sir John Oldcaſtle, another of theſe plays, A. 4. ſc. 2.

"We'll meet with them, but little *for their eaſe*,
If God permit."

i. e. to my, or to their, ſatisfaction.

In Coriolanus, A. 5. ſc. 2. "Can you ..... think to front his revenges with the *eaſy* groans of old women," *i. e.* groans which coſt nothing. Again, in the ſame play, A. 5. ſc. 5.

"What faults he made before the laſt, I think,
Might have found *eaſy* fines."

i. e. fines which were not coſtly nor grievous.—So likewiſe, Chaucer, in his Court of Love, uſes the word;

"Yet nere and nere, forth in I gan me dreſſe
Into an halle of noble apparaile,
With arras ſpred and cloth of gold, I geſſe,
And othir ſilke of *eſſir* availe." Line 113, &c.

i. e. of leſs coſtly value.

In Love's Pilgrimage, a tragi-comedy, by Fletcher and Shirley, A. 3. ſc. 3.

"The good graſs gentleman, for his own *eaſe*,
Has taken one o' th' fillies."

i. e. for his own comfort.—Of this play, the two concluding lines are

"All are content, I hope; and we well *eas'd*
If they for whom we've done all this be pleas'd."

i. e. well ſatisfied.

In the Double Marriage, by Beaumont and Fletcher, Act 3.

——"They that fill'd up glory
And admiration, in the age behind us,
Out of their celebrated urns are ſtarted,
To ſtare upon the greatneſs of thy ſpirit;
Wondering what new martyr heaven has begot
To fill the times with truth, and *eaſe* their ſtories."

i. e. to gain their ſtories a ready reception, a free and unreſtrained admiſſion.—In the Maid in the Mill, by Fletcher and Rowley, A. 2. ſc. 2. Buſtopha in the character of Paris thus addreſſes Iſmenia, Aminta, and Florimel, who reſpectively perſonated Juno, Pallas, and Venus:

"Now

"Now ladies fight, with heels ſo light;
By lot your luck muſt fall,
Where Paris pleaſe to do you *eaſe*
And give the golding ball."

i. e. to gratify you.

In the Counter priſon, was formerly a place of cloſe confinement called *Little Eaſe:* Thus, in The Walks of Iſlington and Hogſdon with the Humours of Wood-ſtreet Counter, a comedy by Tho. Jordan, 1657:

"Next from the ſtocks, the Hole, and *Little Eaſe*,
Sad places which kind nature do diſpleaſe,
And from the rattling of the keeper's keys,
Libera nos, Domine;"—

and as *eaſe* was uſed for *freedom, liberty, comfort*; ſo, on the contrary, *diſeaſe* was uſed for *confinement, reſtraint, trouble.* Thus in 1ſt part of Henry 6th, A. 2. ſc. 5. Richard Plantagenet ſays to Mortimer:

"Firſt lean thine aged back againſt mine arm,
And, in that *eaſe*, I'll tell thee my *diſeaſe*;"

i. e. my *trouble, uneaſineſs*, or *diſcontent.* In his note on this place, Mr. Steevens quotes ſome examples of this uſe of the word *diſeaſe:* to which may be added this from Lear, who, when he baniſhes Kent, ſays:

"Five days we do allot thee, for proviſion
To ſhield thee from *diſeaſes* of the world." Act 1. ſc. 1.

i. e. from the *troubles* of the world. See alſo Mr. Malone's note here, in which is an example from Haywood of the verb *to diſeaſe* meaning *to trouble.* The verb alſo is found in Coriolanus, A. 1. ſc. 3. where, Valeria having entreated Virginia to go with Volumnia and herſelf, Volumnia ſays: "Let her alone, lady; as ſhe is now, ſhe will but *diſeaſe* our better mirth;" *i. e.* in her preſent melancholy humour ſhe will only be a reſtraint on our chearfulneſs. So likewiſe in the old poem of the tragical Hiſtorie of Romeus and Juliet, on which Shakſpeare founded his play:

"The nigh approche of daye's retoorne theſe ſely ſoles *diſeas'd*."
line 916.

"For lo! my troubled goſt, alas too ſore *diſeaſde*
By goſtly counſell & adviſe hath fryer Lawrence *eaſde*."
line 2197, &c.

"But greatly did theſe wicked wordes the ladie's mynde *diſeaſe*."
line 2300.

We could produce ſtill more examples to the ſame effect: but it is high time to ſtop. We cannot, like Dogberry, "find in our hearts to beſtow *all* our tediouſneſs" on our readers. We will conclude this long remark, therefore, by obſerving that,

in the paſſage which gave riſe to it, "'tis all as *eaſy*," means, 'tis quite as *free* and *allowable* falſely to take away, &c.

When we entered on the preſent article, it was our intention to produce many more of thoſe illuſtrations of Shakſpeare's difficulties, which are to be found in Mr. Malone's edition of the Poet's works: but what we have already brought forward has occupied ſo much of our time and paper, that we find ourſelves under the neceſſity of dropping our original deſign. Had we foreſeen that we ſhould have been carried to ſuch a length, we ſhould probably not have taken all the paſſages, which we deſigned to extract, regularly, as they came in their order, but might have paſſed over ſome which we have inſerted, that we might inſert others which we have now been obliged to omit. By ſo doing, however, we do not know that we ſhould have given our readers a better opportunity of judging how Mr. Malone has diſcharged that part of an editor's taſk which conſiſts in the elucidation of his author's obſcurities. In what we have laid before them, they have ample materials for forming their opinion. It only remains to obſerve that, though it ſo happens that we differ from the judicious editor in his interpretation of many of the foregoing paſſages, and, wiſhing to contribute our ſmall mite to the cauſe in which the commentators have ſo ardently and ſucceſsfully laboured, have taken the opportunity of expreſſing our difference of opinion; yet there are hundreds of others, diſperſed throughout the work, in the explanation of which we perfectly agree with Mr. Malone, and are thankful for the great light which he has thrown upon them. It is to be remembered, alſo, that, as a great majority of Mr. Malone's notes on particular paſſages is adopted in Mr. Steevens's edition 1793, we ſhall in all probability, when we review that edition, have occaſion to give ſtill farther ſpecimens of the preſent editor's merit as an explanatory critic.

Long, however, as this article is, we cannot here forbear from entering our proteſt againſt the interpretation which Mr. Malone has given of two celebrated paſſages; one in Macbeth, and the other in Othello: viz.

MACBETH.

" Will all great Neptune's ocean waſh this blood
Clean from my hand? No; this my hand will rather
The multitudinous ſeas incarnardine,
Making the green—one red." Act 2. ſc. 2.

This is ſaid by Macbeth juſt after he had murdered Duncan.

The other paſſage is part of the Moor's ſpeech when he is preparing to murder Deſdemona.

OTHELLO.

" Put out the light and then—Put out the light!
If I quench thee, thou flaming miniſter,

I can again thy former light reſtore,
Should I repent me:—but once put out thine
Thou cunning'ſt pattern of excelling nature,
I know not where is that promethean heat
That can thy light relume." Act 5. ſc. 2.

We have here given the former paſſage according to the punctuation firſt recommended in the Gray's Inn Journal, and as we are happy to ſee it printed in Mr. Steevens's laſt edition 1793. The latter is pointed agreeably to the *conceit*, as Mr. Malone is pleaſed to call it, introduced by Mr. Upton, and adopted by Dr. Warburton and other editors, but not by Mr. Steevens in his laſt edition.

Mr. Malone acknowleges that the above mode of regulating the lines makes the paſſages more ſpirited: but he thinks 'it gives them a ſpirit that was not intended, and refines the words into a meaning which was never in the poet's thoughts.' He therefore regulates his text according to the pointing of the old copies—"*Making the green one, red*"—and—"*Put out the light, and then put out the light:*"—underſtanding the *green one*, in the former paſſage, to mean *the green ſea*; and, in the latter paſſage, taking *light* to mean, in the beginning of the line, the *light of the taper*, and, in the end of it, *the light of Deſdemona's life.*

Againſt theſe explanations, our whole corps, which is pretty numerous, are ready to hold up their hands; and we verily believe, if we had as many hands as Briareus, they would all be up on the preſent occaſion: but let us hear what Mr. Malone urges in ſupport of his opinion.

'It is a common but very dangerous miſtake,' ſays he, in a note on *As you like it*, vol. iii. p. 134, 'to ſuppoſe that the interpretation which gives moſt ſpirit to a paſſage is the true one.' Granted:—but is it not equally dangerous to ſuppoſe that the interpretation which gives moſt quibble to a paſſage is the true one? In his early productions, ſuch as the Rape of Lucrece, Romeo and Juliet, &c. we admit that Shakſpeare's perſons, to expreſs ourſelves in the words of Dr. Johnſon, "however diſtreſſed, *have a conceit left them in their miſery, a miſerable conceit:*" but we hope that Mr. Malone will admit, on the other hand, that the poet was not always, eſpecially in his later performances, thus miſerable. That he could, and very frequently would, condeſcend to quibble, we know: but we alſo know that he could, if he choſe it, write with ſpirit, animation, and dignity; and, in the paſſages in queſtion, we are induced by their tone and tenor, by their connection and dependencies, and by their whole air and appearance, to ſuppoſe that he did ſo write.

However, ſays Mr. Malone, 'if the moſt ſpirited interpretation that can be imagined happens to be inconſiſtent with the poet's general manner, and the phraſeology both of him and his contemporaries, or to be founded on a cuſtom which did not exiſt in his age, moſt aſſuredly it is a falſe interpretation.' This we willingly allow: but we cannot allow that Mr. M. has proved any of theſe inconſiſtencies, in either of the caſes under conſideration. Where is the inconſiſtency in the paſſage from.

MACBETH?

'*One red*,' ſays our editor, 'does not ſound to my ear as the phraſeology of the age of Elizabeth.' Mr. Steevens, however, in his new edition, obſerves, that the expreſſion may be juſtified by "one fleſh" in the bible, and by "*made one fold*" in the liturgy; and be countenanced alſo by a paſſage in Hamlet:—"head to foot, now is he *total gules*." In our Review, likewiſe, vol. lxxv. p. 92. we produced from Beaumont and Fletcher's Love's Cure: "May all my body here be made *one wound*;" and we will now add another inſtance or two from Shakſpeare himſelf:

——— "'Tis no matter
If he could burn us all into *one coal*,
We have deſerv'd it." Coriolanus, A. 4. ſc. 6.

Again, in the concluſion of Northumberland's "noble ſpeech," which, Dr. Johnſon juſtly obſerves, "is extremely ſtriking:"

——— "Now let not nature's hand
Keep the wild flood confin'd! let order die!
And let this world no longer be a ſtage,
To feed contention in a lingering act;
But let *one* ſpirit of the firſt-born Cain
Reign in all boſoms, that, each heart being ſet
On bloody courſes, the rude ſcene may end,
And darkneſs be the burier of the dead."
2d part Henry IV. Act 1. Sc. 1.

In all the above inſtances, *one* is equivalent to *univerſal*, *entire*, *nothing but*; and in the very ſame way, we think, *one* red, in Macbeth, means *an entire*, *univerſal red*; *nothing but red*.

Mr. M. however, has another objection to this regulation of the line in Macbeth. '*The green*,' ſays he, 'for the green *one*, or for the green *ſea*, is, I am perſuaded, unexampled.' Suppoſe it were: it would be of no conſequence in deciding the ſenſe of this place; becauſe *the green* is not here put for either the green *one* or the green *ſea*, but for the ſea's *greenneſs*, or *green colour*. The *green* is not here applied to the ſea in the ſame abſolute independent way in which we apply it to the turf, or ſod, when we talk of a bowling *green*, or of dancing on *the green*;

green: but, previous mention having been made of the ocean, and the ſea, and the whole of the paſſage being relative to the ſea, there ſurely is nothing either quaint or unuſual; nothing but what is perfectly plain, ſimple, and allowable; nothing but what is to be found in the language of Shakſpeare's day, of the preſent day, and of all days, and of every day; in putting *the green* for the green colour of that about which Macbeth was talking. It would be quaint, independently, and without connection or previous preparation, to call a clear ſky *the blue*, or a gloomy one, *the black:* ſuch language is probably unexampled: —but when once a converſation had previouſly been inſtituted relative to "the cope of heaven," there would be nothing quaint nor unuſual, nothing to make us pauſe, were any of the ſpeakers to remark that *the blue*, that is the ſky's blueneſs, was more prevalent than *the black*, that is, than the blackneſs of the ſky. Separately and unconnectedly to call the night, *the dark*, might perhaps be quaint: but when Lady Macbeth had previouſly ſaid,

——"Come thick night
And pale thee in the dunneſt ſmoke of hell;"

there was nothing quaint in adding,

"That my keen knife ſee not the wound it makes,
Nor heaven peep thro' the blanket of *the dark*
To cry, hold, hold!"

meaning thereby *the night's darkneſs.*

On the contrary, to us it appears that in Mr. Malone's interpretation the quaintneſs is to be found. "The *green one*," cannot be underſtood in the ſame way as in the paſſages which he produces from Henry 8th,

"They have all new *legs*, and *lame ones*;"

and from the Merchant of Venice,

"A ſtage where every man muſt play a part
And mine a *ſad one.*"

becauſe, then, *green* muſt be a diſcriminating epithet, employed to diſtinguiſh one particular ſpecific ſea from ſome other kind of ſeas, to which the ſame epithet either uſually is not, or with propriety cannot be, given; for this is the way in which the epithets *lame*, and *ſad*, are uſed in the above-cited paſſages. Thus Macbeth will be made to talk of the green ſea, or the *green one*, in oppoſition to the red ſea, the black ſea, the white ſea, &c.—but though Shakſpeare, "towering in his pride of place," at times "o'erſteps the modeſty of nature," diſdaining to confine himſelf within the vulgar limits of the geographer, yet we cannot ſuppoſe that he had any intention here of creating a new ſea; nor, if he had done ſo, ſhould we have numbered the paſſage in queſtion among his happieſt flights; though we

well know that, in the opinion of ſome critics, his genius is no where ſo great as when his "imagination bodies forth the forms of things unſeen."

If Mr. Malone does not conſider *green* as a diſcriminating epithet, nor underſtand it as being ſpecifically deſcriptive of one particular kind of ſea, in oppoſition to other ſeas, but as denoting only the ſea in general, which is green: then we think it becomes ſtill worſe to read, *the green one.* In that caſe, we can only underſtand the words by conſidering them as being exactly of the ſame caſt with the cant expreſſion, which we have ſometimes heard in the mouth of a ſpirited young buck, when he has choſen to dignify his father by the appellation of *the old one.*

Mr. Steevens alſo, in oppoſition to Mr. Malone's mode of pointing the line, juſtly obſerves that, if we adopt it, we muſt correct the foregoing line, and read—"the multitudinous *ſea*;" for how will the plural—*ſeas*, accord with "the green *one?*" It is time, however, to turn our attention to the line in

OTHELLO,

"Put out the light, and then—Put out the light!"

which, as Dr. Farmer obſerves, has been conſidered as being ſo very difficult, that *Fielding* makes *Betterton* and *Booth* diſpute about it with the *author himſelf* in the other world. Mr. Malone does not ſuppoſe that the ſpeech is abrupt; nor that Othello, when he comes to the words, "*and then*"—breaks off from what he was going to ſay, and for a moment pauſes on a new idea unexpectedly ſuggeſted to his mind by the words which he had uttered, and which, uſing them in the very ſame ſenſe, he again repeats in meditation: but he ſuppoſes the ſpeech to flow in an unbroken current, and that Othello had deliberately predetermined and ſettled in his mind to do two diſtinct things, viz. to put out the candle and to kill his wife: on the different effect and importance of which two things he proceeds ſoberly and quietly, (agreeably, as it ſhould ſeem, to a reſolution previouſly taken,) to meditate and reflect. We ſay agreeably to a reſolution previouſly taken, becauſe, if this had not been the caſe, and if the poet had not conſidered the Moor as conducting himſelf in due form and method, according to a plan of operations of which the reader was apprized, and for which he was prepared, we think that he would ſcarcely have made Othello enter ſo ſuddenly, without notice or introduction, on his reflections: "If I quench thee," &c.: but would have prefaced theſe reflections with the words (or words equivalent to them,) which Mr. Malone finds it convenient to interpoſe between the two lines in his explanation of the paſſage; viz. "Let me firſt extinguiſh the light I now hold, and then put out the light of life.

life. *But how different in effect are theſe two acts!* The extinguiſhed taper can be lighted again, but the light of life," &c. The interpoſition of this exclamation—*but how different*, &c. or of ſome words of ſimilar import, is the only thing which, in Mr. Malone's way of underſtanding the lines, renders the paſſage tolerable, or the interpretation admiſſible; and we think, if Shakſpeare had intended that the lines ſhould be ſo underſtood, he would not have neglected to inſert ſome ſuch exclamation.

Mr. Malone rejects the more ſpirited interpretation, becauſe it ſuppoſes 'the latter words of the line to be uſed in the ſame ſenſe as in the beginning of it;' 'which,' adds he, 'cannot be done without deſtroying that equivoque and play of words of which Shakſpeare was ſo fond.' Mr. Steevens alſo, influenced we ſuppoſe by the authority of Dr. Farmer, ſeems, by the way in which he regulates the line in his new edition, to think that Shakſpeare here meaned no more than a play on words. The examples, however, produced by the Doctor and himſelf, to ſhew that *light* was occaſionally uſed for the *light of life*, decide nothing in the preſent caſe. It by no means follows, becauſe Shakſpeare's contemporaries ſometimes uſed the word thus, that it muſt therefore be ſo underſtood in the paſſage in queſtion. Shakſpeare himſelf often applies the word *light* to a woman of bad or ſuſpicious character: thus, in a line quoted by Mr. Malone from the Merchant of Venice, Portia ſays, "Let me give light, but let me not *be light*." Again in Love's Labour's loſt, A. 2. ſc. 1. "What is ſhe in the white?"—"A woman ſometimes, an you ſaw her in the light."—"Perchance, *light in the light*." In the ſame play, Act 5. ſc. 2. he quibbles a long while thus with the word:—but ſhould we for this reaſon be juſtified in explaining the paſſage in Othello in this way, and in ſaying that the ſenſe of it was:—Put out the light of the taper, and then put out the light wench?—or would it be ſufficient to urge, in ſupport of this explanation, as might very juſtly be done, that it was quite in Shakſpeare's manner?

When Shakſpeare means to quibble, he generally makes his intention evident: but, in the preſent paſſage, regulated according to the punctuation of the laſt editors, there is more appearance of an Iriciſm than of a play on words. At firſt ſight, it ſeems as if Othello ſaid: "Put out the light and then put it out." To avoid this, which cannot but ſtrike every reader, and muſt have occurred to Shakſpeare himſelf, we muſt either, in reading the line, lay a particular emphaſis on the ſecond *the*;—"Put out the light and then put out *the* light," or we muſt read—"and then put out *her* light," or, "*thy* light." Mr. Malone is perſuaded that Shakſpeare actually did write—

"and

" and then put out *thy* light." We are perſuaded that he *would have* ſo written, had he intended to quibble; becauſe he muſt have been deſirous of guarding againſt the *bull* which, in the common reading, is ſo apparent: but ſince in any one of the old copies he did *not* ſo write, we are convinced that he did not intend to quibble.

In general, Mr. M. is very tenacious of adhering to the old copies. In the preſent caſe, he gives them up, and, in defiance of all the copies, would read "*thy* light."—He would depart from them, for what?—For a miſerable conceit; and he juſtifies his conduct by ſaying that the conceit is in Shakſpeare's manner. If it be, it is in his worſt manner. Here our editor, in order to give us the poet in his worſt manner, would be contented to depart from the original text. In another place, he might, if he had been ſo diſpoſed, have accompliſhed the ſame object by adhering to the original copies. He has there however acted,—we do not ſay conſiſtently either with his known general partiality for the antient readings, or with his preſent preference of Shakſpeare's worſt manner to his beſt,—but, in our opinion, he has acted wiſely, by adopting the corrections of modern editors. The paſſage to which we refer is at the opening of the play of Troilus and Creſſida, where Troilus ſays:

> " Patience herſelf, what goddeſs e'er ſhe be,
> Doth leſſer blench at ſufferance than I do.
> At Priam's royal table do I ſit;
> And when fair Creſſid comes into my thoughts—
> So, traitor!—when ſhe comes!—when is ſhe thence?"

In the laſt of theſe lines, the old copies, as Mr. Malone obſerves, read—*then* ſhe comes when *ſhe is* thence. This is intelligible; and, by thoſe who prefer Shakſpeare, in his worſt manner, might be thus explained: So, traitor! pleaſe to recollect that it is *then* only when ſhe is thence that ſhe can come; and thus by ſaying when fair Creſſid comes, you acknowlege that there is a time when ſhe is abſent.—In this inſtance, however, Mr. M. has choſen to give us the poet in his beſt manner, and has inſerted in his text the reading of Mr. Pope and Mr. Rowe in preference to that of the original editions. The paſſage, as corrected, bears, we think, a great reſemblance of manner to the more ſpirited reading of the line in Othello. Troilus ſuſpends what he was going to ſay, and comments on a new idea accidentally ſuggeſted to his mind, by the words which he had uſed: " When fair Creſſid comes into my thoughts—*when* ſhe comes!" In the very ſame way Othello ſays: " Put out the light and then—Put out the light!

We

We muſt now conclude our account of this truly valuable edition of Shakſpeare's works, in which the reader will find not only all his genuine plays publiſhed with great accuracy, and explained with much judgment, but alſo a correct copy of all Shakſpeare's poems elucidated with many uſeful notes. Theſe poems Mr. Steevens has not reprinted in his edition of the poet's works 1793; "becauſe, (ſays he,) the ſtrongeſt act of parliament that could be framed would fail to compel readers into their ſervice; notwithſtanding they have derived every poſſible advantage from the literature and judgment of their only intelligent editor, Mr. Malone, whoſe implements of criticiſm, like the ivory rake and golden ſpade in Prudentius, are on this occaſion diſgraced by the objects of their culture."

We agree with Mr. Steevens in this condemnation of Shakſpeare's poems; which, it muſt be confeſſed, are in general very paltry: but we would wiſh to except from this cenſure the piece entitled, "A Lover's Complaint;" which, in our opinion, Mr. Malone is perfectly juſtified in calling a beautiful poem. Now and then too, though very rarely, ſome good paſſages occur in the ſonnets. We think that our readers will be pleaſed with the ſecond ſtanza in the following ſonnet, which, in the preſent edition, is the eleventh of the ſet or collection of ſonnets called "the Paſſionate Pilgrim." We are induced to extract it not merely on account of its merit, but becauſe there is a ſtriking reſemblance, (whether accidental or not, we leave others to determine,) between it and an admired paſſage in Shenſtone's celebrated paſtoral ballad, written in the year 1743, in four parts.

SHAKSPEARE.

'Good night, good reſt. Ah! neither be my ſhare:
She bade good night, that kept my reſt away;
And daff'd me [1] to a cabbin hang'd with care,
To deſcant on the doubts of my decay.
Farewell, quoth ſhe, and come again to-morrow;
Fare well I could not, for I ſupp'd with ſorrow.
Yet at my parting ſweetly did ſhe ſmile,
In ſcorn or friendſhip, nill I conſtrue whether:
'Tmay be, ſhe joy'd to jeſt at my exile,
'Tmay be, again to make me wander thither;
Wander, a word for ſhadows like myſelf,
As take the pain, but cannot pluck the pelf.'

SHENSTONE.

"When forc'd the dear nymph to forego
What anguiſh I felt at my heart!
Yet I thought—but it might not be ſo—
'Twas with pain that ſhe ſaw me depart.

[1] 'So, in *Much Ado About Nothing*:
"— canſt thou ſo *daff* me?"
To *daff*, or *doff*, is to put off. MALONE.'

She gaz'd, as I ſlowly withdrew;
My path I could hardly diſcern,
So ſweetly ſhe bade me adieu,
I thought that ſhe bade me return."

Beſide an Appendix, conſiſting of ſuch additional notes and corrections as were made too late to be inſerted in their proper places in the body of the work, Mr. Malone has annexed to the end of his tenth volume a very uſeful alphabetical index, to ſerve the purpoſes of a gloſſary to the works of Shakſpeare and the contemporary writers; containing references to all the words and phraſes in his plays and poems, which have been explained or illuſtrated in the notes and in the appendix to this edition.

ART. II. *An Expoſition of the New Teſtament*; intended as an Introduction to the Study of the Scriptures, by pointing out the leading Senſe and Connection of the Sacred Writers. By William Gilpin, M. A. Prebendary of Saliſbury, and Vicar of Boldre, in New Foreſt, near Lymington. 4to. pp. 671. 1l. 1s. Boards. Blamire. 1790.*

ON recollecting the numerous expoſitions of the ſcriptures extant before the publication of the preſent work, ſome perſons may haſtily imagine that there could be little occaſion for theſe labours of Mr. Gilpin. To his own heart, however, he has, doubtleſs, fully vindicated himſelf from the charge of undertaking a ſuperfluous taſk, and of obtruding an unneceſſary performance on the world, when he tells us that he knew of no expoſition of the kind which he now offers to the public. Mr. Gilpin is a man of inquiry and information: he therefore could not be unacquainted with the expoſitions already exiſting, when he undertook his own. He is a man of ſenſe and judgment: he is therefore competent to decide where any thing is really wanted, and how far he himſelf has it in his power to ſupply the deficiency. He is alſo a man of known good character and credit: we may therefore be aſſured that he would not impoſe on us the aſſertions of a mere author, who is more ſolicitous to ſtate matters in a way that may recommend his work, than to repreſent things as they actually appear to his own mind.

Under the influence of theſe convictions, the diſcerning reader will come to the peruſal of Mr. Gilpin's book with a perſuaſion that it contains ſome characteriſtic peculiarity, not to be found in other productions of the ſame kind. The nature of

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* We regret that this work has lain by us for ſo long a time unnoticed: but we will now endeavour to compenſate for preceding neglect, by paying all that attention to it, extenſive as this will be, which it ſeems to require.

that

that peculiarity was well deſcribed in a ſingle epithet, as the author informs us, by the prelate to whom this expoſition is dedicated; and who called it a *readable* one, 'in oppoſition, I ſuppoſe,' adds Mr. G. 'to the generality of expoſitions, which are too diffuſe to be *read* with eaſe—though much fitter to be conſulted than mine.' This characteriſtic diſtinction is thus more fully and minutely explained and unfolded in his general preface:

'The following work is certainly not intended as a *ſubſtitute* to the labours of the many learned men, who have commented on the ſcriptures; but rather as an *introduction* to them. It is meant to give in a ſhort compaſs, *a general idea* of what the commentator diſcuſſes *at large*. In their works we have the *parts* often ably explained; but rarely a connected view of the *whole*. In the following work this plan hath been reverſed. The general ſenſe and connection of the *whole* hath been attended to, without regarding minutely the critical examination of *parts*. So that the reader may purſue the narrative, or argument, without interruption. This endeavour to place the leading ſubject in the faireſt point of light, hath ſometimes made me perhaps more conciſe, than I ſhould otherwiſe have choſen to be. I wiſhed to avoid what I thought the greateſt fault of paraphraſts, that of ſaying every thing that can be ſaid, and leaving nothing to the reader's obſervation. Many parts of ſcripture require no explanation: and a difficult paſſage is not always difficult, becauſe it is conciſe. An explanation perhaps needs employ no more words than a difficulty. It appeared to me, in ſhort, a uſeful mode of commenting, to give juſt the leading ſenſe; which is ſometimes loſt, or however injured, in a multiplicity of words: while I truſt I have left nothing unſaid, except in critical matters, which will not eaſily ſtrike an obſervant reader, on looking into the original.——I have ſometimes alſo abridged, where a ſentiment or fact is drawn out, according to the Jewiſh idiom, into repetition; or where a doctrine relates to ſome ancient error; and is leſs intereſting at this time. But when I over-run a real difficulty, the reader will generally find ſome account of it in the notes; unleſs it relate to any nicety of verbal criticiſm, which I leave to works more profeſſedly written on thoſe ſubjects. I refer however to each verſe in the margin, that the reader may, with eaſe, apply elſewhere for ſatisfaction, when he miſſes it here. A clear, connected diſcourſe, without pauſing long at obſtacles, hath been chiefly aimed at, which may itſelf leſſen many difficulties; and by throwing a *general* light over the *whole*, make even the *parts* more intelligible.'—

'Upon the whole, in this expoſition I have endeavoured as nearly as I can, to give the ſcriptures in *ſuch a dreſs*, as I humbly, (very humbly,) ſuppoſe they might have appeared in, if they had been *written originally in Engliſh*; and accommodated to the *cuſtoms, idioms, and modes of phraſeology now in uſe*; and by giving them this modern caſt, I have *attempted* to make the *ſenſe of them* as familiar to *our ears*, as it was to thoſe of the *early Chriſtians*. One great point I have laboured, is to make the connection between the ſeveral parts of a diſcourſe,

a diſcourſe, as eaſy as I can. The Jewiſh writers, among whom compoſition was not cultivated as a ſcience, were little attentive to this matter. A train of ideas, no doubt, flowed regularly in their minds; but it is not always obvious to a modern ear, which is uſed to a more artificial combination. In the writings of St. Paul this abruptneſs is particularly remarkable. On this point I have taken all the pains I could, and have uſed the beſt helps I could find, to ſhew the connection.'

Thus it appears that the deſign of this expoſition is not to make the ſacred writings more intelligible by any new diſcoveries, to inveſtigate meanings hitherto unexplored, to explain difficulties yet unſolved, to ſupply what preceding expoſitors have omitted through negligence, to confirm what they have left doubtful, nor to attempt what they have abandoned in deſpair: but to conſolidate and collect into one general and comprehenſive view thoſe points which, after the labours of the moſt approved commentators, Mr. Gilpin judged to be now commonly admitted and received, by the ſenſible and judicious, as the principal ſcope and leading intention of each book, chapter, and even ſubordinate diviſion of the New Teſtament; and, alſo, to expreſs that primary ſenſe and intention in language ſuited to the ſtyle, and ſanctioned by the approbation, of the preſent day. This deſign, we think, Mr. Gilpin has well and ably executed; and he has here given many additional proofs of that taſte and good ſenſe which are ſo eminently conſpicuous in his other writings.

Where the leading ſenſe of the ſacred writers is tolerably prominent and obvious, we know not any perſon better calculated than Mr. Gilpin to deliver the meaning with eaſy neatneſs and elegant propriety; equally remote from the oſtentatious affectation of refinement on the one hand, and the unſkilful awkwardneſs of ignorance on the other. We think that a few ſelections, which we ſhall now make, bear unequivocal teſtimony to the juſtice of this opinion.

The paſſage that we ſhall firſt give is an expoſition of the eleven concluding verſes of the fourth chapter of MATTHEW, being part of what is called the Sermon on the Mount:

'The earthly mind is utterly *inconſiſtent* with religion. It is impoſſible to devote yourſelf, at the ſame time, to God and the world.

'Be not therefore *ſolicitous* even about *neceſſary things*. That God, who created you, will continue to preſerve you. That hand which feedeth the fowls of the air, will reach its protection to you. Without this protection even the moſt anxious of your endeavours would ſignify nothing. Conſider who cloaths the flowers of the field in all that ſplendor, which no art can rival. Will he, think you, who arrays the lily, neglect you? Be not then ſolicitous about the things of this life. Leave the ſolicitudes of the world to it's children. Let it be your care to practiſe the rules of religion; and your heavenly Father,

Father, who knoweth your wants, will properly ſupply them. Let not the future therefore diſtreſs you: leave to-morrow to itſelf; and trouble not to-day with evils which belong not to it.'

In his notes on the foregoing, Mr. G. has the following, on ver. 27, and 30:

'27. Ηλικια here ſignifies more properly *age*, than *ſtature*; and πηχυς is taken for a *ſhort duration*. *To add a cubit to a man's ſtature*, is a great thing; which the ſenſe rejects. See Wetſtein.'

'30. *Into the oven.* In the Eaſtern countries, fewel is often ſo ſcarce, that they burn dried graſs. Their great want of firing was to ſupply their ovens.'

Mr. Gilpin ſpeaks very modeſtly of the foregoing expoſition; obſerving that it was impoſſible for him to do juſtice to the original, but that, for the ſake of uniformity, he was obliged to modernize the paſſage. For our part, we declare that we here read Mr. Gilpin with as much ſatisfaction as we feel in peruſing the evangeliſt himſelf, and with much more than when reading the common Engliſh verſion.

Our next extract ſhall be the parable of the prodigal ſon:

'Jeſus repreſented, in the following parable*, the different circumſtances of Jews, and Gentiles—the acceptance of the latter; and the unreaſonableneſs of the former, in expecting that their privileges ſhould not be communicated to others.

'A certain man, ſaid he, had two ſons; the younger of whom, tired of the reſtraint of a well-ordered family, begged his father to give him at once, his inheritance, and leave him to himſelf. Having obtained his requeſt, he ſet out directly, in ſearch of happineſs, on a long journey. Riot, and prodigality attended all his ſteps; and beggary, and diſtreſs ſoon followed. To ſupply the neceſſities of nature, he was at length obliged to ſubmit to the moſt ſervile employments. But his miſery ſtill increaſing, he came at length to a reſolution to return to his father; and try, if poſſible, to regain his affections. With the deepeſt humility therefore and contrition, he returned, almoſt in the agony of deſpair. But his father, ſeeing him at a diſtance, ran to meet him; and throwing his arms around his neck, received him with unbounded tenderneſs; and carrying him home, ſpent the remainder of the day in rejoicing.

'The elder brother, in the mean time, was in the fields: but returning in the evening, was ſurprized, as he approached the houſe, to hear the ſound of muſic, and feſtivity. Calling therefore one of the ſervants to him, he enquired the cauſe; and being informed, that his brother had returned ſafe; and that his father had on that account, made a day of rejoicing; he was highly diſpleaſed, and refuſed to go in. His father condeſcended even to entreat him: but he was received with reproaches. I, who have ſerved you, ſaid the haughty youth, all my life with fidelity, never received the leaſt token of any particular attention. But when your prodigal ſon returns, after conſuming all that he had in riot, nothing is thought too good for him.

'To all this impropriety of language the father tenderly replied; Son, you are ever with me, and have partaken always of my kindneſs.

* LUKE, ch. xv. v. 17. to the end.

Be ſatisfied therefore; and be not offended at my receiving with affection your loſt brother, who is reſtored to me by contrition, penitence, and reſolutions of obedience.'

To theſe we will add Mr. Gilpin's expoſition of what we deem one of the moſt beautifully pathetic and intereſting parts of the whole New Teſtament: the account of Paul's laſt interview * with the principal perſons who had embraced Chriſtianity at Epheſus:

'Paul continued his courſe the next day to Miletus; which is a few miles ſouth of Epheſus. He would not however viſit that city, as he feared he might be delayed, and was deſirous of keeping the feaſt of pentecoſt at Jeruſalem. But as he might not have another opportunity of viſiting the Epheſian church, he ſent for the elders of it, to meet him at Miletus.

'Here he reminded them of the laborious life he had led, ever ſince his firſt coming to Epheſus; and of the many difficulties, and dangers, he had incountered among the Jews. He reminded them alſo, of the faithful diſcharge of his miniſtry both publicly, and privately—the ſubject of which had ever been, that repentance, and faith, were the only means of ſalvation, both to Jew and Gentile.—And now, ſaid he, I am under the direction of the Spirit, on my journey to Jeruſalem; not knowing what it may pleaſe God to lay upon me: only this I know, that dangers, and difficulties, in ſome ſhape, await me.—But theſe are not the things, which give me pain; if I can only finiſh my courſe with joy; and the miniſtry, which God hath intruſted to me.——Of this however I am perſuaded, that you ſhall ſee my face no more. I take the preſent opportunity therefore of teſtifying to you, that if any man ſwerve from the truth; I am blameleſs—I have opened to you the whole counſel of God.——Be you equally attentive, both to your own behaviour, and to the church of God, which he hath purchaſed with his own blood; and which the Holy Ghoſt hath committed to your care.——Many enemies, after my departure, will riſe up againſt it. Many enemies, even among yourſelves, ſhall ariſe, to ſeduce you from the truth. Be therefore on your guard; and remember the various cautions, which, during three years, I have given you on this head.—With theſe inſtructions I recommend you to the grace of God; which, with your own ſincere endeavours, will perfect you in all holineſs.—For myſelf, you will bear me witneſs, that I have not preached the goſpel among you through any intereſted motives. You all know that theſe hands have miniſtered, not only to my own neceſſities; but to thoſe of others: and thus alſo have I inſtructed my fellow-labourers; always remembering the words of our Lord, *that it is more bleſſed to give than to receive.*——After Paul had made this affectionate addreſs, they all joined with him in prayer; and then accompanied him to the ſhip with many tears, and ſorrowful embraces; grieving above all things, at his ſaying, they ſhould ſee his face again no more.'

We will now extract a few paſſages of a different nature, in which the ſenſe is not quite ſo obvious and eaſy, and where

* Acts, ch. xx. v. 16. to the end.

the

the meaning and deſign of the writers have been the ſubject of ſome controverſy; in order that our readers may have an opportunity of judging how Mr. G. has acquitted himſelf in expounding the more difficult parts of the New Teſtament.

The metaphors in the ſixth chapter of John's Goſpel are ſo harſh, and ſo remote from the common ſtyle of figurative writing; the reſemblance is ſo faint and ſlender, yet is reiterated ſo often, without appearing to gain any new ſtrength, or to convey any additional information or inſtruction; that we think no reader, who ſeeks for ſtriking illuſtration, perſpicuous ſimilitude, or beautiful and impreſſive imagery, (the chief end and object of all metaphorical language,) can peruſe our literal Engliſh verſion of that chapter with any tolerable degree of ſatisfaction. Indeed the original is ſo obſcure, and appears to be ſo imperfectly underſtood, that ſome otherwiſe ingenious men have been induced to frame the ſtrange hypotheſis that Jeſus deſignedly threw a cloud over his meaning, and purpoſely made himſelf unintelligible, in order that he might diſguſt and drive away his audience: as if it were not utterly unworthy of any man of ſenſe and ſerioufneſs, and more eſpecially unworthy of ſuch a perſon as JESUS, ſtudiouſly to puzzle and perplex his hearers with a nonſenſical harangue, (for every thing becomes nonſenſe to him to whom it is made unintelligible,) for no other purpoſe but to diſtract and confound thoſe whom he had no neceſſity to addreſs at all, and who would have left him on the firſt intimation that he had at that time nothing to ſay to them. For our part, we are perſuaded that this diſcourſe was as eaſy to be underſtood by thoſe to whom it was directed, as any other paſſage of ſcripture, not excepting the plaineſt; and we hope and believe that farther reſearches into the genius and nature of the ſacred language, and a more intimate knowlege of the idioms and phraſeology of the writers, will render not only this but other places of the ſame divine volume, (a great many of which are as yet very imperfectly explained,) clear, ſimple, rational, and intereſting. When this farther inquiry ſhall have taken place, we have no doubt that Jeſus, in the chapter in queſtion, will appear to be more worthily employed than in making a long, confuſed, and embarraſſed ſpeech; during which he dwells, with little or no variation, as is now generally ſuppoſed, on a ſingle idea; thus rendering what he utters ſo tedious and uninſtructive, that a commentator of Mr. Gilpin's good ſenſe and taſte has judged it requiſite, in his expoſition, to ſink no leſs than nine whole verſes; of the ſcope and general deſign of which he gives no farther account than barely by telling us that Jeſus 'continued, in the ſame figurative ſtile, to repreſent the faith of his true diſciples, under the ideas of eating his

 fleſh,

fleſh, and drinking his blood *:'—but let us attend to the expoſition of the whole of this diſcourſe, from verſe the 22d to verſe the 60th.

'The next day, the people, who had obſerved the diſciples had gone alone; and that there was at that time, no other boat near the place; conceiving however that Jeſus was in ſome way, gone to them, got into a few boats, which had juſt arrived from Tiberias, and went to Capernaum in queſt of him. When they had found him, they expreſſed their ſurprize how he had got there. Jeſus, inſtead of gratifying their curioſity, told them, they followed him not ſo much for the ſake of obtaining conviction from his miracles; as for the ſake of the worldly advantages, which they expected from him. Be not, ſaid he, ſolicitous about theſe things; but let your attention be fixed on that ſpiritual food, which is meant to be the nouriſhment of your ſouls; and which the Son of man ſhall give you, as the Father hath impowered him to do.

* The late Soame Jenyns, in the fourth volume of the laſt edition of his works, page 222, has made the following obſervations on John, vi. 53.—"Theſe remarkable words of Chriſt being the very ſame which he afterwards uſed in the inſtitution of the ſacrament of his laſt ſupper, we cannot but conclude that they have the ſame meaning. Modern expoſitors have, indeed, in both places, explained them in ſuch a manner, as to leave them no meaning at all; they would perſuade us, that they are merely figurative and metaphorical, and think, by eating the body, and drinking the blood of Chriſt, nothing more is to be underſtood than being intimately united to him, by believing his doctrines and obeying his precepts; and that, when applied to the bread and wine received in the ſacrament, they mean only that theſe are ſymbols of his ſufferings and death. But they are ſurely too expreſſive, too much inſiſted on, and too often repeated, to admit of ſo cold an interpretation; nor is it credible that Chriſt would have made uſe of an expreſſion for the ſake of metaphor, which ſhocked his hearers, offended his diſciples, and has produced the moſt violent contentions amongſt them from that time to the preſent hour."

It is very rarely that our opinions, either political or religious, coincide with thoſe of Mr. Jenyns. In the preſent inſtance, however, we perfectly agree with him in thinking that the common expoſitions of the above-mentioned paſſages of ſcripture are by no means juſt nor ſatisfactory: but, though we accord with him in his premiſes, we are far from admitting his concluſions. From the lameneſs of the common explanation, and from conſidering other places of ſcripture, he infers that the bread and wine, uſed in the Lord's ſupper, have certain powers, properties, and effects, ſupernaturally annexed to them; by which he ſuppoſes them to operate phyſically and mechanically to the benefit of the worthy, and to the detriment of the unworthy, communicant. Of all this we do not believe one ſyllable. Of bread and wine, we are ſatisfied, nothing ever was nor will be made, in this world, but plain, ſimple, bread and wine with their ordinary properties; let men, either in black habits or white, ſay or do what they will with them.

'They

'They aſked him, What they ſhould do to obtain this ſpiritual food?

'They muſt receive it, he told them, from him, whom God had ſent.

'They aſked him, what extraordinary ſign he gave them of being the diſpenſer of that ſpiritual food? He had fed them indeed in a miraculous manner with earthly bread; but could he give them bread alſo from heaven, as their fathers had eaten manna in the wilderneſs?

'Jeſus told them, that the ſpiritual food, which he meant, was much ſuperior to what Moſes had given their fathers. It not only came down from heaven; but it had this peculiar advantage, that it was able to nouriſh them, not merely for a few years, but for ever.

'The Jews however not yet underſtanding him; Jeſus told them plainly, that when he ſpoke of ſpiritual food from heaven, he meant himſelf, and his doctrine, which they could not reliſh, while their minds ran on temporal things. But I will kindly receive all thoſe, ſaid he, who ſhall endeavour to obtain the aſſiſtance of the Holy Spirit of God; and who come to me in an honeſt and ſincere heart. All ſuch may be aſſured, on the ſame evidence, on which they believe in me, that this is the will of my Father alſo; and that he hath inſtructed me to draw together all his faithful ſervants, who believe, and obey the goſpel; and to raiſe them to everlaſting life.

'As Jeſus had now plainly pointed out his meaning; and ſhewn them, that by the bread, which came down from heaven, he meant himſelf; they began to take offence; and looking only at his earthly parentage, they cried, How inconſiſtently doth this man talk of coming down from heaven, when we all know from what parentage he ſprang?

'Lay aſide, ſaid Jeſus, theſe undue prejudices; and endeavour to be among thoſe, whom the gracious influence of the Spirit of God, ſhall draw to me, as the heirs of eternal life; and to be among thoſe, of whom the prophet ſpeaks, *They ſhall all be taught of God.* This prophecy, Jeſus added, is now fulfilled. Every one therefore, who is diſpoſed to liſten to this gracious inſtruction, will come to me.—Do not however ſuppoſe, that you ſhall have any immediate revelations, or viſions from God. His will is revealed through me; and whoever believeth in me, and obeyeth that will, ſhall inherit eternal life.

'In this light, then, I call myſelf the bread of life. The manna, which your fathers eat (ate) in the wilderneſs, could only preſerve a mortal life. That is the true bread of life, which qualifies every one, who eats it, for everlaſting happineſs.

'I call myſelf this bread, not only on account of that doctrine, which purifies the ſoul, and fits it for a ſtate of happineſs—but alſo, becauſe I ſhall give my own life to procure the life of the world.

'This ſpeech occaſioned ſome murmuring among the Jews: and as Jeſus, who was then teaching in the ſynagogue at Capernaum, continued in the ſame figurative ſtile, to repreſent the faith of his true diſciples under the ideas of eating his fleſh, and drinking his blood; many of his followers took great offence, and declared themſelves unable to comprehend ſuch doctrines.

'What, ſaid Jeſus, if you ſhould ſee the Son of man, as you hereafter may, aſcending up into heaven, would not this be a convincing proof, that he alſo deſcended from heaven? And with regard to the language I uſe, why do you conceive it in that groſs, verbal ſenſe? It is the ſpiritual application only, to which you ought to attend. But, continued Jeſus, who well knew the carnal diſpoſitions of many around him, I know there are ſome, who have no faith; and without faith, it is impoſſible for any one to feel the influence of God's Holy Spirit, which draws him to me.

'Many of Jeſus's followers, taking offence at theſe doctrines, ſoon after withdrew themſelves from him.'

The latter part of the eighth chapter, and the ninth, of St. Paul's epiſtle to the Romans, on which ſome Chriſtians ground the ſtrange doctrine of predeſtination, and of God's partial appointment of a ſelect number of his creatures to ſalvation by arbitrary, irreſiſtible, and unconditional decrees, without paying any regard to their own virtuous efforts and exertions, is a part of ſcripture of which the expoſition is attended with conſiderable difficulties. The following is Mr. Gilpin's repreſentation of the ſcope of the apoſtle's reaſoning in theſe chapters, and of their connection with the beginning of the tenth:

'Be aſſured therefore, that in whatever afflictions you may fall, the courſe of this world will always work out good to thoſe, who have been called to the bleſſings of the goſpel; and obey it's precepts. Keep therefore this gracious call, which you have had, continually in your minds. Remember always, that your heavenly Father, with a foreknowledge, that comprehends all events, originally intended you to be partakers of theſe bleſſings. You have been called; and if you obey that call, you ſhall in conſequence be juſtified, and glorified.—How then ought theſe things to affect us? If God be with us, what matters it, who is againſt us? He who gave his only Son to die for our ſins, we may reſt aſſured will deny us nothing, that is proper for us.—Regard not then the oppoſition of thoſe, who would deprive you of theſe bleſſings. Who is he that condemneth? And who is *He* that juſtifieth? Make the compariſon yourſelves; and conſider the love of Chriſt, who died for our ſins, and now maketh interceſſion for us with God. Let nothing then in this world—not even its moſt formidable terrors, interrupt the joys of religion: but let us triumph over it's afflictions; perſuading ourſelves, that if our own endeavours are not wanting, nothing in this mortal ſtate, neither the fears of death, nor the hopes of life—neither wicked men, nor wicked ſpirits—neither adverſity, nor proſperity, can ſeparate us from the love of God through Chriſt.

'But however glorious an event the calling of the Gentiles may be; the rejection of the Jews is certainly a very melancholy one. It oppreſſes me with ſorrow; and I ſhould chearfully devote myſelf to death, if my ſufferings could be of ſervice to that people—once ſo favoured—in covenant with God—the depoſitories of his law—and

above all, that honoured nation, which hath given birth to the Meſſiah.

'I mean not however to inſinuate, that God had not entirely fulfilled his promiſes to the Jews. It was never *ſuppoſed*, that a bare deſcent from the patriarchs was the only title of a true Iſraelite: nor that the promiſe ſhould extend to the Jews, merely as the children of Abraham. Abraham had many ſons: but none of them inherited, except Iſaac. *Sarah ſhall have a ſon*, are the words of the promiſe: by which we are taught, that it was not merely a deſcent from Abraham, that gave a title to it.——The ſame ſelection was ſhewn in the caſe of Jacob. The national bleſſings promiſed to Iſaac, were continued to that patriarch in preference to Eſau.

'What has the Jew then to object? He was received, as deſcended from Iſaac, in preference to Iſhmael: can he then murmur at God's now accepting the *Gentile* on an equality with him? Even his own lawgiver informs him, that God confers national bleſſings for his own wiſe reaſons, and at his own good pleaſure.——Thus alſo God takes his own time for puniſhing; as he ſaith to Pharaoh, I have exalted thee, for the very purpoſe of making thee an inſtance of my power. Thus God aſſumes to himſelf, without explaining his reaſons, the power of conferring *national bleſſings* on ſome, and making *public examples* of others.

'You will perhaps then aſk, Why God finds fault with the Jewiſh nation, who only fulfilled his will?

'Every demand of this kind is impious. Nations in the hands of the Creator, are clay in the hands of the potter. Each veſſel receives it's proper form; itſelf uninſtructed in it's maker's purpoſe.

'Suppoſe God, to make his indignation againſt ſin the more exemplary, hath reſerved the impenitent Jews to be puniſhed in one general, or national rejection: ſuppoſe alſo, that to ſhew the extent of his grace, he hath taken the Gentiles, as well as us, who believe, within the covenant of grace; is this more than the prophet Hoſea expreſsly tells us? *I will call them my people, who were not my people; and her beloved, which was not beloved*; that is, I will form a church among the Gentiles, where formerly it did not exiſt.——But with regard to the ſalvation of *individuals*, doth not Iſaiah ſpeak with equal plainneſs? *Tho the people of Iſrael be as the ſand of the ſea,—a remnant ſhall be left. The iſſues of the Lord's wrath, however deciſive they may appear, ſhall overflow with righteouſneſs.* And again, *Except a remnant had been left, we ſhould have been utterly deſtroyed like Sodom, and Gomorrha.*——Thus then the Gentiles have obtained juſtification by faith; which the Jews in vain attempted to obtain by the obſervances of their law. Salvation through faith in Chriſt, was a ſtumbling block to them, as the prophet had foretold it ſhould be: *Behold I lay in Sion a ſtumbling ſtone, and rock of offence; but whoſoever believeth on him, ſhall not be aſhamed.*

'And yet I hope, and pray, that God will at length accept this hardened nation; which, after all, it muſt be acknowledged, hath a religious zeal. Ill directed it certainly is. Inſtead of obtaining juſtification in God's way, they attempt it in their own; not conſidering that their law is an introduction only to the goſpel. And indeed un-

leſs we conſider the language of Moſes himſelf in this light, (as making the law an introduction to the goſpel) it would imply a ſort of contradiction. In one paſſage he ſpeaks of the great difficulty of *obſerving* the law; as when he pronounces a curſe on every man, who does not obey it, in all it's parts. In another, he ſpeaks of the removal of all difficulty; and of the *eaſineſs of performance:* plainly intimating, that the harſh, and impracticable terms of the law, ſhould in time be ſuperſeded by a covenant, which ſhould offer ſalvation on the eaſier terms of faith.'

The import and meaning of the apoſtle's words, in the beginning of the ſecond chapter of his epiſtle to the Philippians, have been the ſubject of much controverſy and debate. Profeſſing not to enter into particulars, (whether he has been able to keep within the limit of his profeſſions we leave the reader to decide,) Mr. Gilpin thus explains what he takes to be the principal deſign of the paſſage:

'If you have any conſolation in Chriſt—any comfort in love—any joy in the Holy Spirit; and in the mercies of God—compleat my hopes in you by continuing in the exerciſe of Chriſtian charity. Let nothing be done through ſtrife, or vain glory; but in humility of mind, let each eſteem his neighbour better than himſelf; and in every thing conſider his neighbour's intereſt as his own. Let each of you imitate the example of your bleſſed Saviour, who took upon himſelf the lowly form of man; and ſuffered death upon the croſs; tho he was before equal with God; and was afterwards to be exalted to the higheſt ſtate of glory. While you were under my eye, your religious conduct was ever pleaſing to me: let it be equally ſo in my abſence. Conform your actions, with caution, and godly fear, to the precepts of the goſpel. At the ſame time be aſſured, that God's Holy Spirit will never fail to aſſiſt your endeavours. Be particularly careful to ſuffer no harſhneſs, nor animoſity of any kind to enter into your diſputes—that your adverſaries may throw as little imputation as poſſible upon you—and that you may at leaſt be conſidered as blameleſs, and irreproachable among thoſe, who will always be ready to take hold of every thing in their power; in the midſt of whom I wiſh you to ſhine as lights in the world: ſo that having paſſed your Chriſtian pilgrimage upon earth, I may rejoice in the day of Chriſt, at the ſucceſs of my miniſtry among you. Nay if I ſhould even now be offered up as a ſacrifice for my labours in the goſpel, I, as well as you, ought to make it matter of joy!'

We have now exemplified with what ſingular excellence and happy ſucceſs Mr. Gilpin has given, in the very beſt and propereſt language, a clear and pleaſing view of the ſcope and leading deſign of the more obvious and eaſy parts of the ſacred ſcriptures; and we have likewiſe ſhewn in what manner he has performed the taſk of expounding thoſe which are more difficult: but, in reviewing a work of this magnitude and importance, we ſhould imperfectly diſcharge our duty to the public, and perhaps we ſhould not, in this inſtance, (ſuch is our opinion

nion of his equity and impartiality,) anſwer the expectation of the author, unleſs we were briefly to point out ſome objections which, we think, may be reaſonably urged againſt his work, and the mode in which it is executed. Theſe, however, we muſt defer till the following month.

[*To be continued.*]

ART. III. *A Diſſertation on Anecdotes*; by the Author of Curioſities of Literature. 8vo. pp. 83. 2s. Kearſley. 1793.

THIS rapid and lively writer tells us, in his preface to this diſſertation, which is indeed but itſelf a preface or introduction to his Curioſities of Literature, that 'the art of preface-writing is, perhaps, the art of concealing the anxiety of an author.' We are in doubt whether this be not a kind of Iriſh way of keeping a ſecret, by publiſhing it.

The arrangement of *anecdotes* under different heads is not a new attempt: a *Dictionaire d'Anecdotes*, in two volumes, was publiſhed at Paris in 1767. The maxims of La Rochefoucault have been long digeſted in that manner; and we are not certain that ſome induſtrious editor of Joe Miller's jeſts has not manifeſted his love for order and arrangement by claſſing them in a ſimilar way.

Dr. Johnſon is accuſed by Mr. D'Iſraeli, ſomewhat unfairly, of having imperfectly defined the word *Anecdote*, by ſaying that "It is now uſed after the *French* for a *biographical incident*, a minute paſſage of *private life*." In the firſt folio edition of his dictionary, 1755, he defined *anecdote*, "ſomething yet unpubliſhed; ſecret hiſtory;" and the firſt part of this definition preciſely comprehends the '*ſingularity* reſpecting the word *anecdote*,' mentioned by Mr. D'Iſraeli in his preface, p. v. At this time, the definition was accurate, and ſufficiently ample, at leaſt for England: but the word, ſince that time, having become more faſhionable, its meaning has been extended.

When the attention of a writer or thinker has been long pointed to one object, its importance in his mind frequently ſwells beyond reaſonable bounds. It is, however, an ingenious idea, after having written a book, to try to convince the public how much it is wanted. 'I conclude (ſays Mr. D'Iſraeli) by obſerving, that if a ſeries of anecdotes ſhall be found capable of illuſtrating any individual topic, *we yet want a collection of ſuch anecdotes.*' A few writers, if in poſſeſſion of diligence and diſpatch equally with our author, will relieve the public ſufferings in this particular, by culling the flowers of individual topics, and tying them up in anecdotic noſe-gays; by which ingenious method, the want of all the lumbering folios and quartos, with

which our libraries are at preſent ſo much incumbered, will be precluded; though it will certainly be like giving us only the leaves of flowers without the ſtem that ſupported and connected them. The French *Encyclopedie* was intended to ſupply the place of a complete library on ſubjects of ſcience; and why ſhould not a *Cyclopedia of Anecdotes* boaſt of equal importance, with reſpect to miſcellaneous ſubjects?

The definition, which Mr. D'Iſraeli has given from the laſt quarto edition of Johnſon's Dictionary, 1787, appeared in no former edition, and was probably added by our admirable lexicographer on finding that the word *anecdote* was *in general* uſed for *biographical incidents* concerning *private life*:—but, ſo wide is the range which this author has given to his comprehenſive word *anecdote*, that every ſtriking paſſage in a work, either in proſe or verſe, may be entered in a hoſt of anecdotes. Thus the *beauties* of Shakſpeare, Johnſon, Sterne, &c. may, in future editions, be honoured with a more intereſting title, by being denominated ANECDOTES from theſe authors.

Wonderful is the number of antient as well as modern anecdote-mongers! Among the former, may be claſſed Athenæus, Ælian, Valerius Maximus, and Aulus-Gellius:—but a writer, who is partial to his ſubject, and perhaps to his own manner of treating it, thinks that neither is ſafe till his predeceſſors are extinguiſhed, and all other ſubjects pronounced nugatory. 'Hiſtory itſelf derives ſome of its moſt agreeable inſtructions from a ſkilful introduction of anecdotes.' P. 4. Manners—the ſame, p. 6. The genius of a nation is only to be underſtood by *anecdotes*—p. 9. We cannot help applying to the author himſelf what he ſays (p. 14.) of Tacitus, Strada, and Mariana; no contemptible writers;—'In their ſtudious leiſure, it muſt have been with difficulty, that they *tortured their invention to ſuch a ſtretch:*' that is, by deriving all events from ſome profound policy, or intricate deception; as Mr. D'Iſraeli deduces all literary merit from anecdotes, ſtories, and *bons mots*.

When this author tells us, (p. 16.) that 'the characters of eminent perſons ſhould be ſought in their domeſtic privacies;' —the very method, for which Johnſon's biographers have been ſo frequently cenſured, is recommended.

After having blamed the hiſtorians of Oliver Cromwell for leaving us in ignorance of his real character, and having told us that 'all theſe writers would perſuade us that he was an artful mixture of the *politician* and the *hypocrite*;' then, to manifeſt the ſuperior efficacy of anecdotes, comparatively with elaborate delineation, in diſcovering the character of eminent perſons, Mr. D'Iſraeli gives one concerning Cromwell, which preciſely proves the hiſtorians to have been in the right:

'A ſingle

'A ſingle anecdote (ſays Mr. D'I.) leads us more into the genius of the man, than this multiplicity of volumes. When he is repreſented among ſelect friends, in a convivial hour, with a bottle in one hand, and bending under the table to ſearch for the corkſcrew, a confidential ſervant enters, and announces a body of "the Elect."—"Tell them,"—ſays Cromwell in the language of fanaticiſm—"Tell them we are ſeeking the Lord—Theſe fools think (he continues, turning to his friends) that I am ſeeking the Lord, while I am only ſeeking for the Corkſcrew."

'Does not this little anecdote at once preſent us with the artifices of his politics, and the hypocriſy of his religion?'

Certainly: but why are the hiſtorians reproached for not reſting the character of Cromwell on a ſingle anecdote, the authenticity of which it would, perhaps, be difficult to aſcertain, inſtead of deducing it from the general tenor of his life and conduct?

The author's apology for Auguſtus, Charles I. Louis XIV. and Louis XVI. ſeems of a different colour from ſome of his former reflexions. Theſe will be thought excellent by *monarchiſts*, and deteſtable by *revolutioniſts*.

The idea of illuſtrating the maxims of La Rochefoucault by Amelot de la Houſſaye, which our author calls happy, was not new; the political maxims of Guicciardini had been thus illuſtrated by one of our countrymen (Dallington) before de la Houſſaye was born. See his "APHORISMES civil & militarie amplified with authorities, and exemplified with hiſtorie, out of the firſt quarterne of F. Guicciardini. London, 1613." Folio.

That great characters have foibles, and human frailties, has never been diſputed. Charles the Fifth, ſays our author, finiſhed his career by watch-making.—If the fact could be well aſcertained, of which we are not ſure, what would it prove? It does not account for his ambition; which is rendered ſtill more unaccountable by his bigotry, and by the penance impoſed on himſelf in the convent to which he retired. From the flaws in great characters, however, or from the ſpots in the ſun, are we to conclude that there is no merit in man, and no light in the great luminary? The application of theſe anecdotes we are unable to diſcover. Were we merely to relate thoſe of the aſtronomer and the divine, (p. 29.) without appropriation, the firſt would be aſſigned to a fool, and the other to a fanatic.

The ſubject of each period or ſection of this diſſertation being methodically given in the margin, we ſhall preſent to the reader theſe heads of diſcuſſion, to imprint in his mind a due reverence for the importance of ANECDOTES:

Anecdotes

Anecdotes ſeldom read with reflexion—The moſt agreeable parts of hiſtory conſiſt in its *anecdotes*—Various *anecdotes* illuſtrating the hiſtory of manners—Hiſtories compared with memoirs: (that is, anecdotes)—An *anecdote* reveals a character—*Anecdotes* diſcover the characters of eminent men—*Anecdotes* make us acquainted with human nature—*Anecdotes* lead the mind into reflexions—Concerning literary *anecdotes*—*Anecdotes* illuſtrating literary topics—Collections of *anecdotes* ſerve as an excellent ſubſtitute for the converſations of eminent writers—Obſervations on the delight of literary hiſtory—Literary biography cannot be accompliſhed without a copious uſe of *anecdotes*—*Anecdotes* conſidered as a ſource of literary amuſement ſuperior to romances*—Inſtructions which an artiſt may derive from *anecdotes*—*Anecdotes* of various uſe to writers—*Anecdotes* of an author ſerve as comments on his works—*Anecdotes* of hiſtorical writers very neceſſary for the reader of their works—Addiſon's obſervations on *anecdotes* illuſtrated.—A writer of talents ſees relations (connexions) in anecdotes not perceived by others—A model of *anecdotical* compoſition—Of frivolous *anecdotes*—Trifling *anecdotes* to be ſometimes excuſed—Character of a writer (rather, compiler) of anecdotes.

Such are the contents of this pamphlet; and we have little apprehenſion that the reader will think them not ſufficiently copious; or that the author has not taken "ample room and verge enough" to diſplay the merits of his ſubject.

Many of the anecdotes are intereſting and uncommon, and the whole is written with ſpirit: but the author beſtows praiſe and cenſure with a degree of courage and confidence in the weight of his own deciſions, which few readers are diſpoſed to allow to a young writer.—The unlimited praiſe of the Abbé du Bos manifeſts no great depth of knowlege. He was more agreeable than profound; his facts are more pleaſantly than faithfully ſtated; and his ignorance of the arts on which he wrote ſo fluently made him hazard what was falſe, and aſſert what was doubtful. He captivated more by the graces of his ſtyle, than by the accuracy and preciſion of his ideas.

In page 61, the author ſeems to have confounded the *Orlando Furioſo* of Arioſto with the *Gieruſalemme* of Taſſo, when ſpeaking of the fortitude of *Ruggiero* in the gardens of *Armida*, a hero and heroine of two different poems. He either meaned *Ruggiero* in the gardens of *Alcina*, or *Rinaldo* in the gardens of *Armida*.—We do not underſtand what are Mr. D'Iſraeli's motives for writing the names of La Rochefoucault and Geoffrey of Monmouth, without the *u* in the laſt ſyllable of the one, and the *o* in the firſt ſyllable of the other.

We cannot conclude our remarks on this lively work without obſerving that Mr. D'Iſraeli may congratulate himſelf, if

* We apprehend that neither the writers nor the readers of romances will ſubſcribe this opinion.

ſome-

ſome readers of the Cynic ſect do not ſay that his pamphlet is a perpetual eulogy, by implication, on the author's own dexterity in collecting and arranging anecdotes.

ART. IV. *Scriptores Logarithmici*; or, a Collection of ſeveral curious Tracts on the Nature and Conſtruction of Logarithms, mentioned in Dr. Hutton's Hiſtorical Introduction to his new Edition of Sherwin's Mathematical Tables: Together with ſome Tracts on the Binomial Theorem, and other Subjects connected with the Doctrine of Logarithms. 4to. 2 Vols. 2l. 12s. 6d. Boards. White. 1791.

MANY valuable treatiſes in various parts of ſcience muſt be inevitably loſt, or would be altogether uſeleſs, if they were not reſcued from oblivion by methods ſimilar to that which has been adopted by Baron Maſeres, the worthy editor of the preſent collection. Some treatiſes of this kind are probably diſperſed in voluminous publications, or preſerved only in the archives of public libraries; ſo that they are difficult of acceſs, and few are able to avail themſelves of the benefit of peruſing them. One or other of theſe circumſtances is likely to occur with reſpect to mathematical tracts of an abſtruſe kind, of which the number of copies originally printed may have been ſmall, and the ſale of which will ſeldom defray the charge of republication. A judicious ſelection and arrangement of thoſe, which are the moſt important and uſeful, muſt therefore be a very meritorious undertaking, but cannot be executed without very conſiderable expence and labour. The liberality of the editor is no leſs conſpicuouſly entitled to acknowlegement on the preſent occaſion than his love of ſcience, as well as the time and pains which he muſt have devoted to a work of this nature. The ſubject, to which his attention has been particularly directed, is expreſſed in the title, as above. The invention of logarithms, it is well known, forms a very diſtinguiſhing æra in the hiſtory of mathematical ſcience. How much they expedite every kind of calculation; to what an aſtoniſhing degree they facilitate the explication of trigonometry to every ſcience that is connected with it; and to what an extent they have contributed to enlarge the ſphere of our reſearches and knowlege in this way; it is altogether needleſs to mention. Thoſe who have any acquaintance with this branch of mathematics will not heſitate to allow its peculiar utility and importance; and they will trace with pleaſure the various ſteps that have been purſued by mathematicians, of all countries, in the cultivation and improvement of it.

The learned editor was induced to form this collection by the peruſal of Dr. Hutton's very curious hiſtorical introduction

to

to his edition of Sherwin's Mathematical Tables, publiſhed in 1785. This introduction, which contains a variety of intereſting information on the ſubject of trigonometry and logarithms, is reprinted at the beginning of this collection.

'As moſt of the tracts, (ſays the editor,) that have been written on the latter of theſe ſubjects, namely, the doctrine of logarithms, ſince the publication of Briggs's *Arithmetica Logarithmica* and *Trigonometria Britannica*, and that are mentioned in Dr. Hutton's introduction as deſerving notice, are but ſhort, I thought it would be by no means impracticable to collect them all together into one book; and I did not doubt that ſuch a collection of them, ranged in the ſame order in which they were originally publiſhed, and in which, for the moſt part, they had been mentioned in the aforeſaid hiſtorical introduction, would prove an acceptable preſent to all the lovers of theſe ſciences. With this view I undertook the preſent publication, in which I have omitted the two tracts of Briggs above mentioned, namely, the *Arithmetica Logarithmica*, and the *Trigonometria Britannica*, on account of their length (they being ſmall folio volumes), and the tract of Baron Napier, called *Canon Mirificus Logarithmorum* (though it is but a ſhort one), becauſe it was publiſhed before the ſaid treatiſes of Briggs. But theſe omiſſions are pretty well ſupplied by the ample accounts which Dr. Hutton has given of the contents of theſe valuable pieces in his hiſtorical introduction, which is here reprinted. The preſent collection begins with the two tracts publiſhed on this ſubject by the famous John Kepler in the years 1624 and 1625, in which (as Dr. Hutton obſerves) that very elegant and accurate geometrician has treated of logarithms according to the true and genuine idea of them, as being *meaſures of ratios, or proportions*, and has delivered his whole doctrine concerning them in a very full and ſcientifick manner.

'When this collection of tracts was firſt undertaken, I had thought that they might all have been compriſed in one volume, quarto. But, as ſome of the tracts were written in a very obſcure ſtyle and manner, and ſeemed much to ſtand in need of explanation;—and, as they were alſo founded on a ſuppoſition of the truth of the famous Binomial Theorem, both in the caſe of integral powers and in the caſe of roots, which theorem but few mathematical authors have attempted to demonſtrate;—I reſolved to endeavour to ſupply theſe defects as well as I was able, partly by adopting and inſerting a demonſtration of the ſaid binomial theorem, both in the caſe of integral powers and in the caſe of roots, that had been publiſhed by the late very learned Mr. John Landen of Walton, near Peterborough in Northamptonſhire, in the years 1758 and 1764, and by adopting ſome other hints given by other authors on the ſame ſubject, and partly by notes and tracts written by myſelf to anſwer the ſame purpoſe, and on which (as the reader will eaſily perceive) I have beſtowed no ſmall ſhare of attention and labour. And by theſe additional and explanatory tracts, together with a few other mathematical tracts of my own compoſition, on ſubjects that have for the moſt part a remarkable connection with the binomial theorem, this collection has been ſwelled to ſuch a ſize, that

that it cannot be concluded in leſs than three volumes, quarto: of which the two firſt are now preſented to the public.'

For the ſatisfaction of the reader, we ſhall here ſubjoin, in as conciſe a manner as poſſible, an account of the ſeveral treatiſes which are republiſhed in this collection. The *firſt* is Kepler's Chilias Logarithmorum, printed at Marpurg in 1624. II. *Supplementum Chiliadis Logarithmorum, continens præcepta de eorum uſu*, by the ſame author; Marpurg, 1625. III. The Logarithmotechnia of Mercator, firſt printed in the Philoſophical Tranſactions, in 1668. IV. *Exercitatio Geometrica de Maximis et Minimis, of Riccius*, annexed to the preceding article in the Philoſophical Tranſactions. V. An extract from the third volume of theſe Tranſactions, publiſhed in 1668, by Mr. Oldenburgh, containing a method of ſquaring the hyperbola by an infinite ſeries of rational numbers, with its demonſtration, by Lord Brouncker. VI. Another extract from the Tranſactions, No. 38, publiſhed in Auguſt 1668, containing an account of Mercator's Logarithmotechnia; with another infinite ſeries for the quadrature of the hyperbola, by Dr. Wallis; a method of finding the ſums of logarithms by the ſame author; and an illuſtration of Mercator's treatiſe by himſelf. Theſe ſix tracts comprehend 232 pages of the firſt volume of this work. In the ſecond volume, the *firſt* tract is intitled, *Nicolai Mercatoris Quadratura Hyperboles geometrice demonſtrata*, by Mr. James Gregory, extracted from the *Exercitationes Geometricæ*, firſt publiſhed at London in 1668. The *ſecond* tract, by the ſame author, and taken from the ſame collection, is intitled, *Analogia inter Lineam Meridianam Planiſphærii Nautici et Tangentes artificiales, geometricè demonſtrata, &c.* The *third* tract, intitled, *Methodus componendi Tabulas Tangentium et Secantium artificialium ex Tabulis Tangentium et Secantium Naturalium, exactiſſimè et minimo cum Labore*, is by the ſame author, and taken from the ſame collection. No. IV. is an extract of a letter from the ſame author to Mr. Collins, dated Feb. 15, 1670-1, firſt publiſhed in the *Commercium Epiſtolicum, &c.* 1712, and containing ſome infinite ſeries relating to the tangents and ſecants of circular arcs, and to the logarithms of the ratios of ſuch tangents and ſecants to the radius. No. V. Extract of Newton's firſt epiſtle to Mr. Oldenburgh, dated in June 1676, and containing a diſcovery relating to logarithms. No. VI. Extract of a letter from Leibnitz to Mr. Oldenburgh, dated Auguſt 1676, and containing a paſſage relating to logarithms. No. VII. Extract of a ſecond epiſtle from Newton to Mr. Oldenburgh, dated October 1676, and containing ſome diſcoveries relating to logarithms. No. VIII. is the twelfth chapter of Dr. Wallis's treatiſe of algebra, intitled Of logarithms, their

their invention, and use; published in 1685. No. IX. Letter from Dr. Wallis to Mr. Norris concerning the collection of secants, and the true division of the meridians in the sea chart, published in the Philosophical Transactions of the year 1686. No. X. Speidell's Logarithmotechnia, London, 1688. No. XI. Halley's easy Demonstration of the Analogy of the Logarithmic Tangents to the Meridian Line or Sum of the Secants, &c. published in the Philosophical Transactions for the year 1695-6. The *twelfth* is a most compendious and facile method of constructing the logarithm, &c. by the same author, published in the Transactions for the year 1695. These twelve tracts extend through 91 pages of the second volume.

We must now observe that it is not merely as an editor that we are to regard Baron Maseres in this publication. The volumes are enriched with many valuable tracts of his own composition, exhibiting a very extensive and accurate acquaintance with a variety of mathematical subjects, and serving to resolve difficulties and to supply deficiencies in the discussion of them. In the first volume, we have remarks on the two infinite series, which were invented by Mr. Mercator and Dr. Wallis, and applied by them to the quadrature of the hyperbola; and also an appendix to these remarks; both of which comprehend 150 pages. In the second volume, we have, 1. Notes on some of the more difficult passages of Dr. Halley's discourse on the method of constructing logarithms. 2. Appendix to Dr. Halley's tract, shewing how to compute the logarithms of ratios in any system merely by the help of Sir Isaac Newton's binomial theorem. 3. Demonstration of this theorem in the case of integral powers, &c. which is followed by another demonstration published by Mr. Landen in 1758 and 1764. 4. Explanation of Mr. Landen's demonstration in case of the fractional index $\frac{m}{n}$. 5. Discourse concerning the binomial theorem, in the case of fractional powers, with a demonstration of it in this case. 6. Discourse concerning Sir I. Newton's residual theorem in the case of fractional powers, with a demonstration of it. 7. Method of extending Cardan's rule for resolving the cubic equation, $y^3+qy=r$, or $qy+y^3=r$, to the resolution of the cubic equation, $qy-y^3=r$ in particular cases, by the help of Newton's binomial and residual theorems. 8. Method of extending Cardan's rule for resolving the cubic equation of $y^3-qy=r$ in one case to the other case of the same equation under certain restrictions, specified by the author. 9. Conjecture concerning the method by which Cardan's rules for resolving the cubic equation $x^3+qx=r$ in all cases, and the cubic equation $x^3-qx=r$ in the first case of it, were probably discovered

diſcovered by Scipio Fereus of Bononia, and Nicholas Tartalea, or any other perſons who firſt invented them. 10. Appendix to the third tract in the preceding enumeration. The ſeveral articles, which we have now recited, occupy 500 pages of the ſecond volume.

While we congratulate the public on this new acceſſion to the treaſury of mathematical knowlege, we expreſs our hope that the ingenious and indefatigable editor will perſevere in completing his plan by the publication of the third volume, which his preface leads us to expect. We are not unapprized that works of this nature do not meet with the encouragement which they deſerve; and that they muſt be undertaken by perſons who have no views to pecuniary profit, and who are contented to devote time, labour, and expence, to the improvement of uſeful ſcience. To the ſatisfaction and honour accruing from reflections of this kind, Baron Maſeres, whether we conſider him as an editor or an author, is juſtly entitled.

ART. V. *The Theory and Practice of finding the Longitude at Sea or Land:* To which are added various Methods of determining the Latitude of a Place and Variation of the Compaſs, with new Tables. By Andrew Mackay, A.M. F.R.S. E. 8vo. 2 Vols. in one. pp. 264 and 151. 12s. Boards. Sewell. 1793.

EVERY attempt to improve the art of navigation, by explaining the principles and applying the obſervations on which it is founded, merits encouragement. To all commercial ſtates, this art is of peculiar utility and importance; and there is no nation which is more indebted to it for ſecurity and proſperity than our own. To the improvement of nautical ſcience, the attention of our countrymen has been laudably and ſucceſsfully directed; and the navigator is now in poſſeſſion of inſtruments and tables, by the uſe of which the moſt difficult problem, or that of finding the longitude, may be reſolved without much labour, and with a very conſiderable degree of accuracy. The treatiſe before us contains a comprehenſive and ſatisfactory account of every thing that is neceſſary to be known on this ſubject; and the ingenious author, who introduces it, with modeſt diffidence, to the notice of the public, is fully intitled to that approbation which he eſteems 'his higheſt and beſt reward.'

The firſt of theſe volumes is divided into ſix books; in the firſt of which the author premiſes thoſe definitions and general principles that are neceſſary to a proper knowlege of the ſubject; in the ſecond book, he explains the ſtructure and uſe of the quadrant, ſextant, and circular inſtrument, in their preſent

improved ſtate; he ſhews how to rectify them for uſe, and how to take a complete ſet of lunar obſervations; and then he ſubjoins an account of the corrections that are to be applied to the altitude of an object obſerved at ſea, and to the obſerved diſtance between two objects.

The third book contains the method of determining the longitude at ſea or land by lunar obſervations. Of this method the author has premiſed an hiſtorical account. He then lays down ſome preparatory problems, which are illuſtrated by ſuitable examples: proceeding to deſcribe the various methods of aſcertaining time, and of regulating a chronometer or watch at ſea or land. He next ſhews how to clear the apparent diſtance between the moon and the ſun, or a fixed ſtar, from the effects of refraction and parallax. In the following chapter, he exemplifies the method of finding the longitude at ſea or land, when the obſerved diſtance between the moon and the ſun, or a fixed ſtar, the apparent time, the latitude of the place of obſervation, and its longitude by account, are given. He then deſcribes a method, diſcovered by himſelf, and communicated by Dr. Maſkelyne to the Board of Longitude, of finding the longitude of a ſhip at ſea, together with the apparent time, from the ſame ſet of obſervations. The next chapter contains a method of finding the longitude at ſea or land by an obſervation of the diſtance between the moon and a ſtar, not uſed in the nautical almanack. In the ſubſequent chapter, the longitude is inveſtigated by an obſervation of the diſtance between the moon and a planet; and the author cloſes his elaborate detail on this ſubject with ſhewing how to determine the longitude from the obſerved altitude of either limb of the moon, and the apparent time at the place of obſervation, together with its latitude and longitude by account.

In the fourth book we have various methods of finding the longitude of a place; ſome of which, though ſcarcely practicable at ſea, are perhaps the beſt for determining the longitude of any place at land: as, by the moon's tranſit over the meridian, by lunar eclipſes, ſolar eclipſes, occultations of fixed ſtars by the moon, eclipſes of the ſatellites of Jupiter, by a chronometer, which, in the improved conſtruction of this inſtrument by Harriſon, Arnold, and Kendal, has been uſefully applied to the inveſtigation of the longitude of a ſhip at ſea, and alſo by the variation chart.

In the fifth book, the author has inſerted, for the ſatisfaction of his mathematical readers, the demonſtration of the ſeveral rules and formulæ which he has uſed in the courſe of the work. In the ſixth book, he has added various methods of finding the latitude and the variation of the compaſs.

The

The ſecond volume of this work includes 62 tables, together with the neceſſary explanations. To the whole is ſubjoined an appendix, containing the method of finding the apparent time of the riſing and ſetting of the ſun, moon, and fixed ſtars.

From the preceding abſtract of the contents of this valuable work, our readers will be better able to judge what information they may derive from it, than they could have been by any detached extract which we might have ſelected. Of the author's extenſive and accurate acquaintance with the ſubject to which he has directed our attention, none who peruſe what he has written can entertain any doubt. To the navigator and aſtronomer, and alſo to the practical geographer and ſurveyor, this performance will be inſtructive and uſeful. We cannot conclude without expreſſing our wiſhes that the author may be ſuitably encouraged in the proſecution of the plan which he has undertaken, of publiſhing a diſtinct treatiſe on the theory and practice of navigation, and another in three volumes on the theory and practice of aſtronomy.

ART. VI. *Remarks on Dr. Kipling's Preface to Beza.* Part the Firſt. By Thomas Edwards, LL. D. 8vo. pp. 56. 1s. 6d. Robinſons. 1793.

WHEN we reviewed Dr. Kipling's edition of Beza's manuſcript, (vol. xii. p. 241.) we had ſome ſuſpicion that it was not edited with all poſſible accuracy. The preſent pamphlet, by Dr. Edwards, who had an opportunity of narrowly inſpecting the MS. confirms us in that idea; although we are ſtill willing to believe that matters are not ſo very bad as they are here repreſented. Parties, at preſent, run high at Cambridge; and Dr. K. may have made himſelf obnoxious to a conſiderable part of the univerſity by his proſecution of Mr. Frend. Dr. Edwards, however, diſclaims all '*private animoſity*,' and takes up his pen in the '*public cauſe*' of '*literature* and *truth*;' his regard for which 'would not permit *him*, in an univerſity, to ſit by as an idle ſpectator, while an open inſult was offered to the *one*, or a reſtraint impoſed upon the *other*.' He deems the Promoter's preface diſgraceful to a literary ſociety, and ſuch an one as may lead foreigners to entertain an unfavourable opinion of its academical ſtudies; and he conſiders his exertions in a late trial as injurious to the progreſs of truth. It is in this twofold character that Dr. Edwards enters the liſts with him.

'Should I even ſtand alone, which I truſt I ſhall not, in publicly expreſſing my diſapprobation of Dr. Kipling's efforts both as an au-

thor and a promoter, I ſhall at leaſt be exempt from the diſcredit, which they may reflect on the Univerſity. If we ſuffer our adverſary to proceed in his career without oppoſition or control, we become anſwerable for the ravages, which his incurſions may occaſion: and if individuals will not employ their weapons, how, in the preſent caſe, is his progreſs to be obſtructed?

'If we are to be tied down to an implicit acquieſcence in the creed of our anceſtors, let our chains at leaſt be forged by the hands of an artiſt, whoſe abilities and ſkill are univerſally acknowledged:—let ſome productions of his genius exiſt, to which we may appeal as a ratification of the public voice:—let our leader be a man, to whoſe judgment we may yield without a moral aſſurance of being betrayed into error:—let the ſurrender of our underſtanding be in ſome meaſure ſanctioned by the ſplendor of his name. But who with the ſpirit of a man or the learning of a ſcholar can ſubmit to Dr. Kipling as a theological dictator?'

As to the *Remarks*;—ſome of them, we think, are of ſmall importance to the public, however well calculated to caſt a ſlur on Dr. K. What ſignifies it to the world, whether Dr. Bentley had given a *very accurate* peruſal to Beza's MS. or not?—or whether, on another occaſion, he alluded to *three* or *four* MSS? Neither are we much concerned about a few '*Kiplingiſms*' in ſtyle: a man may be a good editor, and even a good critic, without being a Cicero.—Why might not Dr. K. ſay *Cur vetuſtior* EST *habendus*, as well as Terence could ſay *Cur me* EXCRUCIO; or Horace *Cur ego .. poëta* SALUTOR? Nay, Cicero himſelf will, in ſome inſtances, juſtify the Promoter. *Quanti libertas iſta eſtimanda* EST.—Indeed we are of opinion that, although Dr. K.'s Latin is not always of the firſt purity, and never of the firſt elegance, yet the greater part of theſe pretended '*Kiplingiſms*' are defencible; and that ſome of them are genuine *Latiniſms*. At any rate, we cannot but obſerve that theſe cenſures too much reſemble cavilling; and that they are repeated, in Dr. E.'s pamphlet, *uſque ad nauſeam*.

We therefore proceed to the main point.—Has Dr. K. fairly appretiated, and has he accurately edited, his MS.? Both theſe points, we think, Dr. E. has juſtly determined in the negative.

That Dr. K. had miſappretiated and over-rated his MS. we were before ſufficiently convinced: although Dr. E. brings forward ſeveral teſtimonies which make that conviction more complete:—but we only ſuſpected that the *Fac-ſimile* was inaccurate; whereas our ſuſpicion is now converted into belief. Still, we hope, the following calculation of errors will not turn out to be ſtrictly juſt:

'We muſt obſerve (ſays Dr. E.) that in this half page of facſimile there are no leſs than *three* errors:—ιστιν λεγε ενος for ιστι,—ευαγγιλλιον—for ενανγιλιον,—τας τιος for υιος. Now the Doctor cannot reaſonably

ſonably object to be tried by the rule, which he has himſelf adopted to diſcover the number of Wetſtein's blunders in noting the various readings of the Codex Bezæ. Let us ſee then:—three blunders in half a page will give ſix in a page: in the whole fac-ſimile there are 828 pages; which will give 4968 errors.—This ſum may perhaps appear very extravagant: but we muſt remember that the Doctor is fond of having *enough and to ſpare:* for in the opinion of the Vicechancellor he brought *much ſuperfluous* evidence to prove that Mr. Frend was the author of the pamphlet: ſo in the preſent caſe, if according to the Doctor's calculation Beza's manuſcript contains 4311 verſes, 4968 errors will give one to each verſe, and 657 to ſpare.'

It is greatly to be wiſhed that this famous Cambridge MS. were again collated, and reprinted, accurately, on common types: for we begin to be tired of *Fac-ſimiles*; and ſcarcely wiſh to ſee any more—farther than engraved ſpecimens.

Dr. Edwards is an acute and ſevere critic, ſparing not his adverſary in any reſpect. We would recommend to him a little more moderation in his *ſecond part.*

ART. VII. *Hiſtorical, Monumental, and Genealogical Collections, relative to the County of Glouceſter*; printed from the original Papers of the late Ralph Bigland, Eſq. Garter Principal King of Arms. Vol. I. Folio. pp. 632. 3l. 3s. Boards. Nichols.

IT appears from this volume that the late Mr. Bigland had employed the leiſure of ſeveral years in making theſe collections; and we have been informed that, for his ſuperior knowlege of theſe ſubjects, he was promoted to the firſt office in the college of arms. He extended his plan to memorials of the lower rank, "the ſhort and ſimple annals of the poor," ſo far as to names and dates; to which minuteneſs he is ſaid to have been induced from inſtances of its utility in eſtabliſhing a right to property in decayed families, and alſo in furniſhing evidence for compiling the pedigree of thoſe who were become wealthy and advanced in ſociety. This was doubtleſs a benevolent motive; and powerful inducements ſeem requiſite to carry a perſon through the dull and tedious inveſtigation of armorial bearings, genealogies, &c.: but however laborious it may have been, as Mr. Bigland in his preface acknowleges it to have proved, he adds that it was not to him *unpleaſant*, for which he aſſigns reaſons; obſerving that it increaſed his knowlege in that branch of ſcience which became his profeſſion, and had always been his delight, and alſo furniſhed an amuſement for many of the hours which he paſſed in the country. His firſt object was merely to obtain information concerning the pedigrees of families: but when he found his collections gradually and greatly increaſe, and was ſolicited to ſend them to

the preſs, he formed the plan of republiſhing Sir Robert Atkyns's hiſtory of this county, introducing his own additions, with ſuch other improvements as the intervening time gave him the opportunity of inſerting. This deſign was delayed till *the new hiſtory* by Mr. Rudder *, and the republication of Sir R. Atkyns's work by ſome other hand, rendered it neceſſary to deviate from the original intention.

The title of the volume diſtinguiſhes the objects which Mr. Bigland had in view—'monumental inſcriptions, and genealogical tables, lineal and collateral, with proper references reſpecting many families, who were formerly of property in the county, and are extinct, or removed elſewhere; alſo of thoſe families ſtill remaining in the county, and of families of property lately removed into it from other counties.'

'I ſhall not pretend (ſays Mr. B.) to ſet up for an original author, but deſire only that this work may be conſidered as an appendix to former publications:—and I flatter myſelf that the reader will find, in the courſe of this work, ſome few things, deſerving of notice, which have hitherto paſſed unobſerved.'

This is modeſt and becoming; yet, though he diſclaims *all* originality, ſome praiſe on that ſcore is probably his due, as may be inferred from the following paſſage:

'In the hiſtories of Gloucesterſhire, which precede mine, and indeed in almoſt all other works of the ſame nature, it has been uſual to confine the accounts of the families, and their pedigrees, to the poſſeſſors of manors, or to a few others, who are rendered eminent by their births, employments, or eſtates; but in the following work I have greatly extended this matter, and have taken due notice of many of the inhabitants, who are become what is commonly called gentry, and are reſpectable in the county, making my work in general rather an hiſtory of the inhabitants of Gloucesterſhire, than of the ſhire itſelf."

'One conſideration, which, among others, has induced Mr. B. to theſe reſearches, we ſhall inſert in his own words:

'It is univerſally acknowledged, that ſepulchral inſcriptions have been always held to be of the moſt important conſequence reſpecting the rights of inheritance. Burn † ſays, *that a copy of an inſcription on a grave-ſtone hath been allowed to be given in evidence.* They are undoubtedly ſome of the beſt evidences to prove the connections of families; and therefore in that view, collections of this kind may be conſidered as proper ſupplements to hiſtories of counties, ſince they contain the hiſtory of its inhabitants: and ſuch collections become ſtill more intereſting in a commercial country, where property frequently changes its owner, who thereby acquires a ſettlement far diſtant from his native one.'

* See Rev. for July 1780, vol. lxiii. p. 10.

† Burn's Juſtice.

Death,

Death, however, by adding this industrious and respectable inquirer to the number of those concerning whom he had employed so much of his regard, prevented him from delivering to the public, with his own hand, the fruit of his researches. The task of publication, therefore, devolved on his successors; who appear to have performed it with solicitous and commendable attention.

We suppose that a description of the architecture of churches, correct appropriation of armorial ensigns, extracts from registers, inscriptions on tombs, &c. are not to be found with equal accuracy in any other work. Mr. Bigland brought down his collections to the year 1781: but, as several monuments, &c. have been erected since that time, the editors were very careful to have them inserted in their proper places; or, where that cannot be effected, they will be added in the appendix, which method will also be observed as to any other more recent articles, such as canals, new roads, &c.

This work is given in the alphabetical form: the present volume begins with the parish of Abbenhall, and concludes with that of Temple Guiting, being the 127th article. As a brief specimen of the performance, we present the reader with an extract from the number by which it opens, viz. Abbenhall:

'This parish lies in the hundred of *Saint Briavels* and *Forest Deanery*, adjoining to *Mitchell Dean* on the south-east, and twelve miles west from the city of Gloucester. It is a small parish bordering on the north side of the forest of Dean, full of dingles and bottoms; and consists rather more of arable land than pasturage, with several commons covered with fern and bushes. The soil is chiefly light; some of it is sandy, and a small part rocky.

'A fine spring which rises out of a rock in the forest, at a small distance from this parish, runs through a considerable part of it; and after supplying several mills, and three iron forges, empties itself into the river Severn at Westbury. This spring, near its source, having passed through a small grove, falls into a square bason (made to receive it) about five feet deep, and large enough for a person to bathe in, with steps on one side. The bason is called St. Anthony's well; and the water, which is extremely cold, is much celebrated in all the adjacent country, as a certain remedy for cutaneous disorders of every kind: it has been known to cure a cutaneous leprosy, even by a few times bathing. Nearly the same quantity of water issues from the spring during every season of the year, and there is scarcely any visible decrease in the driest summers.

'There was formerly an iron furnace on this stream, which is now converted into a paper-mill, known by the name of Guns-mill. Mr. Lloyd, to whom it belongs, has a good house adjoining.—.

'The abbot of Flaxley had anciently a house here, and Sir Robert Atkyns supposes, from the similarity of the sound of Ab*ben* to Ab*bot* or Ab*bey*, that it owes its name of Abbenhall to that circumstance.

'Maynard Colcheſter, Eſq. poſſeſſes a conſiderable eſtate in this pariſh, and has a handſome ſeat here, called the *Wilderneſs*, at which he now reſides. It is ſituated on the brow of an hill, and commands a proſpect ſo extenſive, that thirteen counties may be diſcerned from it.

'Joſeph Pyrke of Little Dean in this county, Eſq. has a conſiderable property in this pariſh, and Mr. Cheſton, an eminent ſurgeon at Glouceſter, has likewiſe an eſtate here.'

To the above deſcription, is added an account of the rectory, incumbents, patrons, lords of the manor, freeholders, benefactions, marriages, births, burials, &c. with ſome inſcriptions on tombs in the church and church-yard, beſide other particulars, as they occur in different pariſhes, of which ſome naturally afford a greater variety than others.

We inſert the following paſſage on account of the obſervation on the name of the pariſh, though to ſome of our readers it will not be new;—'*Buckland*, or Bokelond; Sir Robert Atkyns, to whoſe opinions in matters of antiquity we willingly accede, reports, that the Saxons held their lands by two kinds of tenure, by oral tradition, and by written evidence. The one they termed *Folk-land*, the other *Boc-land*, and from the latter this pariſh derives its name.' In a note, Mr. Bigland obſerves, 'In confirmation of this conjecture it appears, on conſulting the *Villare*, that there are few counties which have not a *Buckland**.' In deſcribing this pariſh, the number of acres which it contains is mentioned, *viz.* 1600; this is done in moſt inſtances, though not in all.

The medicinal ſpring at *Cheltenham* is particularly noticed in this volume; it was firſt known in 1716: in 1721, it was leaſed out for 61l. per ann. and a ſmall pavilion was erected over the well. In 1738 Henry Skillicorne, the proprietor, built a commodious room for the reception of the company; ſince which time many additional improvements have taken place, and ſuch, it is added, as render it equal to moſt reſorts of the kind. In 1788, at the depth of about fifty feet, a ſpring was diſcovered, and was found to poſſeſs all the ſpecific medicinal qualities of the other, and to be much more copious; a circumſtance which enables the proprietor to afford a more conſtant ſupply, for the chemiſts, and for exportation.

The town of *Cirenceſter* is the ſubject of 33 pages: but the greater part of this number is devoted to inſcriptions in the church and church-yard. It is no doubt a place of high antiquity:

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* See alſo our account of Mr. Collinſon's Hiſtory of Somerſetſhire, Rev. N. S. vol. xii. Giles Jacob, in his Law Dictionary, long ago, explained it in the ſame manner.

'The

'The Britons, (ſays our author,) whoſe cities, according to the beſt authorities, were little more than a collection of huts, ſecured by a ditch, or rampart, poſſeſſed, according to Bede, but twenty-eight, which were dignified with that appellation. In that catalogue Cirencester is omitted; but in one ſubſequently made by Henry of Huntingdon, it occurs under the name of *Caer Cori*. This may authenticate the origin; but to the Romans it certainly owed its foundation and its conſequence as a city; who were induced to fix on this ſituation by the meeting of three great roads which were completed by them. (Theſe roads were, the great *foſs*, or *conſular way*, the *Irman* ſtreet, and the *Acman* ſtreet.)—Here they eſtabliſhed a military ſtation of the firſt importance, and making it the metropolis of the province of the *Dobuni*, it was thence called by Ptolemy *Corinium Dobunorum*.'

Clifton, an eligible ſituation in the vicinity of Briſtol, is perhaps ſeldom conſidered as a part of the county of Glouceſter. The romantic ſcenes formed by the immenſe acclivities of rocks, and the ſalubrious ſprings which iſſue from their baſe, have long rendered this a place of high diſtinction:

'Theſe rocks are compoſed of lime-ſtone of an excellent quality, with *lamina* of vaſt ſize, all lying in an oblique poſition, extended for the ſpace of ſeveral miles. From theſe clifts, the claſſes of botaniſts may be enriched with an infinite variety of curious plants, many of which are peculiar to this ſoil. Internally are chaſms and fiſſures of unfathomable depth, the ſides of which are clothed with a ſtrong feruginous earth, on which the cryſtals grow called the *Briſtol* ſtone: theſe, if large, are ſeldom clear. Before paſtes and other fictitious jewels were brought to their preſent perfection, cryſtals collected here were held in great eſtimation, as approaching neareſt to the diamond, both in conſiſtence and brilliancy.'

In the notes, is added an account of the very rare plants which have been obſerved by the firſt botaniſts.

The *foreſt of Dean* forms one article in this volume:

'It is ſituated in the weſtern part of the county, between the navigable rivers *Severn* and *Wye*. The quantity of land belonging to the crown within the laſt perambulation is about 23,015 acres, excluſive of freehold property. In different parts are 589 cottages, containing about 2000 inhabitants, and 1798 ſmall incloſures, amounting to 1385 acres, belonging to the foreſt, but occupied by cottagers. As the whole foreſt is extra-parochial, theſe are exempted from rates and taxes, have unlimited right of paſturage, beſide the acceſs to the wood and timber, and the privilege of ſinking mines.'

The laſt pariſh, of which we ſhall take any particular notice, is that of *Fairford*: the deſcription here given correſponds very much with that which appeared in a pamphlet publiſhed little more than a year ago *. Among ſeveral objects here worthy of attention, the church, a beautiful ſtruc-

* See M. Rev. for Jan. 1792, New Series, vol. vii. p. 95.

ture, and eſpecially the ſtained glaſs of its window, rank with the principal. One obſervation is related concerning the latter, which we do not recollect to have ſeen in the above-mentioned pamphlet: it is as follows:

'In the reign of Charles I. theſe windows were inſpected by Sir Anthony Vandyke, who, ſays *Hearne*, often affirmed both to the king and others, that many of the figures were ſo exquiſitely well done, that they could not be exceeded by the beſt pencil. The deſigns are attributed to *Albert Durer* *; but it is improbable that at the age of 20 years he could have attained ſuch proficiency, for he was born in 1471, and the glaſs was taken in 1492.'

The number of engravings in this volume is upward of forty; twenty of them on the large folio leaf; the remainder, equally well executed, on a part of the running page. They are a great ornament to the work. The portrait of Sir Richard de la Bere is very remarkable and curious: it is ſaid to be taken from an original, executed ſoon after the introduction of painting in oil into this kingdom. Sir Richard had perſonally reſcued the Black Prince from imminent danger on that day of triumph, the battle of *Creſſy*, in the year 1346, and it has been a long-acknowleged tradition that this picture is nearly of equal antiquity. The knight is here repreſented in the attitude of receiving his *cognizance* from the prince.

The reader will eaſily perceive that Mr. Bigland's work muſt have proved very expenſive as well as laborious. The deſcriptions of pariſhes would no doubt admit of ſeveral other particulars; yet they appear to us more agreeable and inſtructive than ſome other publications of the kind; and, on the whole, we cannot but expreſs our hope that the performance will meet with due encouragement from the public.

ART. VIII. *Saggi ſulla Gran Bretagna*, &c. Eſſays on Great Britain. Vol. I. Containing an exact Account of the Britiſh Empire; an Abridgment of its Hiſtory; and an Eſſay on the Engliſh Conſtitution. By F. Saſtres. 8vo. pp. 392. 7s. Boards. Robſon, White, &c. 1793.

As this is only the firſt volume of three which the author means to publiſh, *ſeparatim*, we ſhall not enter on a particular diſcuſſion of its merits, but only announce it as a work which promiſes much information to the author's countrymen, the Italians, who are in general partial to the Engliſh, and curious concerning our hiſtory, laws, and conſtitution. It

* Mr. Bigland ſeems to think that *Franceſco Francia* was the artiſt: he was born at Bologna in 1450, where he lived till 1518, peculiarly eminent in the art of encauſtic painting.

will

will likewiſe be no unprofitable acquiſition to the Engliſh themſelves, and to other people of Europe who ſtudy the Italian language, and are fond of its literature.

Mr. Saſtres, having reſided many years among us, and ſpeaking our language fluently, has had opportunities, not only by extenſive reading but by converſation and obſervation, of gaining more knowlege of our hiſtory, laws, manners, and government, than is uſually acquired by foreigners who pretend to deſcribe them.

Reſerving for a future occaſion a more minute account of this production, we ſhall at preſent only lay before our readers the contents of this firſt volume, and the author's plan for the continuation of the work.

The title page is engraven, and is ornamented with a beautiful *vignette* by Bartolozzi. Prefixed to this volume is likewiſe a well-executed map of Great Britain, Ireland, and the iſlands adjacent; and, after an *Introduction* of conſiderable length, containing a *Geographico-political deſcription of the Britiſh Empire*, we have an *Epitome of the Hiſtory of Britain*; and an *Eſſay on the Britiſh Conſtitution.*

Mr. Saſtres's principal authorities are ſuch as will give weight to the information which he means to convey to his readers. For *geography*, *topography*, *cultivation*, and *commerce*, he chiefly relies on Camden, Campbel, and Adam Smith: for *hiſtory*, on Hume; and for the *Britiſh Laws and Conſtitution*, on Blackſtone and De Lolme.

The author promiſes two ſubſequent volumes of eſſays: *On the laws and manner of adminiſtering juſtice in the ſeveral Engliſh tribunals; on the commerce, the manufactures, and the marine of Great Britain:*—ſo that, when the work is terminated, we may perhaps expect a more ample and complete account of the *preſent ſtate* of our country, than any that has appeared ſince the reign of Queen Anne; when, if we miſtake not, Chamberlain's *Preſent State of Great Britain* was firſt publiſhed.

ART. IX. *Experiments and Obſervations relative to the Influence lately diſcovered by M. Galvani, and commonly called Animal Electricity.* By Richard Fowler. 8vo. pp. 176. 3s. 6d. Boards. Johnſon. 1793.

IN the firſt ſection of this ſenſible inveſtigation, the author gives an account of the ſubſtances which he found capable of conducting the well-known influence, and of exciting the well-known contractions. He then enters into an examination of the hypotheſis of Doctors Galvani and Volta, which he deems improbable. He alſo gives his reaſons for thinking that

that theſe gentlemen were deceived when they believed the motions to be produced by a *ſingle* metal. He himſelf thought that he had produced them ſo, but, on paying more attention, he diſcovered that *two* metals, of which one touched the animal, were really in contact. Having ſhewn in what reſpects this new influence is not analogous to electricity, accumulated by the animal powers, he adds that it is not, in his opinion, derived from the metals alone, but that animals contribute to its production. We ſhall leave the curious reader to compare the author's reaſons on this head with thoſe adduced by M. Volta on the oppoſite ſide of the queſtion; confeſſing that, in the preſent ſtate of the inquiry, we incline to think with the latter; though ſome ſmall difficulties may remain to be cleared up.

In the larger and more intereſting part of his book, Mr. F. relates experiments, in which he uſes the power of the metals to produce muſcular action, as a teſt in ſome important phyſiological inquiries. Many of the facts which he deſcribes are curious, and ſeveral, we think, important. Among the former, we rank the following:

'I had laid a leech upon a crown piece of ſilver, placed in the middle of a large plate of zinc. The animal moved its mouth over the ſurface of the ſilver, without expreſſing the leaſt uneaſineſs; but having ſtretched beyond it, and touched the zinc plate with its mouth, it inſtantly recoiled, as if in the moſt acute pain, and continued thus alternately touching and recoiling from the zinc, till it had the appearance of being quite fatigued. When placed wholly upon the zinc, it ſeemed perfectly at its eaſe; but, when at any time its mouth came in contact with the ſilver lying upon the zinc, the ſame expreſſion of pain was exhibited as before.

'With the earth worm, this experiment ſucceeded ſtill more deciſively. The animal ſprang from the zinc in writhing convulſions; if, when the worm ſtretched itſelf forwards, one of its folds lit upon the zinc, it expreſſed little uneaſineſs in compariſon of what it ſhowed when the point of its head touched the zinc.'

Mr. F., in a great variety of inſtances, found the heart affected 'by placing one end of a rod of pure ſilver in contact with one ſide of its nerves and blood-veſſels, and one end of a rod of zinc on the other, both at one-third of an inch diſtance from the auricles; and afterwards bringing the oppoſite ends into contact.' In the uſual way of making the experiment, no contraction of the heart is produced.

On introducing a ſilver probe into one ear, and a roll of tin foil into the other, Mr. Fowler felt a diſagreeable jirk in his head; in the night following, an hæmorrhage from one ear occurred. On placing tin-foil on his tongue, and making a ſilver pencil-caſe touch the eye-ball, he ſaw a flaſh of

light. Thruſting a ſilver rod as highly as poſſible up his noſtril, and bringing it into contact with zinc on the tongue, he ſaw a ſtronger flaſh; and his friends obſerved a diſtinct contraction of the pupil, whenever the metals were made to touch. In theſe experiments, Mr. F. thinks that the effect of the metallic application to the naſal branch of the firſt diviſion of the fifth pair of nerves is propagated through the ciliary ganglion, along the ciliary nerves, and to the choroid coat, whoſe veſſels it excites into inſtantaneous action; and that *their* action again, by ſtimulating the retina, occaſions the ſenſe of light.—We do not, however, ſee the cogency of the almoſt 'poſitive proof' which he afterward quotes, 'that viſion depends on the ſtimulus given to the retina by the activity of blood-veſſels in ſome part of the eye.' The caſe in queſtion ſeems only to ſhew that inflammation had rendered the eye exceedingly ſenſible to a very faint light. We ſhould rather deduce from it the probability that all bodies are ſolar phoſphori. The blood-veſſels of the web of a frog's foot ſeemed to Mr. F. to be ſtimulated by the influence of the metals: his friends could not perceive the ſame effect. This was, of neceſſity, a microſcopic experiment.

The following fact is remarkable:

'If, after having divided at the pelvis a frog recently killed, the ſciatic nerves be freed from cellular membrane up to their origin from the ſpine, and all the parts below this, except themſelves, be cut away, the muſcles on each ſide of the ſpine, for ſome little way up, may be brought into contraction by touching the nerves alone with the two metals in contact. This experiment has not always ſucceeded with me, and never unleſs the frog had been recently killed. So long as the hind legs remain undivided from the nerves, it never ſucceeded; the only contractions produced being in the legs.'

The inquiry, *how far nerves and muſcles derive their power from the brain on the one hand, and from the ſanguiferous ſyſtem on the other*, is equally intereſting and well conducted. In the experiments, the communication of certain parts with the brain and the ſanguiferous ſyſtem was interrupted; thoſe parts were ſimilar in different animals, and ſometimes in the ſame animal. After the interruption had continued for ſome time, the metals were uſed as the teſt of its effect. On the whole, it appeared that the *ſanguiferous ſyſtem* contributes more immediately than *the brain* to the ſupport of that condition of muſcles and nerves, on which contraction depends; ſince that condition was found to be much more injured by intercepting the influence of the former than of the latter.—Some experiments follow, which ſhew, contrary to M. Fontana's opinion, that opium and poiſons do not act on the blood.

Mr.

Mr. Fowler atteſts that the muſcles of the poſterior extremities remain contractile long after the heart. He obſerves that, on applying the metals to a nerve, every muſcle, to which that nerve is diſtributed, contracts:—but no muſcles, he ſays, are made to contract by applying them to the brain or ſpinal marrow, except ſuch as derive their nerves from the part immediately in contact with the metals *.

Profeſſor Robinſon has ſupplied Mr. Fowler with a few remarkable facts, from which we ſhall ſelect the following:

'Put a plate of zinc into one cheek, and a plate of ſilver, (a crown piece) into the other, at a little diſtance from each. Apply the cheeks to them as extenſively as poſſible. Thruſt in a rod of zinc between the zinc and the cheek, and a rod of ſilver between the ſilver and the other cheek. Bring their outer ends ſlowly into contact, and a ſmart convulſive twitch will be felt in the parts of the gums ſituated between them, accompanied by bright flaſhes in the eyes. And theſe will be diſtinctly perceived before contact, and a ſecond time on ſeparating the ends of the rods, or when they have again attained what may be called the ſtriking diſtance. If the rods be alternated, no effect whatever is produced.'

After what we have ſaid, it is hardly neceſſary for us to ſubjoin a recommendation of this treatiſe. The reader of it will find many curious minutiæ, which we have been obliged to paſs over, and many important things detailed at length on which we could only touch. It ſeems to us that Mr. F. in attempting to diſcover electricity by irritating frogs in connection with M. Volta's condenſer, applied them wrong, and therefore could not ſucceed. *We* ſhould ſuppoſe the nerve to be irritated by electricity paſſing from the ſilver, which is

* 'Having laid bare the brain of a living frog, and put a ſtop to its ſpontaneous motions, by gently preſſing upon the brain, I introduced a long ſlip of tin-foil doubled underneath a part of the ſkull, which had not been removed, and placed a ſilver probe upon its tongue. The only muſcles which contracted, when the tin-foil was bent over the noſe of the frog, ſo as to come in contact with the probe, were thoſe which move the eyes, and the tranſparent membrane which defends them, thoſe of the tongue and of the throat. When the tin-foil was twiſted into a thin roll, and paſſed a little way down the ſpine, the muſcles of the upper extremities and of the thorax contracted; when a little further, thoſe of the back and of the abdomen contracted; and when introduced ſtill further, to where the ſciatic nerves leave the ſpine, the poſterior extremities were, for the firſt time, ſtrongly convulſed. I have repeated this experiment very frequently; and have always found, that, as ſoon as the ſpontaneous motions of frogs had ceaſed, the contractions, excited by the metals, were uniformly progreſſive from the head downwards, corresponding exactly to the progreſs of the metals down the ſpine.'

naturally

naturally *positive*, to the zinc, which is *negative*; how, therefore, while they are applied to the same side of the instrument, can they change its electricity? By applying silver and zinc alternately to the opposite plates of Mr. Bennet's doubler, its electricity may be changed at pleasure, whence there can be no doubt of the real electrical influence of the metals:—but this part of the subject will perhaps soon be illustrated by a more expert electrician than even Mr. F. seems to be.

ART. X. *Letters from Dr. Withering of Birmingham, Dr. Ewart of Bath, Dr. Thornton of London, and Dr. Biggs, late of the Isle of Santa Cruz*; together with some other Papers, supplementary to two Publications on Asthma, Consumption, Fever, and other Diseases. By Thomas Beddoes, M. D. 8vo. pp. 48. 1s. Johnson.

THIS publication begins with a letter from the author to Dr. Black of Edinburgh, containing some general reflections in favour of the *pneumatic* practice in diseases hitherto found incurable, and particularly with respect to the medicinal powers of oxygene or vital air. The next paper is a translation of some observations made by M. Lavoisier on the alteration produced in the air of places in which a great number of persons are assembled, originally printed in the Memoirs of the Paris Society of Medicine. By this paper, it appears that salubrious atmospherical air is composed of a mixture of oxygene and azote, commonly in the proportion of 28 of the former to 72 of the latter. When vitiated by respiration, the oxygene is diminished, and the azote increased, with the formation of a small portion of carbonic acid air.

The letter from Dr. Withering consists of various practical remarks relative to different topics mentioned in Dr. B.'s observations on consumption. The fact, which is most to the purpose of Dr. B.'s theory, is that the only classes of men, which Dr. W. has observed to be totally exempt from consumptions, are butchers, and the makers of catgut. We cannot say that our experience, as to the former of these classes, is perfectly conformable to this remark.

The letter from Dr. Ewart relates two pulmonic cases, in which mephitic air was tried. The first is that of the late Hon. Col. Cathcart, and it amounts to no more than some imaginary relief produced in a mortal disease. The second is that of a young lady, who, after a violent pleuritic seizure in Russia, ending in suppuration, fell into a tabid state, and came to England with symptoms which seemed to indicate a confirmed phthisis. After a liberal inhalation of the air rising

from vitriolic acid poured on marble, ſhe loſt her hectic fever, and gained fleſh and ſtrength. This progreſs of amendment was interrupted by freſh inflammation, which being ſubdued by bleeding and other remedies, the mephitic air was again applied with advantage. A ſecond relapſe was ſucceeded by ſimilar events. At length ſhe returned by ſea to Ruſſia, and has ſince been in a ſtate of progreſſive recovery.

Dr. Thornton, by his communications, ſeems to be a thorough friend to the new ſyſtem, and anxious to catch every circumſtance in its favour from even the moſt common occurrences in practice. We, who are paſt the age of "believing all things and hoping all things," cannot travel quite ſo faſt in our progreſs to conviction.

We wiſh that the letter from Dr. Biggs, deſcribing his own caſe, had been ſomewhat more particular. It appears that a kind of aſthmatic paroxyſm, returning every night, which had reſiſted various remedies and change of air, was radically removed after having inſpired, for eight days, a mixture of one part of oxygene with three of atmoſpherical air, thrice a day, from five to twenty minutes at a time. The account was written, however, only three weeks after leaving off the remedy.

A curious caſe of epileptic affection follows, related, as appears, by Dr. Beddoes himſelf; in which, oxygene air occaſioned a kind of intoxication, like the effects of opium. This did not totally diſappear till 52 hours after the laſt inſpiration of the air. The epileptic fits had been ſuſpended for three days before this happened, and the patient ſeemed better than uſual.

An abſtract of M. Vauguelin's experiments on the liver of the Skate is next given. It is adduced to ſhew a connection between a deficiency of oxygene and the formation of fat.

The paper on the uſe of yeaſt in putrid fevers, by the Rev. [and benevolent] Edmund Cartwright, exhibits one of the moſt aſtoniſhing examples of ſucceſsful practice that medical hiſtory affords. In three or four detailed caſes, a few ſpoons-full of yeaſt ſeem almoſt inſtantly to have recovered the patients from a dying ſtate to perfect ſafety; and Mr. C. aſſerts that, in nearly fifty caſes of fevers of the low and putrid kind among the poor, in which he employed yeaſt (together, indeed, with other appropriate remedies,) he did not loſe one patient. We know that theſe relations deſerve every degree of credit, and it will be inexcuſable in the faculty not to repeat the experiment.

A caſe, communicated by Dr. Parry of Bath, of various ſymptoms of defective reſpiration, ending in death, in which the right lobe of the lungs was found to be little more than a

plexus

plexus of membranes, and the leaſt conſiderably enlarged, is brought to confirm the opinion that the red colour of the blood is owing to the oxygene which it receives during inſpiration.

ART. XI. *A Chemical Diſſertation on the Thermal Waters of Piſa, and on the neighbouring Acidulous Spring of Aſciano:* With an hiſtorical Sketch of Piſa, and a Meteorological Account of its Weather: To which are added, Analytical Papers reſpecting the Sulphureous Water of Yverdun. By John Nott, M. D. of Briſtol Hot Wells *. 8vo. pp. 161. 3s. ſewed. Walter. 1793.

IN the Preface to the diſſertation on the Piſa waters, we are told that this work is the ſubſtance of a treatiſe in Italian by Giorgio Santi, profeſſor of chemiſtry and natural hiſtory in the univerſity of Piſa.

The warm baths of Piſa are ſituated four miles from the town, at the foot of a ridge of hills called the Piſan mountains, a marſhy plain extending from them to Piſa. Their air is moiſt but pure; and the climate is mild. We ſhall paſs over the writer's account of the Piſan mountains and their mineral and vegetable products, and proceed to the qualities of the waters themſelves. Many ſprings unite to form a large body of water for the ſupply of the baths, which are 14 or 15 in number. The heat of the reſervoirs is 106; that of the baths falls ſhort of it in different degrees. The water is limpid and colourleſs, but depoſits a ſtrong incruſtation on every thing that comes in contact with it. On expoſure to the air, its volatile parts fly off, and the matters contained in ſolution are precipitated. From the application of a variety of chemical teſts, and from examination of the reſiduum after evaporating a large quantity, by many experiments here detailed, the contents are found to be, aerial acid, vitriolic and muriatic, neutral and earthy, ſalts, and uncombined earths of the three principal claſſes. We do not copy the tables of quantities of each material, as they vary in the different baths and ſeaſons of the year.

The acidulous water of Aſciano, ſituated two miles and a half from the warm baths, yielded, on a ſimilar chemical examination, the ſame ingredients in different proportions; that of aërial acid being twice as much as in the thermal waters, which gives it a briſk tartiſh taſte.

With reſpect to the medicinal properties of theſe waters, thoſe of the warm baths rank among the ſaline, and are uſed internally as detergents, diuretics, and deobſtruents, in a variety of diſorders for which remedies of thoſe claſſes are adapted. Bathing in them is employed in gouty, rheumatic, ſpaſmodic,

* See our laſt Review, p. 233.

hypo-

hypochondriac, hyſteric, paralytic, ſcorbutic, and ſcrophulous caſes. The cold Aſciano waters have ſimilar qualities, but are more exhilarating and tonic. They are recommended for finiſhing the cures which the bath-waters have begun.

The hiſtorical ſketch of the town of Piſa, which ſeems to be written by Dr. Nott himſelf, we ſhall leave for the amuſement of thoſe who read the book.

The papers on the Yverdun water are preceded by ſome ſlight experiments on them with the common teſts which he was able to procure on the ſpot. Theſe ſhew an alkaline and ſulphureous impregnation, with the abſence of iron. The heat of the ſprings at the fountain head was 77 or 78. The baths are ſituated at a ſhort diſtance from Yverdun. The baſon comprehends two ſources, one of warm and the other of cold water, ſo blended that they cannot be ſeparated.

The firſt of the papers is an analyſis of the waters made in 1778 by M. Struve, phyſician and chymiſt at Lauſanne. As to ſenſible qualities, it is very clear, light, and ſoft, and has a ſtrong ſmell and taſte of liver of ſulphur. It does not ſoon change when expoſed to the air, and may be kept a long time unchanged in bottles well corked. The application of teſts proves it to contain ſulphur united with fixed alkali, common and vitriolic ſalt, and an earth. The reſiduum, after evaporation, gives calcareous earth, ſelenite, common ſalt, and foſſil alkali.

The remaining papers, containing a letter of M. D'Ivernois in 1736, another analyſis made in 1729, and the method of uſing the waters, are of little conſequence.

We muſt obſerve that Dr. Nott's ſtyle is not always correct, nor are his tranſlations free from miſtakes; he has, however, performed an uſeful taſk in making the Engliſh traveller acquainted with ſome valuable waters, to which he may occaſionally have recourſe.

ART. XII. *Works of the late Dr. Benjamin Franklin*; conſiſting of his Life written by himſelf, together with Eſſays, Humourous, Moral, and Literary, chiefly in the Manner of the Spectator. 12mo. 2 Vols. pp. 585. 7s. Boards. Robinſons. 1793.

HABITUATED as we have long been to venerate the name of Benjamin Franklin, we have in no ſmall degree ſhared the impatience with which the public has for ſome time been expecting a full and authentic narrative of his life. After it was known that Dr. F. had written memoirs of the early part of his life, down to the year 1757, and had ſent over to Europe two copies of the manuſcript, one to M. de la Rochefoucault and M. de

M. de la Veillard in Paris, and the other to Dr. Price and Mr. Vaughan in London, it was reaſonably hoped that ſo intereſting a work would not be long with-holden from the public; and we doubt not that many perſons, like ourſelves, would feel ſome regret that Dr. Franklin's account of himſelf ſhould not be ſuffered to make its firſt appearance in his own language, but in a French tranſlation, and in ſo defective a ſtate as to come down no lower than to the year 1731. We are however given to expect the whole of this valuable manuſcript, with other original papers, and a complete edition of the Doctor's works, from his grandſon Mr. Temple Franklin. In the mean time, it does not much gratify us to peruſe a ſmall part of the Doctor's life, in an *Engliſh tranſlation* from a *French tranſlation* of the *original Engliſh.*

With the hope of being ſoon required to give our ſentiments more at large on the intereſting ſubjects of theſe memoirs, we ſhall for the preſent only lay before our readers a ſhort extract, to enable thoſe, who are already acquainted with Dr. Franklin's ſtyle, to form an idea of the ſucceſs with which this tranſlator has 'endeavoured to conceive the probable manner in which Dr. F. expreſſed his ideas in his Engliſh manuſcript.' We ſelect Dr. Franklin's inſtructive account of the means by which, in early life, he improved his ſtyle:

'As the faculty of writing proſe has been of great ſervice to me in the courſe of my life, and principally contributed to my advancement, I ſhall relate by what means, ſituated as I was, I acquired the ſmall ſkill I may poſſeſs in that way.

'There was in the town another young man, a great lover of books, of the name of John Collins, with whom I was intimately connected. We frequently engaged in diſpute, and were indeed ſo fond of argumentation, that nothing was ſo agreeable to us as a war of words. This contentious temper, I would obſerve by the by, is in danger of becoming a very bad habit, and frequently renders a man's company inſupportable, as being no otherwiſe capable of indulgence than by indiſcriminate contradiction. Independently of the acrimony and diſcord it introduces into converſation, it is often productive of diſlike, and even hatred, between perſons to whom friendſhip is indiſpenſibly neceſſary. I acquired it by reading, while I lived with my father, books of religious controverſy. I have ſince remarked, that men of ſenſe ſeldom fall into this error; lawyers, fellows of univerſities, and perſons of every profeſſion educated at Edinburgh, excepted.

'Collins and I fell one day into an argument relative to the education of women; namely, whether it were proper to inſtruct them in the ſciences, and whether they were competent to the ſtudy. Collins ſupported the negative, and affirmed that the taſk was beyond their capacity. I maintained the oppoſite opinion, a little perhaps for the pleaſure of diſputing. He was naturally more eloquent than I; words

flowed copiouſly from his lips; and frequently I thought myſelf vanquiſhed, more by his volubility than by the force of his arguments. We ſeparated without coming to an agreement upon this point; and as were not to ſee each other again for ſome time, I committed my thoughts to paper, made a fair copy, and ſent it him. He anſwered, and I replied. Three or four letters had been written by each, when my father chanced to light upon my papers and read them. Without entering into the merits of the cauſe, he embraced the opportunity of ſpeaking to me upon my manner of writing. He obſerved, that though I had the advantage of my adverſary in correct ſpelling and pointing, which I owed to my occupation, I was greatly his inferior in elegance of expreſſion, in arrangement, and perſpicuity. Of this he convinced me by ſeveral examples. I felt the juſtice of his remarks, became more attentive to language, and reſolved to make every effort to improve my ſtyle.

'Amidſt theſe reſolves an odd volume of the Spectator fell into my hands. This was a publication I had never ſeen. I bought the volume, and read it again and again. I was enchanted with it, thought the ſtyle excellent, and wiſhed it were in my power to imitate it. With this view I ſelected ſome of the papers, made ſhort ſummaries of the ſenſe of each period, and put them for a few days aſide. I then, without looking at the book, endeavoured to reſtore the eſſays to their true form, and to expreſs each thought at length, as it was in the original, employing the moſt appropriate words that occurred to my mind. I afterwards compared my Spectator with the original; I perceived ſome faults, which I corrected: but I found that I wanted a fund of words, if I may ſo expreſs myſelf, and a facility of recollecting and employing them, which I thought I ſhould by that time have acquired, had I continued to make verſes. The continual need of words of the ſame meaning, but of different lengths for the meaſure, or of different ſounds for the rhyme, would have obliged me to ſeek for a variety of ſynonymes, and have rendered me maſter of them. From this belief, I took ſome of the tales of the Spectator and turned them into verſe; and after a time, when I had ſufficiently forgotten them, I again converted them into proſe.

'Sometimes alſo I mingled all my ſummaries together; and a few weeks after, endeavoured to arrange them in the beſt order, before I attempted to form the periods and complete the eſſays. This I did with a view of acquiring method in the arrangement of my thoughts. On comparing afterwards my performance with the original, many faults were apparent, which I corrected; but I had ſometimes the ſatisfaction to think, that, in certain particulars of little importance, I had been fortunate enough to improve the order of thought or the ſtyle; and this encouraged me to hope that I ſhould ſucceed, in time, in writing decently in the Engliſh language, which was one of the great objects of my ambition.'

From the year 1731 to the year of Dr. Franklin's death, 1790, the narrative is continued from an article in an American periodical publication, written by Dr. Stuber of Philadelphia. The account, though handſomely drawn up, is much too general

neral to afford entire ſatisfaction to the public. It contains a pretty full account of ſeveral of the public ſervices which Dr. Franklin rendered to Philadelphia: but the narrative of his political conduct from 1753 to 1783 is comprized in forty-four pages.—The ſecond volume contains a collection of Dr. Franklin's miſcellaneous eſſays, on ſubjects adapted to general peruſal. In theſe papers we meet with a variety of uſeful obſervations and reflections, conceived with all that novelty and ſtrength, and expreſſed with that perſpicuity, which diſtinguiſh the productions of true genius: they will probably be ſufficient to ſecure the ſucceſs of this publication, notwithſtanding the defects of the firſt volume.

ART. XIII. *The Private Life of the late Benjamin Franklin, LL. D.* late Miniſter Plenipotentiary from the United States of America to France, &c. &c. &c. originally written by himſelf, and now tranſlated from the French. To which are added, ſome Account of his Public Life, a Variety of Anecdotes concerning him by M. M. Briſſot, Condorcet, Rochefoucault, Le Roy, &c. &c. and the Eulogium of M. Fauchet, Conſtitutional Biſhop of the Department of Calvados, and a Member of the National Convention. 8vo. pp. 324. 6s. bound. Parſons. 1793.

ANOTHER anticipation of the life of Franklin is here preſented to the public. It contains, like the former article, a re-tranſlation of the French verſion of Dr. Franklin's Memoirs written by himſelf: but, without having an opportunity of comparing this tranſlation either with the French or the original Engliſh, we cannot heſitate in pronouncing it a performance in which the luminous conceptions of Dr. Franklin are clouded, and the admirable ſimplicity of his ſtyle is loſt, under a motley kind of cloathing; forming a ludicrous diſguiſe, in which the parent, were he living, would ſcarcely be able to recognize his child,—or, if he could, would not be very forward to own it. The tranſlator, for example, makes Dr. F. ſay, 'We ſhall not row you an inch,'—and talk of *operating an eſſai*, and of opening a ſchool of *natation*. As farther proofs of the inaccuracy of this tranſlation, we quote the following paſſages: p. 35—'This man entered into converſation with me, during ſupper, and finding that I had read a little, he teſtified the livelieſt friendſhip *for*, and intereſt in, *my behalf*.' p. 105. 'Some tracts againſt Deiſm happened about this time to fall into my hands: they contained, as I was told in the preface, the ſubſtance of ſeveral ſermons which had been preached in Boyle's *laboratory*.'—p. 113. 'It was a folio volume printed on *pro patria* paper, with a *Cicero* character: the notes, which were exceedingly long, were in a ſmaller type.'

In the tranſlation noticed in the preceding article, the ſenſe of the paſſages is probably given more accurately as follows:

This man entered into converſation with me while I took ſome refreſhment, and, perceiving that I had read a little, he expreſſed towards me conſiderable intereſt and friendſhip.—— Some volumes againſt Deiſm fell into my hands: they were ſaid to be the ſubſtance of ſermons preached at Boyle's Lecture.——It was in folio, on pro patria paper, and in the *pica* letter, with heavy notes on the ſmalleſt type.

The continuation of the life of Franklin, and the ſubſequent papers, are compiled, with no great degree either of judgment in the ſelection, or of care in the arrangement, chiefly from the Doctor's works, and from French publications. Among the more valuable articles, are Condorcet's character of Dr. Franklin, and the Abbé Fauchet's Eulogium on this truly great Man.

ART. XIV. *Democratic Rage*, or Louis the Unfortunate, a Tragedy. By William Preſton, Eſq. 8vo. pp. 91. 1s. 6d. Miller. 1793.

THE author of this political tragedy certainly had not accurately examined on which ſide he intended to write. In general, he ſuppoſes himſelf a very ſincere and zealous ariſtocrat: but, when declaiming in the character of Sieyes, he extends his views ſo undauntedly as almoſt, we ſuſpect, to convert himſelf. Let him ſpeak in his own behalf:

'Act. IV. Scene III.

Enter *Kerſaint*, with *Sieyes*.

'SIEYES.—'Tis not a time to ponder what were beſt;
If men were free to chuſe, we muſt ſelect
Amidſt a choice of ills, and call it wiſdom;
Such various motives and diſcordant aims
Divide th' Aſſembly, where the jarring atoms
And embryon elements of action mix.—
Ev'n virtuous, wiſe, and patriotic minds
Moſt ſtrangely differ, as the diff'rent force
Of birth, profeſſion, education, ſtudies,
Habits of life, purſuits, and temper lead.—
It much imports the honeſt few to guard
Each avenue, that, to the public mind,
An acceſs yields; leſt knaves and fools obtain
Supreme and fatal ſway.——

'KERSAINT.—And why is this, that nature teems with ill?
Why tow'rs the poiſon plant infecting air?
Why form the hooded ſnake, the crocodile,
The tyger, the hyena, and Marat?—
Marat—an aggregate of every crime,
A ſummary of noxious properties,

Horror

Horror and guilt with brand indelible
Have mark'd him for their own, with glance oblique,
Scowl in his downcaſt eye, and add a gloom
To his dark viſage; the tumultuous workings
Of his volcanic mind, thro' face and limbs
Diſtorted hideouſly, convulſions ſpread,—
Yet thus diſtorted cannot they expreſs
The ſtrange obliquities, the wild diſtortions
Of monſter-breeding fancy. 'Tis moſt ſtrange,
This minature of horror ſhould poſſeſs
The gen'ral confidence, when nature's tongue
In ev'ry feature and in ev'ry limb,
So plainly cries—— "beware."

'SIEYES.—The voice of reaſon
Again ſhall reach our hearts. We then ſhall mourn
Our wild exceſſes, and with hatred view
The fatal inſtruments that urg'd us on
To drown the civic wreath in royal blood.
I can predict the downfall of theſe men
Whoſe word is now a law, whoſe frown is death.
Virtue mean time nor ſhrinks, nor quits the bark,
As of the ſtate deſpairing; 'tis her boaſt
And nobleſt pride to combat difficulties,
Wreſtle with danger, and deſpiſe the praiſe
That living tongues may laviſh. We are call'd
To double efforts; and the leſs our hope
The more our duty, with our beſt exertions
To labour for the ſtate, the more our praiſe;
Succeeding in thoſe efforts, and the more
Thoſe efforts failing, is the conſolation
That ſhall endear our fall, if heav'n ſhould doom us
To ſeal with blood our civic piety.

'KERSAINT.—The ſtate is too unwieldy, and too vaſt
For democratic ſway; the huge machine
Demands a ſingle head. The luxury
Of crowded Paris, and the capitals
That vie with Paris in our provinces,
Hath indiſpos'd us for the ſober forms
And ſelf-denials of a common weal,
That needs a grave and hallow'd character,
Where patriot wiſdom, on the ſolid baſe
Of private virtues, builds with happy hand
The glorious ſtructure of the public good.—
And what are we that emulate the Romans?
A ſkipping, dancing, diſſipated crew,
With burſts of wild ferocious levity.

'SIEYES.—Thy cenſure is unjuſt; our nation boaſts
Th' exalted aims and comprehenſive views
Of mild philoſophy, with lib'ral arms
Embracing all mankind—the ſtateſman's ſkill
In council and in treaty—ſcience led

From the ſequeſter'd lamp and barren toils,
To wed with commerce in productive union
And great inventions both for peace and war,
Are their glad progeny. Among the crowd,
If luxury prevail and levity,
Blame a corrupted court, from age to age
With baſe examples of unbluſhing vice,
And wild extravagance exhauſting art,
Tainting the public eyes and public mind
With groſs pollutions, canſt thou wonder then,
If yet ſome ſtains are found? the foes of freedom
With triumph mark them, and on freedom charge
What want of freedom caus'd.

'KERSAINT.—Aſſert thyſelf.—
Profound reſearch and a commanding ſoul
Are thine; and wilt thou ſtoop to practiſe arts
That dignify ſuch things as Robeſpierre?
Reſiſt with firmneſs the vile populace;
Oppoſe thy boſom to the roaring torrent.—
Were glorious talents, philoſophic views,
And mild humanity ordain'd to follow
The guidance of the rabble?

'SIEYES.—Yet, my friend,
That guiding rabble is conjoin'd by fate
With freedom's cauſe.

'KERSAINT.—Then deſperate is that cauſe
If ſuch ſupport it needs—a worthleſs rabble,
The miniſters of luxury, the ſpawn
Of diſſipation join'd with ſudden famine!

'SIEYES.—We may not all at once the habits form
That flow from ſteady freedom. It will need
Experience, time, and chief, calamity,
That ſtern but uſeful teacher, to reſtrain
The wild exub'rance and impatient warmth
Of public mind, intoxicated now
With copious draughts of power; but we ſhall ſee
A Britiſh ſpirit fill the Gallic breaſt.
As yet their liberty, like ſumptuous garments
Giv'n to ſome mendicant, reſtrains and galls
Th' unpractis'd wearer.

'KERSAINT.—True, the paſt oppreſſion
Diſfigured and embruted human kind;
Proſcribing free reſearch and lib'ral thought,
And virtuous motive, *binding up the tongue*
In abject terror, that the feaſt of reaſon
And holy interchange of mind with mind
Were here unknown; and frivolous delights,
The dice, the dance, and vague licentious love,
Were call'd in aid to baniſh riſing thought
That told men they were ſlaves; and idle noiſe

And

And mirth diſſembled drown'd the hated cry
Of jealous deſpotiſm, reſounding ever
In tones ſevere and hollow, to the fears,
Freezing the heart's warm currents as they flow'd.—
But why ſhould Louis expiate the crimes
Of tyrants that preceded?—We are witneſs
He meekly bore his faculties, and lean'd
To wholeſome counſels.——

'SIEYES.—I know it—but the common herd retain
A ſavage mem'ry of the paſt oppreſſions;
Hence their exceſſes, hence the mournful waſte
Of noble blood.—Ye rulers of mankind,
Oh, never drive the people to deſpair:
Feed them with hope and they will much endure,
Still teach them to look upward to their king
For cure of evils; let them not be taught
To right themſelves and know their dangerous ſtrength,
A fatal ſecret for the governor,
And for the crowd themſelves; for that once known,
Firſt they remove their wrongs and grievances,
They next ſecure their rights; but this perform'd,
Good in itſelf, injurious in the means,
They reſt not here content, but, fluſh'd with conqueſt,
From bond-ſlaves, they commence inſulting tyrants,
And uſe their pow'r with inſolence, proportion'd
To their paſt abject ſtate.

'KERSAINT.—The death of Louis
Would blot the Gallic fame to lateſt times.—
May we not hope by timely oppoſition
To ſtem the people's rage? Will they not feel
His peaceful virtues? will they not recall
His large conceſſions to the public voice?

'SIEYES.—Marat prevails, and all attempts are vain
To ſave his deſtin'd life; ruin to us,
Perdition to our country, waits th' attempt.
The crowd demand a victim; we ſhall periſh
After a vain attempt to ſtem the torrent
With him we ſhould preſerve. We muſt retain
The public confidence, our only hope
In this conjuncture; better yield a while
To wind and tide, and deviate from the courſe
That brings the veſſel to her deſtin'd port,
Than by impatience drive her on the rocks
Where certain ſhipwrecks wait her; better join
The people ev'n in wrong, that we may turn them
From wrongs yet greater, and their own perdition,
Than by deſertion in the fatal hour
Hazard the loſs of all. To guide the people
We muſt not only ſeem to follow them,
But yield in part to do ſo. Confidence,

If by complacence won, and confidence
Confirm'd by uſe, becomes authority.

'KERSAINT.—Miſtaken hope, to rule the populace
By yielding to their rage! This fatal act
Will ſcatter wide the ſeeds of civil war.—
And ſhall this land, the ſeat of poliſh'd arts,
And mild philoſophy, and ſocial joys,
Become the reſidence of brutal rage,
Devouring anarchy, and deadly carnage?—

'SIEYES.—Deſpond not thus;—our civic bands ſublim'd
By bright enthuſiaſtic fire, will brave
Danger, and want, and raging elements,
With daring more than human.——

'KERSAINT.—Surrounded as we are by puiſſant foes,
We need the rule of one; the times demand
A ſummary and vig'rous promptitude,
A brief and dextrous ſecrecy in council,
A calm and rapid concert in the field;
Such as we may not hope from loud debate,
Manag'd by theoriſts and demagogues
In mix'd tumultuous meetings.

'SIEYES.—We muſt own——
If ancient maxims are receiv'd on truſt,
That wide extended ſtates by monarchy
Are beſt adminiſter'd;—but future times
Shall ſee th' example of our common-weal
Refute the prejudice, and give an inſtance
Of vigour, ſecrecy, and promptitude,
Surpaſſing all belief.

'KERSAINT.—I would preſerve
The kingly pow'r as true ſupport of freedom;
Calm, ſober freedom, not licentious rage,
Verging to tyranny in the worſt form.
Our Maker tells us that ſupremacy
Should be concenter'd in a narrow ſpace,
And rais'd aloft conſpicuous; thus we ſee
The ruling head ſurmounts the graceful fabric
Of man, divinely form'd within itſelf,
Compriſing ſenſe and life; imperial ſource
Of thought, volition, reaſon, fantaſy;
Sovereign to ſway, and provident to guide
Each vital function with unqueſtion'd pow'r
And kingly promptitude, it ſends abroad
Its mighty mandates thro' th' obedient limbs.

'SIEYES.—If thou would'ſt argue from the works of nature,
They ſpeak more ſtrongly for a common-weal.—
Nature's great author in his works hath taught us
That elements ſhould mix, and adverſe pow'rs
Temper each other; in all kinds that breathe
And live, and ev'n in things unorganiz'd

And

And lifeleſs, various elements combine,
Earth, water, air, and fire, to form a maſs;
Nay, elements themſelves that ſimple ſeem,
Are all compounded, and within them hold
Diſcordant principles; thus earth combines
Air, water, fire;—and water, earth and air.
Thus, air, a gen'ral thief, collects from all things
Diſcordant particles, and blends them all
In one fair tiſſue of tranſparent blue;
And from the plunder of creation forms
Her curtains thin around this earthly ball.' [*Scene cloſes.*

If Mr. Preſton, while writing this ſcene, were not, in the language of the day, a rank democrat, we renounce all pretenſion to ſagacity. Let us not be miſunderſtood however. The Poet's great object is to impreſs us with horror, and to fire us with reſentment, on account of the King's execution; the final conſummation of which is *intimated*, [it could not be *repreſented*,] in the concluſion of the piece; previouſly to which melancholy cataſtrophe, we have a truly pathetic ſcene—the parting interview between the unfortunate monarch and his family—which is certainly well imagined.

Of the poetry, our readers will judge by the above quotation, which is perhaps a favourable ſpecimen. The grammar and conſtruction are ſometimes defective: but beauties of paſſion, character, language, and even of an enlarged and philoſophic mind, occaſionally prevail.

ART. XV. *The Alteration of the Conſtitution of the Houſe of Commons, and the Inequality of the Land-Tax, conſidered conjointly.* By J. Brand, Cl. M. A. 8vo. pp. 176. 3s. Boards. Evans. 1793.

THIS performance is undoubtedly one of the moſt profound, moſt ingenious, and at the ſame time the moſt *artful*, that ever came under our conſideration. It would ſeem, at times, as if the author were not an enemy to a parliamentary reform, provided it were to be preceded by an equalization of the land-tax:—but the reader is not ſuffered to remain long in this opinion; for it appears that Mr. Brand's object is to throw as many obſtacles as poſſible in the way of reform; and the main battery which he directs againſt it is a plan for equalizing the land-tax. This plan we conſider as nothing more than a bug-bear to frighten the reformers, and to make them deſiſt from their purſuits; yet the author has treated the ſubject ably, and has enforced the juſtice and propriety of his ideas with ſuch cogent arguments that, we doubt not, he would obtain ſtrong ſupport, were he ſeriouſly to preſs his plan on the public, and to ſolicit their aid to carry it through both houſes of parliament:—but he is not

ſerious.

ſerious. If the reform be ſet at reſt, he will not be the firſt to diſturb its repoſe; we think that, on the contrary, he would very readily conſent to give his equaliſing project an opiate, which would make it ſleep until the former ſhould be rouſed from its ſlumber.

Mr. B. obſerves that an alteration in the conſtitution of the *Third Eſtate* is a meaſure of ſuch importance, that it ought to be examined in every point of view before it is carried into execution. He then conſiders it as to its *general* and its *local* conſequences; the former as affecting the whole kingdom; the ſecond, the larger diſtricts of it.

Such a meaſure, he remarks, would affect the kingdom in general, by producing a change in the preſent proportion of power in the executive and legiſlative departments of the ſtate. The object of thoſe who call for reform is to diminiſh conſiderably the power of the Crown and of the Peers, and to give additional ſtrength to the popular branch of the legiſlature. Here Mr. B. obſerves that power is not to be taken in an equal degree from the King and from the Houſe of Peers: but that the greateſt conceſſions are to be exacted from the Crown; ſo that the Houſe of Lords would become relatively weaker when compared with the increaſed power of the Commons, but relatively greater when compared with the diminiſhed power of the Crown. What might be the effect of ſuch a change in the whole kingdom, Mr. B. does not pretend to determine; he confines himſelf to the conſideration of this ſingle point, 'What might be its conſequence to a particular diſtrict of great magnitude and importance, the ſouthern and eaſtern counties, and ſolely with reſpect to the tax on land.' He divides the kingdom of *England* (for Scotland is not included in this conſideration,) into two diſtricts; one which, reſpecting the metropolis, he calls the *home* diſtrict, including the counties of Middleſex, Surry, Hertford, Bedford, Cambridge, Kent, Eſſex, Norfolk, Suffolk, Berks, Buckingham, and Oxford; the other, the *remote* diſtrict, taking in the remainder of England, and the principality of Wales.

He thinks that a reformation in the repreſentation of the people in parliament would be attended with very great injury to the home diſtrict, becauſe he is of opinion that, either before the end of this century or very ſoon after the beginning of the next, it will be found abſolutely neceſſary to increaſe the land-tax, nay, to double it. The burthen of this tax he proves to be much heavier on the home than on the remote diſtrict: the inequality he ſhews to be greatly in favour of the latter; and, as it has at preſent a conſiderable majority in parliament, a reform, which would add to it, muſt of courſe render the relief

to

to the home diſtrict from the exiſting diſproportion abſolutely impracticable: the preſent aſſeſſment would be made the baſis of the additions to the charges of this tax which muſt in future take place; and the difference of the actual and proportional payment of the remote diſtrict, already very great, would of courſe receive a farther augmentation.—He obſerves that, though it ſhould be ſuppoſed that a change in the conſtitution of the Houſe of Commons was expedient, (a ſuppoſition which he expreſsly ſays he does not admit, though he does not attack it,) ſtill, he contends, it ought not to take place until we have guarded againſt its dangerous conſequences; which are, he ſays, not only that of perpetuating an old ſyſtem of the groſſeſt inequality of the public burthens of the two diviſions of the kingdom, but alſo that of aggravating its oppreſſive diſparity by new augmentations. He inſiſts that, until meaſures be taken for preventing ſuch conſequences, it would be madneſs to truſt the remote counties with double their preſent majority of members in the Houſe of Commons; and that, until ſuch ſteps be taken, prudential juſtice, and a regard for fair equality, if juſtice and equality have any exiſtence more than in name, demand that the meaſure of reform ought to be poſtponed.

It is evident, from this ſhort ſketch of the author's argument, that the preſent is not, in his opinion, the proper ſeaſon for effecting this change in the formation of the repreſentative body: but he does not ſtop here; he goes ſtill farther, and roundly aſſerts that a proper ſeaſon for it has not occurred ſince the revolution, and that it is a happy circumſtance that no attempt to carry it into execution has hitherto ſucceeded.

Mr. B. ranges his arguments under five different heads:

1ſt. He gives an account of the cauſe of the inequality of the land-tax.

2d. He ſtates the arguments in favour of its continuance, and refutes them.

3d. He ſhews on what ground he builds his opinion that the time is not far diſtant when it will be found neceſſary to increaſe the preſent amount of the land-tax.

4th. He determines the meaſure of the diſproportion of the charge on the two diſtricts, and points out what are its effects.

5th. He mentions the number of county members to be added to thoſe of the home and remote diviſions, according to the plans brought forward by Mr. Pitt and Mr. Flood in 1785 and 1790; and he thence proves the great addition of power which would be ſo acquired by the remote diſtrict, in the lower houſe.

To

To each of theſe heads the author aſſigns a ſection; ſo that his whole work is divided into five ſections; with an appendix, containing a great variety of calculations in ſupport of the opinions laid down in the courſe of the work.

As our readers may be curious to know how the aſſeſſment to the land-tax happened to be ſo unequally made, and why the people ſo eaſily ſubmitted to it, we extract the following paſſage:

'The origin of the diſproportion of the charge of the modern land-tax upon the home and remote diſtrict, is to be found in a very early period of our hiſtory; when the ſouth-weſt counties were expoſed to the deſcents of the French, and the weſtern and northern, to the predatory incurſions of the Welſh and Scotch. Theſe hoſtilities expoſed them to frequent and conſiderable loſſes; and they could contribute very little to the charge of the general defence, after they had provided for their own. Hence it appears, in the old accounts of the Exchequer, that the northern and weſtern counties were always favoured in their charge to the ancient ſubſidies. And during the reign of Mary the Firſt, the whole counties of Northumberland, Cumberland, Weſtmoreland, the towns of Berwick and Newcaſtle, and the Biſhopric of Durham, were exempted from the payment of theſe grants, on account of their vicinity to the Scotch.

'In the 17th and 18th of Charles the Firſt, an aſſeſſment of 400,000*l.* was levied upon land, according to the proportion of the old ſubſidies. During the civil war, the exciſe had been the great reſource of the parliament: but when the royal party was ſubdued, a land-tax by monthly aſſeſſments was extended over the whole kingdom; the proportions of the old ſubſidies were adhered to as before. It has been generally ſaid, that, by theſe aſſeſſments, the heavieſt charges fell upon ſuch diſtricts as had formed aſſociations in defence of parliament: and this has been ſuppoſed to be the origin of the inequality of the modern land-tax: but moſt counties in England having been at ſome time or other aſſociated during the war, and by ordinances of the Lords and Commons at Weſtminſter, this ſuppoſition muſt be given up.

'One cauſe of continuing the former proportions of this charge, was, that while the remote diſtrict had been much haraſſed by the hoſtile armies of both parties, the home counties, better covered by the forces of the parliament, had enjoyed a greater degree of ſecurity. Hence aroſe a neceſſity of ſome temporary indulgence to the former; which was very commodiouſly, but perhaps not very politically, conferred upon them, by continuing the old proportion of taxation. This mode of raiſing money by monthly aſſeſſments, formed part of the conſtant revenue of the ſtate, until the Reſtoration: the remote counties however were indebted for this indulgence, in ſome meaſure, to the number and vigilance of the members they returned to the Houſe, as well as to the conſideration of their paſt ſufferings.

'Theſe aſſeſſments were the baſis, on which the payments of the ſeveral parts of the kingdom to the modern land-tax were determined;

and to which they are "exactly" proportioned. This fact, for which we have cotemporary teſtimony, is in part the ſource of the popular error on this ſubject. Thus the diſproportion of the aſſeſſments of the commonwealth was the proximate, and that of the old ſubſidies the remote, cauſe of the preſent inequality of the land-tax.

'The plan of converting the monthly aſſeſſments upon land, into a pound rate, was firſt brought forward in that ſingular convention, which received the name of Praiſe-God Barebones Parliament. They reſolved that the ſupply for the maintenance of the army ſhould be ſo raiſed; but the aſſembly was broken up, before that reſolution received the form of an ordinance or law. That this new ſyſtem either was then, or afterwards became popular, is evident from its being carried into execution, the firſt year after the Revolution; for new ſchemes for raiſing money, which had not acquired an antecedent popularity, would not at ſuch a time have been embraced. Two ſupplies by a tax on land were granted in that year; the firſt at one ſhilling, and the ſecond at two ſhillings, in the pound. Their aggregate produce was 1,566,627l.: and at four ſhillings in the pound, the ſum collected would have been 2,088,836l. The real produce of the tax at that rate in the year 1693, was 1,977,713l. There appears therefore to have been a deficiency of 111,123l. in the latter payment, which is thus accounted for: to the firſt, the inhabitants of the home diſtrict had aſſeſſed themſelves more nearly to the true value of their eſtates: they afterwards "learned of their neighbours, to favour themſelves in the levying of this tax." If any ſpecies of fraud admitted of defence, it might be ſaid, that they did not ſufficiently profit of the example they had before them.

'The aſſeſſment of 1693 continues, with very little change, to be the ſtandard of the preſent time: though a certain part of this reduced amount has been rendered only nominal, in a very ſingular manner, by the ſubſequent extenſion of the tax to ſalaries and fees of office; which was certainly intended to produce an augmentation of the revenue: its effect has however been contrary; for the entire ſalary is paid out of the Exchequer; and the tax on each officer goes in aid of the ſum, at which the place where he reſides was before aſſeſſed; a relief where probably it is not wanted. Thus this tax is in no caſe an increaſe of the income of the public; and in ſome inſtances it actually diminiſhes it; for when the ſalary is ſmall, the officer is repaid out of the receipts of his own department: thus the Treaſury pays part of the tax of all thoſe places, where officers with ſmall ſalaries reſide; and the neat revenue of the ſtate becomes actually diminiſhed. What the loſs thus generated may amount to, I am unable to aſſign: the effective payment of every county will therefore be taken conſtantly to be the ſame as in the year 1693.'

Mr. B. goes into a great variety of calculations reſpecting the comparative value of many eſtates in the two diſtricts, from which he infers that, when all the counties were aſſeſſed, the inequality of the aſſeſſment which then took place was not unjuſt, becauſe the value of lands and money in the remote diſtrict was proportionably lower there than in the home diſ-

trict;

trict: but then he contends that the inequality ſhould have been removed as ſoon as lands became of equal value in both; an event which he proves to have happened a great many years ago.

In the next ſection, he ſtates the three following arguments, often urged in ſupport of the continuance of the inequality of the tax:

"How ſtrongly conſiderations of public intereſt and expedience, recommend the continuance of the old valuation, is thus made evident. No material increaſe of the charge of the tax upon the remote counties, can take place, without a correſponding advance of rent; which muſt be followed by a proportional increaſe of the price of the farmers' products: and as that diſtrict includes by much the largeſt part of the kingdom, a general increaſe of its rent will produce ultimately a general advance of the prices of the firſt neceſſaries of life.

"But the effect of ſuch an innovation will not terminate here. The claim upon which it is to be introduced, reſts upon this principle; that the taxes upon rent ought always to vary with its amount, and be proportioned thereto. Hence every increaſe of rent, in every diſtrict, muſt conſtantly be accompanied with a proportional advance of the payment of the land to the ſtate. A maxim of taxation, which, whatever ſpecious pretences may be ſet up in its favour, has always produced the worſt effects, in thoſe counties where it has been carried into practice: in ſome of them, it has received the name of the *Taille:* and wherever it has been adopted, the ſpirit of improvement in agriculture has not only been extinguiſhed; but, in many inſtances, the art itſelf has gone backward. Thus the equalization of the tax will prevent the increaſe of product, which might otherwiſe counterbalance its effect upon prices."——

'But there is another conſtantly produced on this ſubject, upon which the greateſt ſtreſs is often affected to be laid: that all purchaſers of eſtates in the remote diſtrict, for a long ſeries of years, have paid an increaſed price for them; in confidence that the preſent proportion of aſſeſſments ſhould be continued to all future periods; and that it would be injuſtice to take from them what they had paid a valuable conſideration for.'

The anſwers to theſe remarks are ſo extenſive that we cannot give them at length; and, on the other hand, they are ſo full of links of arithmetical calculations, that we cannot abridge them with any juſtice to the author's reaſoning. We will, however, ſelect one part, which is introductory to the figures, and which will give an idea of the depth of the author's ſpeculations.—The third argument, we muſt obſerve by the way, though mentioned in the ſecond ſection, is not anſwered here, but in the fourth.

'In anſwer to this, I ſhall endeavour to ſhow, that it will neither affect rent nor prices. That it will not affect rent of land follows, firſt, from the nature of the ſubject itſelf; which is clearly laid down by

Dr. Adam Smith, in his work on the Wealth of Nations*. He informs us, that rent is always the largeſt part of the value of the product of land, that can be taken from the farmer; allowing him the ordinary profits of ſtock, after defraying his expences. Now this being admitted, in the latitude in which he has put it, that is, as a general principle; the rent muſt be already arrived at this height in the remote counties: no further riſe therefore can take place, merely in conſequence of the increaſe of the landlord's outgoing charges. For it will not create an ability in the tenant to pay him a greater ſum; that ability being no more affected, by the increaſe of the landlord's payment to the public, than by an equal diminution of his income by any other means; as, by the alienation of part of his eſtate, equal in rent to the adſcititious part of the tax, in conſequence of his former extravagance. In either caſe, his wiſhes and efforts to enjoy the ſame neat income as before, will be equal; and the influence of his endeavours with his tenant, to raiſe his rent, becauſe his income is reduced, will be equally efficacious. It is only an increaſe of the farmers' product, or of the prices of that product, or both conjointly, which can raiſe the rent of any diſtrict. When that rent, and the value of the product, are once adjuſted to each other, the increaſe of the latter muſt always precede that of the former; as the cauſe muſt always precede its effect.'——

'To equalize the tax upon the two diſtricts, the remote counties muſt have their rate increaſed one ſhilling and $\frac{1}{3}$d. in the pound rent; or £.5 : 3 : $9\frac{3}{7}$ per cent. On ſuch an advance taking place, when an eſtate is to be let, it follows from what is conceded, that the treaty, or (as it is called by thoſe who have written on prices and commodities) the altercation, will run thus. The landlord will ſay: "The decreaſe of my income by the new tax, is one ſhilling and $\frac{1}{3}$d. in the pound; and you muſt increaſe the rent in the ſame proportion." To this the tenant will reply: "The markets are not advanced; nor will the land become more productive by virtue of the increaſe of the tax. The amount of my diſburſements, the annual intereſt of my capital, the value of my labour, and of my ſuperintendance, will continue undiminiſhed: and I muſt make the ſame profit for the immediate ſubſiſtence, and the future proviſion for myſelf and my family, as before. I therefore cannot conſent to any advance, demanded upon that account." We have ſeen before the nullity of the landlord's pretenſions, and the validity of the reaſons againſt them, urged by the tenant. But let it be admitted now that what is alledged on either ſide has equal force: hence the altercation will terminate, by the landlord's receding from half his additional demand, and the tenant ſubmitting to pay the additional tax, or to increaſe the rent $6\frac{2}{3}$d. in the pound: that is (£2·67) £2 : 11 : $10\frac{2}{3}$ per cent.'——

'If all the farmers in the remote diſtrict were at will, according to the ſuppoſition on which we are now tacitly reaſoning; each of them would have his rent increaſed, in the firſt year of the increaſe of the tax, according to the proportion here given: and the aſſigned advance might juſtly indeed be made general through the whole diſtrict.

'* Smith, vol. i. p. 223.'

It

It ſeems however too minute to produce any effect in the market; as the loſs to the farmer would be the increaſe of the expence of production only; equal to about one third of the increaſe of the price above ſtated; and therefore leſs than two pence the quarter of wheat.

'But it is only a part of the whole body of farmers, whoſe terms will expire, and whoſe rents can be thus raiſed, in that firſt, or any ſucceeding year: a circumſtance which muſt be taken into the account. And therefore it is to be obſerved, that lands are let for different terms. Although there are ſome farmers who are tenants at will, by much the greater part of the land is under leaſe or article for a term certain; as for 7, 10, 12, 14, or even 21 years. Let it be ſuppoſed that the term of all the contracts for the remote counties, is, on an average, ſeven years, upon the equality of chance; the term of one farmer of ſeven will expire in any aſſigned year. Now the farmer whoſe rent is raiſed at the Michaelmas immediately following the augmentation of the tax, is juſtly entitled to ſell his commodities at the advanced rate ſtated above: but the remaining ſix farmers of every ſet of ſeven will be as well able to ſell at the old prices as before. Let us now take as an inſtance one of theſe ſets, ſuppoſing the rents of all the farmers equal, and ſeek what effect the advance of the prices of the ſingle individual will have in market. Now it is evident it will be the ſame, as if we ſuppoſe the rent of the ſingle man above mentioned is ſeven times its former amount; but that it is raiſed only the ſame ſum as before. Now the quantity of his product being in the proportion of ſeven to one, he will be completely reimburſed, by one-ſeventh of the former rate of his advance on his prices; that is, by ¼ of a penny on the quarter of wheat; or 2s. 3½d. per cent. on the ſelling price of all his commodities.'

In anſwer to the ſecond argument, viz. that, if the land-tax were to keep pace with the improving value of land, it would have the baneful effect of what was called the *Taille* in France, and would tend to check improvement, Mr. B. propoſes that the tenants ſhould have leaſes for 7 or 14 years, for inſtance; and that the advance on the land-tax ſhould not take place during the exiſting leaſe, but attach on the rent reſerved in the laſt expired one.

In the third ſection, he ſhews the probability that the amount of the land-tax muſt be increaſed at a very near period. Here he gives us a calculation, in which he not only does not reckon on the pacific declarations of the French aſſembly for diſcountenancing offenſive wars, but takes it for granted that the French will be under a neceſſity of ſyſtematically going to war after ſhort intervals of peace.—Mr. B. ſhall here ſpeak for himſelf:

'Omitting fractions, it may be taken, that the average length of a term of war is eight, and of peace ten years. Nor ought it to be aſſumed, that in future the duration of peace will exceed that of war, in a greater proportion. In ſubjects of ſuch conſequence to a ſtate, it is beſt to err on the ſafeſt ſide; and we are to give way to no deluſive imaginations,

imaginations, that the future courſe of things will be better than what we have experienced in the laſt 100 years; for it is ſo far back that theſe averages extend. The preſent *ſemi-chaotic* ſtate of Europe will not permit us to indulge in ſuch agreeable but viſionary expectations: and in a few months we have ſeen a new and great republic riſe, the vices of whoſe internal conſtitution are ſuch, that foreign wars will become neceſſary to it, to obtain ſome reſpite from internal commotion. This is very clearly illuſtrated, by the conſequences which always attended the heterogeneous and diſcordant conſtitution of the republic of the Romans; a much more moral people. A ſtate of hoſtilities, almoſt continual, was the only remedy to the diſcord of peace: it was by foreign wars only that they enjoyed, at any time, the deluſive appearance of a hollow truce at home, with no principle of union within; the ſtate fell to pieces, when there was no external force to compreſs its repulſive parts together: it fell, for want of an enemy; and the tyranny of a deſpot ſucceeded the alternate tyrannies of the great and the mob. The new republic has the ſame diſorders, but in a malignant degree; and it poſſeſſes only the ſame terrible means, to patch up the blotches and ulcers, which its radically vitiated conſtitution will be perpetually producing and reproducing.

'Theſe conſiderations will not give us leave, eſpecially at preſent, to think the chances of the duration of peace to be increaſed, or tending to increaſe. Eighteen years therefore is aſſigned, as the length of a period of one war and one peace taken together: or as the diſtance from any aſſigned year of peace, to the ſame year in the next peace.'

[*To be concluded in our next.*]

ART. XVI. *The Siege of Berwick*, a Tragedy. By Mr. Jerningham. As performed at the Theatre Royal, Covent Garden. 8vo. pp. 68. 1s. 6d. Robſon. 1794.

WHEN authors, and thoſe of ſome eminence, fail in the department of the drama, it often ariſes from their making the production of a play *a matter of play*; not adverting to, or not duly conſidering, the difficulties which peculiarly attend this ſpecies of compoſition. In order to conſtitute an excellent drama, there muſt be a ſtory well conceived, and replete with incidents; characters well drawn, and well ſuſtained; a plot gradually developing itſelf and heightening in intereſt; and a dialogue abounding in ſentiment and poetic imagery; and the age is become too faſtidious to diſpenſe with any of theſe ingredients. Mr. Jerningham, a "gentleman who *writes with eaſe*," does not appear, in the preſent inſtance, to have ſufficiently attended to theſe requiſites. We cannot ſay how this tragedy, aſſiſted by ſcenery, rich dreſſes, and powerful acting, was received on the ſtage: but, as a compoſition for the cloſet, it is certainly defective. It ſeems to us to have been made public in an un-

finiſhed ſtate; for ſcenes which, according to the argument, ought to have been given, and which would have extended the piece to the uſual length of five acts, are omitted; and characters, to which we naturally expect to be introduced, are only deſcribed, without once making their appearance. The General of the beſieging army, indeed, comes on the ſtage, but merely for the ſake of conſtituting the piece a tragedy by allowing Sir Alexander Seaton, the governor of Berwick, to run him through the body; for he exchanges not a word with Sir Alexander; and though, without him, there could be no bloody cataſtrophe, his name does not appear in the *Dramatis Perſonæ*. Mention is made of *a Herald:* but the General, who is the cauſe of all that is tragical in the play, is included among the inconſiderable perſons ſignified by *&c.*

The dialogue, it muſt be owned, is often proſaic and careleſs; ſome of the lines limp on unequal feet, and frequently terminate with the pooreſt monoſyllables, as *the*, *to*, *in*, *with*, *of*, *a*; while the word, which is to complete the ſenſe, muſt be ſought in the beginning of the next line. *E. g.*

' ——— this drooping mother, *then to*
Interfere.'
' Yes, Anſelm, I confeſs I glory *in*
Theſe children.'
' Virtue is ever found ſuperior *to*
The rugged taſk.'
' Immaculate, into the aſhes *of*
My grave.'

The following paſſage, ' Evidence like this would not be admitted in the court of Nature,' which is good proſe, thus aſſumes the majeſtic appearance of poetry:

——— ——— ' Evidence
Like this would not be admitted in the court
Of Nature.'

' Like many, many more unfortunate mothers,'

is an unexceptionable line of proſe, but not of verſe.

The reader is moſt intereſted in the generous conteſt between Archibald and Valentine, the ſons of Sir Alexander, each of whom contends that he ſhall die for the other, and for his country.—This part of the dialogue is the beſt written, and evinces Mr. Jerningham's poetic powers. The General of the beſieging army, who had taken the two gallant youths in a ſally, threatens both with death, unleſs the town be delivered up; and he cruelly leaves the parent together with his ſons to make the fatal choice. *Archibald*, being the eldeſt, claims the honour of dying for his country as the ſacred right of primogeniture. This claim *Valentine* nobly oppoſes:—he cannot patiently hear his

his brother, with 'an avarice of fame, demanding exclusively the mead of glory,' and thus pleads to be permitted to participate in the honour of death:

'When first I quitted childhood's lowly vale,
Eager with you I climb'd youth's arduous height,
Whence greater scenes expanded to my view;
Still our pursuits, consenting to one plan,
Our lives, like wedded streams, united roll'd:
And will you now disturb the sacred tide,
And bid the kindred waves disparting run?'

The subject of this tragedy is thus concisely given in the advertisement: 'In the reign of Edward the Third, Sir Alexander Seaton refused to surrender the town of Berwick, even at the peril of losing his two sons; who, being taken prisoners in a sally, were threatened with immediate death unless the town was delivered up.'

'See Abercrombie's Martial Atchievements, vol. ii. p. 29.'

By several parts of this drama, as well as by Mr. J.'s former poetic productions, we are convinced of his ability to have made the Siege of Berwick more perfect than it is in its present state. Had he expanded his tragedy to the usual length, the hurry which exists in the third and last act would have been avoided; and, by certain additions, and a few *touchings* and *re-touchings*, he would have rendered it more worthy of the stage, and more satisfactory in the closet.

The prologue and epilogue, both written by the author, have considerable merit.

Art. XVII. Foreign Literature.

Literary Intelligence from our Associates on the Continent.

France.

Notwithstanding all the dreadful evils of war both external and internal, and all the horrors of civil discord and anarchy, into which their unhappy country has been driven, some of the French philosophers have not been deterred from pursuing their scientific labours, nor from executing plans to which we cannot deny the title of great and honourable. We hear that the Memoirs of the Academy of Sciences for the year 1789 are in the press, and that the *Connoissance des Tems* for 1794, and *M. de Lalande's* Tables of Horary Angles, are already published. Another interesting article of intelligence is that the plan for establishing an universal measure, of which we gave a short account in the Appendix to our eighth volume, is now carried into execution. The court of Spain had the liberality, notwithstanding the war, to suffer M. *Méchain* to

proceed in his operations for measuring a degree of the meridian in that country, and ordered the Spanish engineers to afford him every assistance in their power. For this it deserves the thanks, not only of the French, but of the great republic of science, which is not confined to any particular nation, and ought not to be shackled by national and political prejudices. He carried on his series of triangles from Barcelona to Perpignan; and, from this place, the mensuration was continued to Paris. M. *de Lambre* and his pupil, M. *le François*, have measured a degree of latitude in the vicinity of the metropolis with such accuracy, that, we are told, though perhaps with some little exaggeration, there is not an uncertainty of more than an inch. In all, twelve degrees of the meridian have been measured; of which the mean is 57027 toises, and by this the universal standard of measure is calculated. M. M. *de Borda* and *Cassini* have determined the length of a pendulum, that swings seconds, *in vacuo*, and in a mean temperature at Paris, to be 3 feet and 8,06 lines. M. M. *Lavoisier* and *Haüy* have found that a cubic foot of distilled water at the freezing point weighs, *in vacuo*, 70 pounds and 60 gros, French weight. We shall insert a table of the measures and weights now established:

Metres.	Long Measure.	French toises.
10,000,000	A quadrant of the Meridian, which is the principle on which the new standard is founded	5132430
100,000	A hundredth part of a quadrant, or decimal degree of the meridian	51324
1,000	A *Milliare*, or mile	513
100	A Stadium } Agrarian measure {	51,3243
10	A Perch } Agrarian measure {	5,13243

		Feet.	Inch.	Lines.
1	A *Metre*, or rectilineal unit	3	—	11,44
$\frac{1}{10}$ or 0,1	A *Decimetre*, or Palm	—	3	8,344
$\frac{1}{100}$ or 0,01	A *Centemetre*, or Digit	—	—	4,434
$\frac{1}{1000}$ or 0,001	A *Millimetre*	—	—	,443

Square Metres.	Superficial Measure.	Square feet.
10,000	An *Are*, or superficial unit, being a square the side of which is 100 Metres in length	04831
1000	A *Deciare*, or tenth of an Are: a superficies an hundred Metres long, and ten broad	94 83,1
100	A *Centiare*	948,31

Measures of Capacity.

Cubic Decimetres.		Paris Pints.	Paris Bush.
1000	The Cubic *Metre*, or *Cade*, or Tun	1051½	78,9
100	*Décicade*, or *setier*	105⅛	7,89
10	*Centicade*, or Bushel	10½	,789
1	Cubic *Decimetre*, or Pint	1 1/16	,0789

Weights.

Cubic Decimetres of water.	Weights.	French Pounds.	lb.	oz.	gros.	grains.
1000	The weight of a cubic Metre, or Cade, of water, is called a *Bar*, or *Millier*	2044,4				
100	$\frac{1}{10}$th of a *Bar*, or *Decibar*, or *Quintal*	204,44				
10	$\frac{1}{100}$ of a *Bar*, or *Centibar*, or *Decal*	20,444				
1	The weight of a Cubic Decimetre of water is called a *Grave*, or Pound		2	0	5	49
,1	$\frac{1}{10}$th of a *Grave*, or *Decigrave*, or Ounce,		—	3	2	12,1
,01	$\frac{1}{100}$th of a *Grave*, or Centigrave, or Dram		—	—	2	44,41
,001	The weight of a Cubic *Centimetre* of water is named a *Gravet*, or *Maille*		—	—	—	18,841
,0001	*Decigravet*, or Grain		—	—	—	1,8841
,00001	*Centigravet*		—	—	—	0,18841

A piece of silver coin, weighing a *centigrave*, is denominated a *Franc* of Silver, and, according to the former standard, will be worth 40 sols 10½ deniers. The *Milliare*, or thousand *Metres*, is to be substituted for the mile,—and the *Are*, for the arpent, in land measure. The latter two are to each other as 49 to 25. The astronomical circles, with which M. M. *de Borda* and *Cassini* made the observations, are divided according to this plan; the quadrant contains a hundred degrees, and each degree a hundred minutes. Hence the minute of a great circle on our globe is equal to a Milliare, or measured mile. If, for the reduction of this measure, we estimate the Paris toise, according to the comparison made with the standard kept in the Royal Society, to be 6,3925 English feet *, the Milliare or minute will be equal to 1093,633 yards, and the Metre, 3,280899 feet.

We venture to express our approbation of this system of measures the more freely, as it is not founded on any arbitrary standard, nor has it the least connection with national and political prejudices; its novelty will be an objection with many, who hate to be turned out of the old path, however rugged and unpleasant it may be. The reduction of quantities from the old into the new measure will certainly occasion a little trouble at first, and some time must elapse before mankind are familiarized with it: but this mode will be confined to the French; for it can hardly be supposed that other nations will adopt it in the common commerce of life; though there can be no reason why it should not be universally used in works of science: it

* See Phil. Transact. N° 465, § 5.

is, for inſtance, quite as eaſy to reduce our Engliſh meaſure to this as to the old Paris ſtandard, and the decimal diviſions render it more convenient for calculation. The only diſadvantage attending it relates to the diviſion of the quadrant into a hundred degrees, which is not ſo convenient for biſection as ninety-ſix would be.

Highly, however, as we approve this ſyſtem of meaſures and weights, we cannot commend their new diviſion of the year; which, as it is not attended with any advantages beyond the common mode of computing time, and is diſgraced with the moſt ridiculous appellations of party diſtinction, we hope will never be ſuffered to introduce confuſion into works of merit, nor be adopted by men of ſcience, who ought to treat the prejudices of the great and of the ſmall vulgar with equal contempt. Of every uſeful improvement we ſhall always be the zealous promoters; becauſe we conſider it as a real acquiſition of good to mankind: but innovation, which has neither philoſophical principles nor general utility to recommend it, is an evil that every friend to man ought to oppoſe. Of the latter kind is the new republican calender, in which the year begins with the autumnal equinox, and is divided into twelve months; theſe are called *Vendemiaire*, *Brumaire*, *Frimaire*, *Nivôs*, *Ventos*, *Pluvios*, *Germinal*, *Florial*, *Prairéal*, *Meſſidor*, *Fervidor*, and *Fructidor*. Thus far the French are not ſingular in their mode of denomination; for the Dutch, though they often uſe the common names, yet, in their own language, diſtinguiſh each month by an appellation referring to ſome circumſtance peculiar to it. The months in this new almanac conſiſt of thirty days each, and are divided into three decades. The days of each decade are known by the names of *Primidi*, *Duodi*, *Tridi*, &c. to *Decadi*. The day which begins at midnight is diſtributed into ten parts, and theſe are decimally divided and ſubdivided. To the five ſupernumerary days, which follow the thirtieth of Fructidor, the abſurd appellation of *Sans Culloti*des is given, which alſo ſerves to diſtinguiſh the leap years.

In the *Journal du Lycée*, which is publiſhed twice in a week, and contains an account of every event that relates to arts and ſciences, the public are informed that M. *Baumé* has diſcovered a method of whitening raw ſilk, ſo as to render it equal in colour to that which is imported from China. This he does by expoſing it to the action of alcohol and the muriatic acid, which laſt muſt be well purified from every mixture of nitric acid.

In the Appendix to our ſeventh volume, we gave a ſhort account of a circle, uſed by M. M. *Caſſini* and *Méchain*, for meaſuring angles, which was invented by M. *de Borda*; and

 which,

which, by repeating the meaſure, divided any little error in the graduation of the inſtrument among ſuch a number of obſervations, as almoſt to annihilate it. We find that this gentleman has contrived a circle to meaſure angles by reflection, on the ſame principle with that of Hadley's octant, for obſervations at ſea; in which an error may likewiſe be diminiſhed by dividing it among a number of repeated meaſurements on different parts of the circumference.

SWEDEN.

Much as we abhor the manner in which Guſtavus III. was removed out of the world, it is evident, from the conſequences, that his death was a fortunate event for his country. In private life, we believe, his character was amiable: but his heart was too much enſlaved by thoſe regal prejudices, and by that ambition and love of power, which render the perſonal good qualities of monarchs of ſo little advantage to mankind. Of thoſe prejudices, and of that ambition, Sweden would, in all probability, have experienced the bitter effects, had the days of Guſtavus been prolonged: but, from the moment of his death, a much happier proſpect opened on that kingdom, from the wiſe adminiſtration of the regent; who relinquiſhed his brother's military quixotiſm, avoided the ruinous war in which Auſtria and Pruſſia have contrived to involve Europe, and, by cultivating liberty and peace, endeavoured to render the Swedes more happy than the reſtleſs ambition of their former king would ſuffer them to be.

Theſe ideas are prompted by the very firſt article of Swediſh literary intelligence that occurs; viz. the edict of the young king concerning the liberty of the preſs, dated 11th July 1792, which, we are informed, deſerves notice, not only as diſplaying the liberal diſpoſition of the government, but as a piece of excellent compoſition; in which the advantages reſulting from this freedom, the manner in which it ought to be improved, and the dangers ariſing from the abuſe of it, are well diſplayed, and affectionately enforced.

Of all the productions of the Swediſh preſs, the moſt intereſting to foreigners *are* the *Memoirs of the Royal Academy of Sciences at Stockholm.* The thirteenth volume of this collection was publiſhed during the courſe of the paſt year. Natural hiſtory appears to be the purſuit which moſt engages the attention of the academicians. In this branch of ſcience, M. *Madier* has diſtinguiſhed himſelf by two very ſenſible memoirs on Entomology: the firſt of which contains a general view of the ſubject, ſhewing that the notion of a regular and inſenſible gradation of natural beings is merely hypothetical, and not at

all founded in fact. The author explains the true uſe of all ſyſtematical arrangements, as intended only to introduce order into our ſtudies; and laments the abuſe of them by ſome who, overlooking the relations which the Creator has eſtabliſhed, ſo well ſuited to the nature of each kind and to the preſervation of the whole, conſider animals, plants, and foſſils in no other point of view than as they are diſtributed in their ſeveral cabinets. After theſe, and other obſervations of a ſimilar kind, he proceeds to deſcribe his firſt claſs, which is diſtinguiſhed by the appellation of *Cryptozoa*, containing animalcula which cannot be diſcerned without a microſcope, and which are found in vegetable infuſions, or in animal fluids. This claſs he divides into two orders, the *ſimplicia* and the *ſubarthrata*, or thoſe in which members are diſtinguiſhable. The firſt of theſe, which is again divided into *turgida* and *complanata*, contains eleven genera. The ſecond order has alſo two ſubdiviſions; thoſe, *ore caudaque obſcuris*, in which the mouth and tail cannot be diſtinguiſhed, and thoſe, *ore caudaque diſtinctis*, in which theſe parts may be diſcriminated. Under theſe two diviſions nine genera are enumerated; and the whole claſs contains four hundred ſpecies, which are here deſcribed. The ſecond claſs is called *Gymnetcia:* the inſects of which are more eaſily diſcernable than thoſe of the firſt claſs, and appear to be furniſhed with a ſkin. This is ſubdivided into *Helminthica* and *Alloïdæa*, and contains thirty-nine genera. M. *Modéer* has alſo enriched this collection with ſome obſervations on the manna found on the leaves of the aſh, and which the Italians call *Manna di frondi*. This differs very little from that which oozes from cleſts or inciſions in the bark of the tree: but the author aſſerts that it is the excrement of a ſpecies of kermes, which ſucks the juice of the tree, and depoſits it on the leaves, or on the neighbouring graſs, in little globules which harden in the ſun. He thinks that the common aſh, *Fraxinus excelſior* of Linné, would furniſh manna very little inferior to that of the *Fraxinus ornus*, or Italian aſh.—In a memoir on the œconomy of bees, M. *Aldermark* endeavours to ſhew that theſe inſects build their cells in a cylindrical form, but that each circle is reduced to a hexagon by the preſſure of ſix equal circles around it.—The remaining articles are of leſs, and ſome of them only of local, importance.

The memoirs delivered in the Royal Swediſh academy of literature, hiſtory, and antiquities, and the Tranſactions of this ſociety, ſhew that the Swedes are making no ſmall progreſs in their taſte for the elegant ſtudies of eloquence and poetry. Some ſpecimens of theſe compoſitions have been given to our countrymen by M. *Agander*, which are not without merit, though

though rather too declamatory: but, in this reſpect, the taſte of the Engliſh is more ſevere than that of moſt other nations; and there are few foreign productions which, to us, do not appear to have this defect.

Denmark.

Of Daniſh publications, very few have come to our knowlege that are of importance ſufficiently general to merit the attention of our readers. A new and improved edition of the *Entomologia Syſthematica* of Profeſſor *Fabricius* is highly commended on the Continent; and M. *Thaarup* of Copenhagen has publiſhed an account of the preſent ſtate of the kingdom, which contains information that will not be unacceptable to thoſe who ſtudy political œconomy. It appears that Denmark contains 66 towns, and 5060 villages, and Norway 19 towns, and 197 pariſhes. The product of the iron mines is eſtimated at 450,000 rixdollars, and they employ nearly fifteen thouſand perſons. The public revenue amounts to 6,400,000 rixdollars; and, in 1770, the national debt was about nine millions, excluſively of four millions claimed by the royal treaſury. The troops amount to ſeventy-five thouſand, of whom nine thouſand are cavalry. — Under the head of Daniſh literature, we muſt not omit to mention the edition of the annals of *Abulfeda*, with a Latin tranſlation and notes, three quarto volumes of which are already publiſhed at Copenhagen.

Russia.

Among the literary articles of this empire, we meet with two which we conceive will not be unintereſting. The one is a tranſlation, into the Ruſſian language, of Mr. Kirwan's Syſtem of Mineralogy, by M. *Waſſily Sewergin*. As this work is intended as a text book for public inſtruction, the tranſlator has inſerted the later diſcoveries in this ſcience, together with the uſes to which the ſeveral articles are applied, and the experiments that have been performed with them: he has alſo added Bergman's theory of the formation of cryſtals, and has given the appellations of moſt minerals in the Engliſh, French, and German, as well as in the Ruſſian and Latin languages. The other work, which we ſhall here notice, is written in German, and entitled, New Memoirs relative to northern Diſcoveries, by M. *Pallas*. This gentleman had before publiſhed four volumes on the ſame ſubject. The preſent contains, among other articles, an account of a voyage made by Captain *Tſchitſchagoff*, at the command of the Empreſs, with a view to diſcover whether there be any paſſage from the northern ocean into the ſea of Kamtſchatka; for which purpoſe he was to ſteer his courſe between Greenland and Spitzbergen. It is almoſt

almoſt needleſs to add that no paſſage was found: the Captain is of opinion that the frozen mountains, in thoſe ſeas, will ſo increaſe by the annual acceſſion of new ice, that the paſſage between Greenland and Spitzbergen will ere long be entirely cloſed. In the courſe of the work, the author has given a variety of intereſting particulars concerning the natural hiſtory of the northern parts of Aſia, and the cuſtoms of its inhabitants.

[*To be continued.*]

MONTHLY CATALOGUE,

For MARCH, 1794.

EAST INDIES.

Art. 18. *Debate at the Eaſt India Houſe on the Expediency of cultivating Sugar in the Territories of the Company.* With the Speeches for and againſt that important Tranſaction. Reported by William Woodfall, late Editor of the *Diary*. 4to. 1s. 6d. White, &c. 1793.

MR. Woodfall, to whoſe uncommon talents we paid our juſt acknowlegements in the Review for Nov. 1793, p. 354, has prefixed the following advertiſement to this report of an important and intereſting debate:

'The editor flatters himſelf that he has no need to apologize to the public for the introduction of this pamphlet; he has, in fact, printed it by deſire of ſeveral Eaſt and Weſt India proprietors, as well as of gentlemen concerned in the SUGAR TRADE, who naturally wiſhed to preſerve the firſt public adoption of a branch of traffic, which has already increaſed tenfold, and bids fair to become the moſt extenſive and productive commerce ever carried on between a parent ſtate and her colonial poſſeſſions.

'The proprietors of Eaſt India ſtock will reflect with pleaſure, that aſſertions which might, perhaps, at the time, have been imputed by ſome to a warm and ſanguine temper, have ſince proved to have been founded on the moſt unqueſtionable data, and that the flouriſhing ſtate of their affairs has admitted of an ample proviſion for the liquidation of the company's debt, a contribution of *half a million per annum* to the public ſervice, and an addition of TWO AND A HALF *per cent.* to their own dividend.'

The collectors of pamphlets will do well to preſerve this tract, as it will no doubt be a matter of great curioſity, hereafter, to recur occaſionally to the mode of *firſt agitating* a queſtion of ſo much novelty, and importance.—The ſpeeches of Mr. Randle Jackſon and Mr. Dallas are good ſpecimens of commercial oratory; the *firſt*, for correct argument, and a clear ſtatement of facts; the *latter*, for manly and perſuaſive eloquence.

POLITICAL *and* COMMERCIAL.

Art. 19. *Subſtance of Lord Mornington's Speech in the Houſe of Commons, January 21ſt*, 1794, on a Motion for an Addreſs to his Majeſty at the

the Commencement of the Seſſions of Parliament. 8vo. pp. 176. 3s. Debrett.

If we might borrow an expreſſion from Weſtminſter-hall, we would ſay that the noble Lord's object, in riſing to ſpeak on the firſt day of the preſent ſeſſions, was "to ſhew cauſe why" parliament ſhould perſevere in proſecuting the war. The diſtracted ſtate of France; the ſtrong and violent meaſures to which the convention was obliged to have recourſe to ſupport the republican government, and to make head againſt the numerous and powerful enemies by whom it was aſſailed on all ſides; the exceſſes and enormities of the moſt ſhocking nature, ſometimes enjoined, and always either countenanced or overlooked, by thoſe who were entruſted with the power of the country; furniſhed his Lordſhip with abundant materials for the work which he had undertaken; and it is but fair to allow that, as he ſhewed judgment in the ſelection, ſo he diſplayed taſte in the arrangement, and ability in the application. We cannot pretend to ſay whether the ſpeech, as it now appears in print, differs in any reſpect from that which the noble Earl actually delivered in the houſe: but, from the reports which we read of it in the morning papers of the next day, we may preſume that they are in ſubſtance at leaſt, if not literally, the ſame. It was evident to thoſe who were preſent when his Lordſhip was ſpeaking, that he had taken time and pains to prepare himſelf; the various quotations which he read, the order in which they were placed, and the general diviſion of the heads of his ſubject, manifeſted a method that was clearly the reſult of ſtudy and labour. In ſaying this, it is far from our intention to detract from the merit of the performance; we only mean that it was an elaborate production, and not the effuſion of the moment, ſuch as frequently burſts in aſtoniſhing ſtrains of eloquence from a Burke, a Fox, or a Sheridan. Of its general effect on the houſe, we will not attempt to ſpeak; the repeated reference to bundles of papers or pamphlets is not calculated to keep up the intereſt of a ſubject; and, while a ſpeaker is ſearching for the paſſage which he means to quote, the attention of his hearers flags, and may be ſuppoſed to expire before he concludes his ſpeech,—if, as was his Lordſhip's caſe, he ſhould employ two hours in delivering it.

We think, therefore, that the perſon who peruſes this ſpeech in his cloſet will derive more pleaſure from it than if he had heard it from the lips of the noble Lord. Thoſe who originally approved of the war will here find very forcible arguments for ſtrengthening and confirming their opinion; while thoſe, who condemned it as an event that might have been avoided, without injury to our allies the Dutch, or danger or diſgrace to this country, will find reaſons very ſpecious and plauſible, if not actually convincing, adduced in ſupport of the opinion that, even had the war been unjuſt in its principle, and unjuſtifiable in its object, it would be extremely hazardous and raſh to attempt to terminate it under the preſent circumſtances; when the French, affecting to ſtand on high ground, reject all idea of peace, unleſs the overture comes from *us*; and inſiſt on thoſe conceſſions, as *preliminaries*, which Great Britain ought not to think of making, except after the moſt unſucceſsful war, and as the price of peace, after every poſſible effort to procure leſs injurious terms.

Lord

Lord M. ſhews that, if we be attached to our own conſtitution, we ought to continue the war until the power of France to injure us is reduced, becauſe her rulers are ſyſtematically hoſtile to the government of every ſurrounding nation; and becauſe, exhauſted as ſhe is, or ſoon muſt be, by the expenditure of her capital, France muſt neceſſarily reckon on *war* as part of her ſyſtem for procuring reſources for the ſupport of her armies, levying, on other countries, contributions to replace the wealth which ſhe has diſſipated in her ſtruggle for the eſtabliſhment of a republic.

He ſtates various plauſible grounds for an opinion that the period, at which France muſt give up the conteſt, can be at no great diſtance; when her various expedients for raiſing money muſt fail, becauſe they have a natural tendency to the deſtruction of trade,—for men will not engage in trade when they are compelled to ſell their goods at a fixed price, far below prime coſt;—and of property, for, let a man's fortune be what it will at preſent in that country, the ſtate leaves him a very bare ſubſiſtence, and *forces* him to *lend* all the reſt to the public: if his income be 10,000l. ſterl. a year, all above 400l. is taken for the tax; and out of the 400l. the ſtate takes alſo 220l. more, ſo that there remains to the proprietor the ſum only of 180l. a year for the ſupport of himſelf and his family.

The arbitrary impriſonments, under which 200,000 perſons are ſaid to be groaning this moment in France, the numberleſs executions, the ſtate of requiſition in which every man and every trade is put, the forced riſing of the people in a body, the conſequent neglect of agriculture, are ſuch ſymptoms, in the noble Lord's opinion, of an approaching revolution among the French, that he thinks the allies muſt be blind to the true ſtate of things in that country, and to their own intereſts, if they ceaſed one moment to preſs on a government which, in the nature of things, cannot long be endured by a people who expected to receive from it freedom and proſperity, but who, to their unſpeakable diſappointment, have found in it a moſt ferocious tyranny, and the complete ruin of all their happineſs, comfort, and property.

Whether the dignity of an Earl of the kingdom of Ireland, the blue ribbon of the order of St. Patrick, and a ſeat at the Treaſury Board of England, have had any ſhare in determining the politics of the noble Lord, and in making him give his ſupport to a war againſt a country in which all diſtinctions of rank have been aboliſhed, it is not for us to ſay; his Lordſhip is beſt acquainted with his own motives, and it is certainly not our intention to queſtion their purity or patriotiſm. In forming our judgment therefore of his printed ſpeech, we are biaſſed ſolely by its contents; and we ſhould be wanting in candour if we were not to confeſs that the performance, taken all together, does him credit as an orator; that it breathes ſentiments of religion, humanity, juſtice, and liberty, which reflect honour on him as a Chriſtian, a man, and a Britiſh ſenator; and that the means, which it employs to perſuade the houſe to agree to a proſecution of the war, are not only conducive to that end, but conducive in a manner moſt becoming the perſon who ſpeaks, and the aſſembly to which he addreſſes himſelf: for the noble Lord does not attempt to make the head the dupe

dupe of the heart; for, though he touches on many tranſactions of a moſt pathetic nature, he does not endeavour to excite the indignation and compaſſion of his hearers by high colouring and impaſſioned appeals to their feelings.

Art. 20. *The Cauſe of the Enormities lately committed by Frenchmen inveſtigated, and a Remedy propoſed.* 8vo. pp. 102. 2s. 6d. Debrett. 1794.

Had the preſent author undertaken to inveſtigate the cauſe of the enormities *actually exiſting* in France, he might be in time with his *remedy:* but for enormities that are paſſed, and ſuch we muſt call thoſe which have been lately committed: there can be no *remedy*; an *exiſting* evil only can admit of cure; we may take precautions againſt the return of diſorders, or ſtudy to prevent them from ſpreading, but we cannot replace a ſingle head that has been cut off by the guillotine.

Not to dwell on this little overſight, let us ſee how the author has executed the deſign which he had formed for his work. He places before the eyes of his readers a view of France in her preſent ſtate, contraſting it with a retroſpect of that country as it was before the revolution. 'The vice, the cruelty, and the miſery which now prevail in France, (ſays he,) are greater than have ever been witneſſed ſince the Gothic invaſions ceaſed to afflict Europe. Within theſe ſix years the common people of that country have been converted from peaſants, labourers, and citizens, into ſoldiers; the merchants and manufacturers are reduced to poverty; the clergy and ancient nobility have either fled to foreign countries, are impriſoned, or have been murdered; the King has died by the guillotine; and laſtly the Queen has been dragged to the ſame fatal inſtrument, and has ſuffered death amidſt the applauſe of the populace.'

He then deſcribes the French, before the revolution, as 'a people enriched by agriculture, commerce, and the arts;' 'whoſe learned and enlightened men diffuſed knowlege over the globe; whoſe poliſhed manners were admired and imitated by all ſurrounding nations; and whoſe characters were lively, amiable, and gallant.' Diſplaying the change which a few years had produced in this ſame people—'How much, (ſays he,) are they diſfigured! They have become unjuſt, ferocious, and blood-thirſty; and ſo abandoned to wickedneſs that they not only murder without remorſe whomſoever they ſuſpect of being hoſtile to their proceedings, but they even ſeem gratified with the ſufferings of their unhappy victims, and ſhout with horrid joy at their expiring agonies.'

The author endeavours to account for this ſudden change, which muſt equally ſurprize and puzzle the philoſopher. His very firſt ſtep proves that he is at leaſt a bold man, and determined to purſue his ſyſtem though it ſhould make a hoſt of enemies riſe againſt him: he puts forth a profane hand to ſmite Moſes and his hiſtory; and he ſeems to place Paganiſm and Chriſtianity, in one reſpect at leaſt, as pretty nearly on a level.—'The time was, (ſays he,) when ſuch tranſactions would have been imputed to ſupernatural cauſes. The heart of Pharaoh was ſaid to have been hardened by God. Wicked and cruel men were ſuppoſed by the ancient Pagans to be impelled by the Furies; and the modern and bigotted Chriſtians have frequently believed them

to

to be poſſeſſed by Satan. But in the preſent day a different explanation will be looked for. The conduct of men is expected to be accounted for, by a conſideration of their nature, and of the ſituation and circumſtances in which they are placed. Thoſe perſons who are beſt acquainted with the nature of man, know that ſimilar ſituations and circumſtances produce ſimilar effects on the inhabitants of every part of the globe. For although mankind every where are not preciſely the ſame, they are nearly ſo. Phyſical cauſes occaſion ſome differences, but they are not eſſential ones.' We agree with the author that we ought not to have recourſe to ſupernatural power for the ſolution of difficulties, while it is poſſible to ſolve them by natural means.—It was well ſaid by Horace, "*nec Deus interſit*," &c.

The author, in his obſervations on this head, with all his boldneſs, does not, however, think it amiſs to tack the fox's tail to the lion's ſkin: with Moſes he makes pretty free: but, in ſpeaking of the Chriſtians who believed that wicked men were poſſeſſed by the devil, he calls them 'modern and bigotted.' Here was a little of the cunning of the fox employed to prevent Chriſtians in general from riſing *en maſſe* againſt him: he did not think it prudent to ſpeak out, or it is evident that on this point he would have undermined the primitive as well as the modern Chriſtians.

There is another body of men, beſide unbigotted Chriſtians, whom the author was probably afraid of provoking, and who profeſs to believe that the devil is very active among the children of Adam; a body of men extremely powerful, and not of a very forgiving diſpoſition; we mean the *lawyers*, who, in all their indictments for felony, aver that the perſon accuſed was inſtigated by the devil to perpetrate the act which forms the ground of charge.

As it is not our object to inquire into the religious opinions of the author, nor to aſſert either their orthodoxy or their heterodoxy, and ſtill leſs to aſcertain whether they be libellous or not, we will leave theſe provinces to the clergy and the lawyers, and confine our remarks to his political doctrines.

He obſerves, we think, with truth, that moſt of the enormities, which have diſgraced France, may be traced to the ſuſpicion produced in the mind of the people, that the perſons entruſted with the management of their affairs were all diſpoſed to betray them; that this ſuſpicion was ſtrengthened by the daily defection of officers and others, who went over to the enemy, and by the flight of the Royal Family; that ſuſpicion is not in its nature calculated to make thoſe, who entertain it, judge coolly and diſpaſſionately; and that, when it leads them to imagine that their own lives are inſecure from thoſe whom they ſuſpect, it is unfortunately but too natural that they ſhould convict on ſlight or even no grounds, and be ever ready to ſhed the blood of thoſe who, they think, are preparing to deprive *them* of their liberties if not of their lives.

The idea of the exiſtence of a conſpiracy at home againſt the liberty of France was confirmed in the minds of the revolutioniſts by the general confederacy of princes, and by the avowed protection afforded by them to the French emigrants, the declared enemies of the revolution. Surrounded thus on all ſides by formidable enemies, while

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at home the country ſwarmed with perſons ſuſpected of connivance with the enemy without; and preſſed at once by famine and the ſword, the people had recourſe to meaſures which the author by no means attempts either to juſtify or defend, but which he thinks any other nation, under ſimilar circumſtances, would in all probability have adopted.—That this may be the caſe, we will not preſume to deny: but we muſt lament that an author, when arguing in mitigation of crimes committed by one nation, ſhould be under the neceſſity of arraigning the whole human race, and of diſplaying the nature of man in colours by no means pleaſing to his pride and his feelings. It would be too unpleaſant a taſk to follow the author ſtep by ſtep in this diſcuſſion; we ſhall therefore drop this part of the ſubject, and proceed to notice ſome aſſertions and opinions which he has thrown out, reſpecting facts and conſtitutional powers, in which we are not diſpoſed to agree with him.

He remarks, page 48, on the decree for deſiring the King to diſmiſs his Swiſs guards, and to replace them by the ſame number of national guards: 'This decree was not complied with. A ſecond decree then paſſed, ordering the Swiſs to leave Paris. This likewiſe was diſobeyed.' In our courts of law, a witneſs is ſworn to tell not only the truth but the *whole* truth. Our author, on this principle, which is that of ſtrict juſtice, ought to have ſtated that the Swiſs in the French ſervice were on a very different footing from the reſt of the army; they ſerved under poſitive treaties between France and Sovereign ſtates, (the Helvetic cantons,) which regulated their ſervice, and made it impoſſible for the King to do with thoſe troops every thing that he might have done with his native forces. The commander of the Swiſs guards wrote home to his own country for inſtructions how to act in the criſis which he ſaw approaching; the executive government of their country, which ſtill preſerved its ſovereignty over them, ſent him orders to this effect: "that his corps was bound to perſonal attendance upon the King; and that, in caſe their royal charge was attacked, he and his men muſt do what the obligation of their oath, and the honour of their corps, required."—This circumſtance the author might have known, for it was publiſhed ſoon after the King's depoſition; and it was his duty to have known it, before he decided ſo peremptorily on the ſubject by ſaying that the firſt decree 'was not complied with,' and the ſecond 'was diſobeyed.' The affair would wear a very different aſpect, if it had been ſtated that difficulties occurred in the execution of thoſe decrees which did not attend that of any others; and that, however willing the King might have been to comply with the decrees, it was not an eaſy matter for him to do it at all, ſtill leſs to do it immediately. We do not mean to ſay that the King was forward to obey the decrees; he, too, thought his life in danger; and it was very natural that he ſhould be loth to part with thoſe in whoſe courage and fidelity he placed his chief hope of defence.—Page 55, our author ſays that La Fayette, enraged at the tranſactions of the 10th of Auguſt, reſolved to lead his army to Paris, and to replace the King on the throne. Speaking of this reſolution, the writer makes the following very ſingular obſervation.—'He forgot that he had no more right to reſtore the King, than the mob to dethrone

dethrone him; that this could only be done legally by the repreſentatives of the nation, and he ought to have waited their deciſion.'—This obſervation is one of the ſtrangeſt that we ever read. By whom was the King depoſed? was it by the mob of Paris? If it were, the General not only had a right, but it was his bounden duty, to employ the public force, which was entruſted to him, to reſtore the King; for he was an integral part of the conſtitution, and every citizen had taken an oath to be true to the nation, the law, and the King. Was it by the repreſentatives of the people that his majeſty was depoſed? If it were, La Fayette had a right only to inquire whether, in depoſing him, they had acted from the impulſe of their own free judgment, or from compulſion: if he found the former to be the caſe, then to attempt to reſtore the King would have been rebellion: but, if the latter were the caſe, he owed it to his country to free the legiſlature from compulſion, and not to ſuffer the mob of Paris to give the law to the reſt of the kingdom, nor trample under foot a conſtitution ſolemnly accepted by the whole nation. That the legiſlative aſſembly could not be ſaid to be free, when it voted the depoſition of the king, was clear from this circumſtance; that the vote paſſed amid the roaring of artillery, while the hall, in which the legiſlature was ſitting, was ſurrounded by an army over which the legiſlators had no controul, and to whoſe fury they had not power to ſet bounds.

The author thinks that the beſt remedy, which could be applied to the preſent exceſſes in France, would be PEACE. As to the ſecurity which we might expect from the republicans for the obſervance of the articles of pacification, he is of opinion that it would be found as good as that which the kings of France uſed to give us. This may ſatisfy the politician or the ſtateſman, but muſt greatly mortify the philoſopher; whom it might tempt to become a miſanthropiſt, ſhould he find it to be true that man, whether in the higheſt or loweſt ſituations, is an animal not to be truſted; and that, whenever his intereſt requires it, or the gratification of his paſſions may prompt him, he will break through the moſt ſerious and the moſt ſolemn engagements.

Peace this author conſiders as perhaps the only means of ſaving the lives of the Engliſh who are now in the hands of the French. He ſays, though we know not on what calculation he proceeds, that there are not fewer than 12,000 Britiſh ſoldiers and ſeamen priſoners of war in France, beſide a conſiderable number of gentlemen, bankers, merchants, and others; who, being in that country at the commencement of the war, have been arreſted, and are now at the mercy of the enemy. He makes good uſe of this circumſtance, as the following ſhort quotation will ſhew:

'It is poſſible that the furious convention will not be ſatisfied with ſimply murdering them. The torture may be brought back. Every horror which the imagination of man can invent is to be expected from enraged and deſperate madmen. Aſdrubal's wife, when driven to deſpair, cut her children's throats, and threw them and herſelf into the fire. Frenchmen may be driven equally furious; but their country, like Carthage, cannot be deſtroyed. For it is more probable that a French army will reach Amſterdam, Vienna, or even London, than that the combined armies will ever arrive at Paris.'

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Though we have too much confidence in our navy, and in the loyalty and bravery of our people, to agree with this author in thinking that it is more probable that the French ſhould reach London than that the combined armies ſhould reach Paris, yet we coincide with him in many of his opinions; and we do him no more than juſtice when we ſay that, in *general*, he ſtates both ſides of the queſtion with fairneſs, and has as little of the party man about him as can well be expected at a time when it is ſcarcely poſſible for a writer to obſerve a neutrality.

Art. 21. *A comprehenſive Reply to Mr. Pitt's Speech on the Opening of Parliament*, Jan. 21, 1794; containing an Examination of the Grounds and Object of the preſent War, with a Propoſition for a ſucceſsful Mode of purſuing it, that would immediately reduce our Expenditure, and lead to a ſecure and permanent Peace, &c. &c. By the Author of the Errors of the preſent Adminiſtration*. 8vo. pp. 113. 2s. 6d. Ridgway.

We have remarked that, of late, political writers are too apt to take for granted Propoſitions which are very diſputable. Such a practice may be convenient to them as party men, but it does them no credit as reaſoners; whoſe object is, not to *beg* the queſtion, but to demonſtrate.

In diſcuſſing the merits of the preſent war, one of the principal of thoſe propoſitions is, 'that one nation has no right to interfere in the internal concerns of another.' We are not much diſpoſed to take any thing on truſt; and we would wiſh to ſee that doctrine fairly and fully diſcuſſed; for on it depends, in a great meaſure, the juſtification or condemnation of moſt of the powers actually at war with France. Perhaps it is not right either to admit or deny it univerſally. It is *generally* true: but it may be *particularly* falſe. We can conceive caſes in which one nation might properly interfere in the internal concerns of another. There is a rule in law, founded on ſound reaſon and juſtice, which ſays—"*Sic utere tuo ut alienum non lædas.*" Property is that over which the poſſeſſor has the leaſt bounded dominion; nevertheleſs, he is not ſuffered in ſociety to make *any* uſe that he pleaſes of it; for he muſt take care that, in diſpoſing of it, he do no injury to that of another perſon. States are bounden by this principle as well as individuals; and, in the change of their internal governments, they muſt, if they would take away all juſt ground for interference on the part of their neighbours, refrain from ſuch acts as would, in their conſequences, be injurious to thoſe neighbours. When the French revolution was in its commencement, the great actors in it gave to the Emperor and the Empire a plea for interference, by the general abolition of feudal tenures, without an exception of thoſe which were ſecured to ſome German princes by poſitive ſtipulations between nation and nation. If, in England, the parliament ſhould undertake to repeal the act for ſettling the crown on the Princeſs Sophia of Hanover, and her heirs, being Proteſtants, or to deprive the immediate heir of his turn to inherit the crown, ſuch repeal would undoubtedly be valid and binding on *us*, but it might involve

* See Rev. vol. xii. p. 466.

volve us in a war with ſome of the neighbouring powers; which, having been admitted to be guarantees of the lineal ſucceſſion of the heirs of that Princeſs, have thereby acquired a right to interfere, and to prevent either a partial or a total excluſion of thoſe heirs, or the change of our government from a limited monarchy to a republic.

There is another ground on which one nation might plead a right of interfering in the internal concerns of another: on this head, we need not ſpeak hypothetically; we have only to ſtate the caſe of France. Were a people to ſay "we will aboliſh royalty, becauſe it is not ſuited to our genius, to our ſituation, to our principles," or, to uſe a more authoritative language, becauſe it pleaſes us ſo to do; we conceive that ſuch a proceeding would be in every reſpect juſtifiable, and the interference of a neighbouring ſtate to prevent the abolition of royalty would be a violation of the ſovereignty of that people: but, ſhould they ſay, "we will no longer be ruled by kings, becauſe *every king* is a *devouring monſter*, a *tyrant*, and an *enemy to mankind*; and, not ſatisfied with deſtroying our own king, we will deſtroy all the *crowned tyrants* of the earth;" no man of plain ſenſe could help ſaying that ſuch language amounted to a direct attack on every nation which, from choice, has placed the executive, and part of the legiſlative, power in the hands of a king. The French, having holden this language, have given to the ſubjects of limited monarchs, as well as to monarchs themſelves, the greateſt cauſe for reſentment; and hence, it may be contended, they have unqueſtionable grounds for interfering in the internal concerns of France. In England, a king is maintained, not for his own ſake, but for that of the people. A king, therefore, is conſidered in England as being, through the conſtitution, an inſtrument of happineſs to the people; and it is evidently an attack on their right of chuſing a kingly government, to repreſent a king as a *devouring monſter* that ought to be exterminated.

We juſt throw out theſe hints to authors, to prevent them, as far as our opinion may have weight, from *aſſuming*, in future, that which may not only *not* be granted, but may be the very thing in iſſue between them and their adverſaries; and we would recommend it to ſome of them to conſider whether one ſtate does not ſtand in nearly the ſame relation to another ſtate in Europe, which one family in the ſame ſtate bears to another; and whether, if a man has a right to ſee that his neighbour do not fire his own houſe, leſt the adjoining houſes ſhould be deſtroyed, one nation may not have the ſame right to inquire into what is paſſing in the interior of an adjacent ſtate: ſuch a diſcuſſion would not be unworthy of any of the able writers of the day.

The author of the preſent pamphlet aſſerts the negative ſide of this queſtion of interpoſition, and maintains that the origin of the war is to be found in our interference with, or, *which is exactly the ſame thing*, our refuſal to acknowlege, the new government of France. He talks of the fatal conſequence 'of placing the dependance of this nation on a mind ſo weakly ſanguine, as to ſtake the ultimate welfare and happineſs of our kingdom on the vain attempt of exterminating the rooted republican enthuſiaſm of twenty-five millions of Frenchmen, only to be effected by the extermination of ſo many lives.'

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We muſt ever diſlike confident aſſertions without proof; and we always think that an author departs widely from the reſpect which he owes to his readers, when he imagines that his bare declaration ſhall be taken as a ſufficient ſubſtitute for argument. We have often ſtated our political creed; we have recognized, nay we have contended and we will ever contend for, the right of every nation to model and improve its own forms of government; and we doubt not that men may live as happily under a republic as under a monarchy; it is not therefore from any antipathy to the former that we notice the aſſertion made in the paſſage above quoted, but becauſe we wiſh that, when an author communicates what he calls *facts*, he would at the ſame time cite his authorities.

We believe that a republican ſpirit pervades a great majority of the French nation: but the bloody battles in la Vendée, the numerous liſts of proſcriptions, the prodigious numbers of perſons confined in every department as diſaffected to government, and the unparalleled ſize of the calendar of executions, will not ſuffer us to believe that in France there are twenty-five millions of republicans. Still leſs can we believe it, when we conſider that the republican armies are no longer compoſed of *volunteers*; and that men of property and of no property, labourers, huſbandmen, artizans, and even the very lands of the country, are in a ſtate of *requiſition*. When a government is driven to ſuch means of defence, when it is declared that through France "*terror ſhall be the order of the day*," we may fairly conclude that, if the *majority* of Frenchmen be for a republic, there is a very numerous and ſtrong *minority* diſpoſed to overturn it.

Our author ſays that the republican enthuſiaſm can be rooted out only by the extermination of twenty-five millions of people: but here let us remember that Poland, ill-fated Poland, which was entitled to the univerſal ſupport of mankind, and yet was abandoned by all the world, felt the enthuſiaſm of liberty, and purſued the great object of enfranchiſing a whole nation by means which reaſon and juſtice approved; and that the heart of every man, who was not a willing ſlave or a tyrant, was with her: but that deſpotiſm armed its legions againſt her, and ſmothered, at leaſt for the preſent, the flame of Poliſh liberty, without the extermination of the Poles; nay with very little effuſion of blood. We acknowlege, indeed, the great diſproportion of the number of the inhabitants of Poland and of France, and the conſequent difference in the degree of difficulty attending the attainment of conqueſt in the one country comparatively with the other:—but this is not all: let us conſult the hiſtory of France itſelf. Have we not ſeen an enthuſiaſtic love for monarchy through the whole nation? have we not heard the name *Bourbon* ſhouted with a fervor of joy and veneration ſcarcely to be conceived? have we not ſeen the head of that name treated with a reſpect bordering almoſt on idolatry, by a people who acted from the impulſe of the heart? and have we not ſeen that ſame monarchy overturned, the name of Bourbon treated with ſcorn, and the once loved prince who bore it carried like a felon to the ſcaffold, and beheaded, with every poſſible mark of indignity? Whence it ſhould ſeem that the ſtrongeſt enthuſiaſm may be extinguiſhed without the extermination of thoſe in whoſe boſoms it once glowed with

ardor; and hence it may be inferred that a republic, being the work of man as well as monarchy, is conſequently ſubject to mortality; and, having fretted its hour or its century on the ſtage, may be obliged to make way for ſome other form of government.

The author tells us that, among many other principles which the French ſyſtem developes, is—'the expreſs reſolution to deſiſt from the purſuit of all further conqueſts:' but, if we look for a comment on that text, we ſhall find it in the ſeizure of Avignon and Savoy, in the invaſion and annexation of the Auſtrian Netherlands to the French Republic, and in the declaration that the Alps and the Rhine were the natural boundaries of France; a declaration which Louis XIV. never ventured to hazard, even at the time when he avowed a wiſh to make conqueſts.

He aſks, page 66, 'Should the French ſucceed in landing 50,000 men, what will become of our conſtitution then? Should they land half the number, and hold out the lure of no ſtocks, no taxes, what will become of the conſtitution then? Should they land 10,000, and be unfortunately joined by any conſiderable number, of whatever deſcription, will not the conſtitution be in danger then?'

In the firſt ſuppoſition, he leaves the French to truſt ſolely to their own ſtrength; and we think too highly of the ſpirit of our countrymen to fear that 50,000 Frenchmen could pull down or endanger a conſtitution which lives in the hearts of the people. In the ſecond and third ſuppoſitions, there certainly might be ſome danger: but ſtill we would truſt to the good ſenſe of the people that the lure of "no ſtocks, no taxes," would not take; and that theſe words would be conſidered as meaning "no government;" it being impoſſible that any government could exiſt without taxes to ſupport it, or any ſociety without a government.

He admits that France is not free from blame for the anſwers which ſhe gave to our addreſſing ſocieties; and therefore he thinks our government authorized to make conqueſts in the Eaſt and Weſt Indies, and to retain them as an indemnity for the expences of the war: but here the author ſeems to forget himſelf; for if, as he ſays in other places, we have been the aggreſſors and have provoked the war, why ſhould we pretend to derive a benefit from our own wrong, or plead a right to keep that which juſtice would require us to reſtore with intereſt, if we were the authors of the war? The inconſiſtency of the author on this head is farther developed, when he ſays 'what think you, my brethren, do you think we ſhall conquer? or do you think we ought to conquer in ſuch a cauſe?—No ſurely—the object is ſuch that the vindictive ſpirit of malignity itſelf cannot approve.'—If we ought not to conquer in ſuch a cauſe, nothing could equal the injuſtice of our conqueſts but the iniquity of retaining them: that which is taken againſt the voice of juſtice cannot be detained without a violation of honeſty.

Toward the concluſion of his reply, this writer loſes ſight of our conteſt with France, and takes into conſideration the forms and proceſſes of our courts of law. Could he ſuggeſt any mode of ſimplifying the former, and of ſhortening the latter, he would render a moſt eſſential ſervice to his country: but we very much doubt the expedi-

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ency of his plan. He would erect, inſtead of the courts of King's Bench and Common Pleas, and a variety of others, one general national court to try all civil cauſes, whether of the King, the Lords, or the People. He would leave the nomination of the judges of this court to the crown, but would give to the houſes of Lords and Commons ſeparatively a negative on each appointment; and to each of the three branches of the legiſlature he would allow the power of removing a judge; and this, he thinks, would prevent his leaning to one ſide more than to another, and would thus ſecure judicial independence.

He does not approve of the new tax on attorneys; which, he thinks, will ſo operate as to make a monopoly of the profeſſion; and he ſays that, however ſingular it may appear, it would be better to increaſe than to diminiſh their number, on the mercantile principle that competition would make them more diligent, more active, and more honeſt in the diſcharge of their duty toward their clients.

The author takes a view of the act for reſtraining the payment of monies due to the French, and condemns, in very ſtrong terms, the policy in which it originated: it is calculated, he thinks, to ſhake the confidence of foreign nations in our good faith and commercial dealings; a conſequence which certainly ought to be moſt carefully avoided by a country that owes its chief ſupport to trade.

We have commented thus far on a work which, though not free from contradictions and unſupported aſſertions, poſſeſſes nevertheleſs no inconſiderable ſhare of merit. The able writer ought to be on his guard againſt his imagination; which appears to be ſo quick and lively, that his judgment runs very great riſk of being hurried away captive by it: a brilliant imagination is a valuable poſſeſſion to a perſon who is writing an epic poem, but he ought to bridle it when his chief object is argumentation.

Art. 22. *An authentic Narrative of Facts relative to the late Diſmemberment of Poland.* 8vo. pp. 42. 1s. 6d. Owen. 1794.

The ſerious tranſactions in which our own country is now ſo deeply concerned have naturally a ſtrong tendency to blunt our attention to the concerns of diſtant nations. This is not one of the leaſt evils which peculiarly mark the preſent juncture. Since the period at which England aſſumed her proper ſtation in the political ſyſtem of Europe, an era cannot be mentioned, in which the events related in the pamphlet before us, and ſo eſſentially affecting the exiſtence of a great and populous kingdom, would have been paſſed over with ſo little ſeverity of examination, and ſo little anxiety of reflection. Europe had long been regarded as a great confederacy, in which each ſovereign ſtate was an integral part; and the intereſts of each nation, therefore, were inſeparably connected with thoſe of the whole ſyſtem, and of all its conſtituent members. The events which are daily happening, almoſt before our eyes, are continually undermining the fabric of this conſtitution; threatening to reduce Europe to its antient chaotic ſtate, and to render it the dreary region of jarring elements. Of this melancholy tendency, the late tranſactions in Poland afford a ſtriking proof, as they are clearly deſcribed in this valuable pamphlet; in which the author examines, 1ſt, The ſtate in which his preſent Ma-

jeſty, Staniſlaus Auguſtus, found the nation at his acceſſion to the crown; 2d, The reciprocal behaviour between him and the nation; 3d, The influence of external cauſes that have produced ſuch extraordinary events in his reign. We ſhall inſert the following paſſage, which muſt intereſt all who are capable of reflection:

'It has been aſked why the battle of Zieleuce on the 18th of June (which was ſo honourable to Prince Joſeph, to many who commanded under him, and to the nation in general,) was productive of no beneficial conſequences? Why, notwithſtanding the orders given from Warſaw, the magazines were not eſtabliſhed in time, nor in the neceſſary places? The authors of theſe obſtructions are too well known to require any mention of their names, but to *them* is imputable the ſole cauſe that Prince Joſeph did not march forward after the advantage gained at Zieleuce. The diviſion of the Ruſſian army which he fought at this place compoſed only a third of their troops under the orders of General Kockowſki the commander in chief, and this corps was reinforced immediately after the battle, by the two other diviſions, ſo that the Prince ſaw in his front an enemy of three times his ſtrength when he arrived at Oſtrog. Notwithſtanding which, he would have maintained his ground at this place, if thoſe whoſe department it was to have furniſhed the army with proviſions, had not failed in their duty to ſuch a degree, that neither man nor horſe, not even the General himſelf, had any thing to eat for the ſpace of 36 hours. In addition to this, there remained after the battle of Zieleuce only twelve rounds for the twelve and ſix pounders, guns of a ſize the beſt adapted to act againſt the Ruſſians, as they make uſe of none ſcarcely of a ſmaller calibre, and of which though they had three times the number the Poles were in poſſeſſion of, yet the latter defended themſelves two days at Oſtrog. The laſt cannon of the above ſize which remained in the Arſenal at Warſaw, although forwarded to the Prince by relays, did not, together with the ammunition, reach him till ſome days after the action, when he had already retreated to Dubno, and at this place his ſupply of proviſions could be only for a few days. The King of Pruſſia had openly declared that Poland muſt expect no ſuccour from him, and there were certain indications that his intention was to unite himſelf with Ruſſia, and conſequently take a hoſtile part againſt his ancient Ally. In compliance with the adviſe of thoſe whom the Diet had nominated counſellors to the King, his Majeſty wrote to the Empreſs to requeſt a ceſſation of arms. The letter contained propoſals which had for object the connecting the dignity and welfare of Poland with the honour and advantage of Ruſſia; four weeks elapſed before an anſwer was returned, during which time there was no remiſſion of hoſtilities; the Ruſſian General Kockowſki perſevered always in the ſame plan of operations, by oppoſing only a part of his army to the Prince in front and threatening his flanks with the two other diviſions; which put the Prince under the neceſſity of making continually retrograde motions to avoid being ſurrounded or cut off; and finding no poſition tenable from Oſtrog to Dubienſka, he retreated to this latter place to be within reach of proviſions from the territory of Chelm and the palatinate of Lublin. A queſtion here preſents itſelf, to what was it owing that

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the King did not quit Warſaw, and ſhew himſelf in the camp? It muſt be obſerved that all thoſe perſons to whoſe opinions his Majeſty could owe any deference, however differing in employments, intereſts, or ſentiments, concurred univerſally in *this*, that it was incumbent on the King to wait the Empreſs's anſwer (which had been promiſed from day to day) in his capital of Warſaw. The council of ſuperintendence, the miniſters of Ruſſia, Auſtria, and Pruſſia were all unanimous on this point—if the King, ſaid they, ſhould preſent himſelf in the camp, and not wait the anſwer of her Imperial Majeſty, nothing can be more likely, than that it will provoke on *her* part an abſolute rejection of his propoſals; and excluſive of this reaſon, the events of the campaign in Lithuania had been ſo unfortunate, that Warſaw and the whole of Great Poland muſt neceſſarily have fallen a prey to the Ruſſians the moment the King had quitted his capital. On the other hand, the equipment of the guards (without which if his Majeſty had marched, he muſt have marched alone) was not compleated till the 23d of July, the time of the arrival of the Empreſs's anſwer. It contained a requiſition in the ſtrongeſt terms for the King's acceding without delay to the confederation of Targowica, in failure of which, ſhe gave intimations of dethronement, and of involving the whole of Poland in the calamities of war. The Ruſſian Miniſter, who conveyed the anſwer to the King, expreſſed himſelf in theſe terms: "The Empreſs has hitherto been the ſole cauſe of preventing the Pruſſians from entering into Poland: but if the war continues between Poland and Ruſſia, ſhe will prevent them no longer; and if they once enter your country they will not retire with empty hands."

We cannot even gueſs who is the author of this pamphlet, which, in a narrow compaſs, conveys much important information in general purity and propriety of ſtyle.

Art. 23. *Obſervations on the Conduct of Mr. Fox and his Oppoſition in the laſt Seſſions of Parliament.* By a Suffolk Freeholder. 8vo. pp. 63. 1s. 6d. Printed at Bury St. Edmund's.—Richardſon, London. 1794.

Anonymous publications are certainly the beſt calculated to anſwer the purpoſes of miſrepreſentation; a man in a maſk often ventures to make aſſertions to which he would be aſhamed to put his name; and therefore it is convenient to perſons to aſſume this diſguiſe, when they are determined to baniſh candour from their writings, and to ſet the ſpeeches and actions of political adverſaries in the worſt poſſible point of view. We cannot ſay that it was to conceal his bluſhes that the author of the work now under our conſideration thought proper to ſend it into the world without a name: but we are certain that *we* ſhould bluſh for the hiſtorian who could venture to ſtate the tranſactions of his own time with ſo little regard to candour and fair dealing, as we perceive in the Obſervations now before us. A man may be wrong in his politics: but it is the duty of thoſe, who would arraign him at the bar of public opinion, to repreſent him fairly. Has the author diſcharged this duty? We do not heſitate to ſay that he has not. We might quote many paſſages in ſupport of this aſſertion: but, for the ſake of brevity, we will content ourſelves with one.

In page 20, the writer ſays—

On the third day, Mr. Fox moved—'That the houſe would addreſs his majeſty, and entreat that his majeſty would be graciouſly pleaſed to ſend a miniſter to France, in order to negociate with the preſent government of that country, relative to their diſpute with Holland. The only argument he adduced, the only reaſon he gave in ſupport of this motion, was—that we had ſent a conſul to Algiers.'

We are not here defending the political opinions of Mr. Fox, but ſhewing that, whether good or bad in themſelves, the author has groſsly miſrepreſented them. Whatever Mr. Fox's defects may be, that of talking *nonſenſe* is certainly not of the number; and yet it muſt be admitted that, if he ſaid what the author would have us believe he did ſay, he unqueſtionably talked nonſenſe. The fact is, he urged *many* arguments, whether ſtrong or weak, in ſupport of the motion: but the one, in particular, to which the preſent writer alludes, was in anſwer to an objection. It had been ſaid that it would be diſgraceful to a civilized ſtate to ſend an ambaſſador to a government founded in blood, plunder, and deſpotiſm. To this, Mr. Fox replied that, when one nation ſent an ambaſſador to another, it was influenced ſolely by the conſideration of its own convenience, and not of the moral character, liberty, deſpotiſm, barbarity, or civilization, of the ſtate to which the miniſter was to be accredited. If it had been otherwiſe, it would have been impoſſible for England to ſend a conſul to Algiers; and yet ſhe conſtantly kept one in that regency, tho' it was very well known that the Algerines lived by a ſyſtem of plunder, and that their rulers generally acquired their dominion by murder.

When our readers have peruſed this explanation, for the authenticity of which we refer to all the publications that contain the debate on the motion in queſtion, we will leave it to them to judge whether the author can have any claim to the praiſe of candour. Let us hope that, when he next takes up his pen, he will not be influenced in the uſe of it by party ſpirit, by prejudice, nor by prepoſſeſſion, but by a ſtrict ſenſe of juſtice and impartiality.

Art. 24. *A Letter to the Right Hon. William Pitt,* on the Doctrines laid down by him reſpecting the Introduction of Foreign Troops. 8vo. pp. 28. 1s. Robinſons. 1794.

This ſhort pamphlet contains the ſpirit of the law of England reſpecting military eſtabliſhments; and is written with a degree of vivacity and energy which will juſtly recommend it to public notice, whatever attention it may receive from the eminent character to whom it is addreſſed. The pith of the argument is contained in the following paragraph:

'It now only remains for me to ſhew, that the meaſure of introducing bodies of aliens into theſe kingdoms is not only not ſanctioned by law, and in direct defiance of the ſpirit of our conſtitution, but that it is alſo in direct defiance of an exiſting ſtatute. I confeſs that I was more ſurprized at the line of argument taken by thoſe who combated your poſition, than I was at the daring and unprincipled character of the poſition itſelf: and I am now ſtill at a loſs to conceive how the particular clauſe in the bill of rights, principally relied on by them, is at all applicable to the preſent queſtion. It ſhould be remembered, that the bill of rights profeſſes only to enumerate and to remedy

remedy grievances which had exiſted previouſly to that act, and that one of the grievances complained of was the maintenance of a ſtanding army in time of peace without the conſent of parliament. This ſtatute having been made for a particular purpoſe, it does not appear to me by what mode of argument, either by analogy or otherwiſe, the preſent poſition is to be brought within the ſcope of it; and ſtill leſs can I ſubſcribe to the doctrine which was held by one whoſe ſplendid talents give, I might in ſome caſes ſay, a dangerous authority to his opinions: viz. That the words "*in time of peace* were nugatory, and could not mean to exclude time of war." I cannot conceive it to be an allowable principle in our ſyſtem of juriſprudence, to conſider as nugatory any words in an act of parliament, which are capable of any preciſe meaning; much leſs words which not only admit a preciſe meaning, but which will in fact admit no other. Notwithſtanding all the reſpect which I entertain for Mr. Fox and his opinions, I cannot help thinking, that if the ſecurity of the ſubject againſt the exerciſe of ſo dangerous a prerogative as that of introducing at the mere will of the crown any number of foreign troops, depended only upon any barriers which may be ſet up againſt ſuch a power in the bill of rights, the foundation of their ſecurity is feeble and uncertain. The act of ſettlement of the 12 and 13 W. 3. c. 2. is the ſtatute which conveys to my mind, in the cleareſt manner, a ſtrong conviction that no ſuch power can now exiſt, and that the exerciſe of it is abſolutely illegal. That act declares, that no alien, though naturaliſed, ſhall be capable of holding *any office*, or poſt of truſt, civil or military. Now, ſurely, if by this act every individual alien is excluded, à fortiori it muſt comprehend within its meaning a body of aliens. Will any man tell me, that a body of foreign troops, commanded by foreign officers, poſſeſſed of artillery, arms, and accoutrements, when introduced into a foreign country, do not hold *any office, or poſt of truſt*, in that country? And if they do hold ſuch office, will he venture to aſſert, that they do not come within the ſtrict letter of the act of ſettlement? The man, whoever he may be, who preſuming upon the authority of an high ſituation, and truſting for ſupport to the corrupt ſubſerviency of parliamentary creatures, ſhall venture to maintain and act upon ſuch a poſition, will in all probability doom his country to the deſolation of a civil war.'

The author appears to be neither the tool nor the adverſary of any party. He is only a foe to the extenſion of the prerogative; and we hope that, in England, this encroachment will always be reſiſted with firmneſs and temper, which are the only means of rendering reſiſtance at once effectual and beneficial.

Art. 25. *A Letter to the K—g*; containing ſome Obſervations on his M——'s Declarations publiſhed in the Gazettes of the 29th of October and 24th of December, 1793; with a Means pointed out for producing, notwithſtanding the recent unfortunate Events at Toulon, all the ſalutary Objects of his M——y's Wiſhes. 8vo. pp. 56. 1s. Ridgway. 1794.

As the King of Great Britain cannot conſtitutionally do any public act otherwiſe than through the medium, or by the advice, of ſome known agent, who is reſponſible to the nation for every meaſure which

which he recommends or executes in the name of his Majesty, the author of this letter pursues a strictly constitutional line in considering the declarations, to which he refers, as the acts of the minister of the crown: but he departs from both the letter and the spirit of the constitution, when he imputes wrong, which he certainly does by implication, to the chief magistrate himself; whom the law declares to be incapable of doing wrong, and thus shields the royal person, for the purpose of annexing a more serious and awful responsibility to the office of his ministers. Nothing can be more cutting than irony conveyed in terms of affected respect; it is what the French emphatically call *casser le nez à coups d'encensoir*. A king, who adopts contradictory measures in compliance with the advice of his ministers, shews, it is true, that he is not either obstinate or self-opiniated: but he shews, at the same time, that he has not judgment enough to discover the contradiction, and to avoid the labyrinth, into which his advisers would lead him; nor spirit enough to dismiss the ministers who would injure the reputation of his government, by involving him in engagements absolutely incompatible with each other; consequently such as, on the one hand, it would be impossible for him to fulfil; and such as, on the other, he could not break without discredit.

Such is the situation in which the writer of this letter places the great personage to whom it is addressed; a situation by no means calculated to conciliate that respect which ought to be inseparable from the person of a chief magistrate, and without which it would be difficult for him to establish an efficient government in the country.

The author finds contradictions in the different declarations published by ministers in the Gazettes of the 29th of October and 24th of December, 1793; one of which is said to have pledged the public faith of England to the inhabitants of Toulon for the support of the constitution of 1789; while another, addressed to the French nation at large, is completely silent with respect to that constitution, inviting the people to restore hereditary monarchy, and to wait for times of tranquillity and peace to consider in what manner, and to what degree, it would be expedient to limit it. The former spoke of a monarchy, the boundaries of which were already ascertained; the latter, of one to be limited at a future day. It appears that this latter declaration was announced to the people of Toulon by General O'Hara: but it does not appear that they presented any remonstrance against it, nor complained that it violated the engagements which Lord Hood had contracted with them in the name of the British government. If the two declarations were as contradictory as the writer describes them, ministers may consider the evacuation of Toulon as a fortunate event for themselves at least; since it relieved them from embarrassment, by cancelling an agreement that they could not perform without breaking through another, which they had concerted with different members of the present confederacy against France, and which they held out to the people of that country as a pledge of British faith.

For our part, we most sincerely deplore the fate of the Toulonese whom our admiral did not carry off; and we think that Lord Hood is engaged to prove that nothing in his power was omitted to preserve them from the fury of their enraged and victorious countrymen, either by

by removing them from Toulon, or by ſtipulating with the conquerors, before his departure, for their impunity:—but we do not think, with the letter writer, that he was bound to reſtore to them, or to France, the ſhips, &c. which had been committed to him in truſt for Louis XVII.; nor that ſetting them on fire was a violation of the engagement contracted by England on that occaſion: on the contrary, it rather appears that the ſpirit of it was fulfilled by the meaſure which prevented the enemies of Louis XVII. from gaining an acceſſion of ſtrength that would render them ſtill more formidable to him.

The author is certainly right when he ſays that, with reſpect to Pruſſia at leaſt, the war in which France is engaged is *defenſive* on *her* ſide: but he is wrong, both in point of *fact* and of *principle*, when he repreſents the King of Sardinia as an *aggreſſor* in the war. He ſays that Monſ. de Semonville, who was ſent to notify to that monarch the eſtabliſhment of the conſtitution of 1789, was 'ſtopped on the frontiers, and thrown into priſon among felons; where he remained three days, while a meſſenger was diſpatched to the court of Turin for further orders: theſe orders arrived, and were, that he ſhould be ſet at liberty, and that he ſhould quit the country immediately.' The true ſtate of the caſe was this: The King of Sardinia had acknowleged the conſtitution of 1789, and was willing to receive an ambaſſador from France, but objected to the *individual* who was inveſted with that character; the King ſaid that he would admit any other man, but he never would receive Monſ. de Semonville, becauſe, where he reſided laſt in a public character, he had endeavoured to excite the people to riſe againſt their government. This was ſignified to Monſ. de Semonville, who was deſired not to proceed to Turin; he diſregarded this injunction, and ſet out for that capital. The officers of the Sardinian monarch arreſted him, when they found him in the act of reſiſting the orders of their ſovereign. The law of nations recognizes the right of a ſtate to urge a perſonal objection to a miniſter, and to refuſe to receive in a public character the perſon againſt whom the objection lies. The court of St. James's exerciſed this right ſome years ago, when the King of Spain propoſed to ſend Gen. Count O'Reilly as his ambaſſador to London. The King of England did not chuſe to receive, as the repreſentative of a foreign power, a gentleman who was born his own ſubject: the court of Madrid admitted the objection, and another perſon was ſent. When France perſevered in forcing Monſ. de Semonville on the court of Turin, it was ſhe who violated the law of nations, and not the King of Sardinia, who impriſoned, and afterward baniſhed from his dominions, a man who diſputed his authority within his own territory. If theſe be the only grounds on which the charge of aggreſſion on the part of that Prince can be eſtabliſhed, and the author has not urged any other, it muſt neceſſarily fall to the ground.

The writer is in ſome inſtances very incorrect; he calls the Britiſh miniſter to the Swiſs Cantons, Lord *Edward* Fitzgerald; though that young nobleman has been diſmiſſed from his Majeſty's ſervice, becauſe, it is ſaid, he profeſſed democratical principles; it is his brother, Lord *Robert* Fitzgerald, who is the King's repreſentative in Swiſſerland.

Swiſſerland.—The treaty of Pilnitz is called the treaty of *Paduæ*; the author miſtaking, for the former, that which is generally called by the French, *Le circulaire de Padoue*—a circular letter written by the Emperor Leopold to the different courts of Europe, and dated at Padua in Italy. In the article of this treaty reſpecting Spain, it is ſaid, "His Majeſty the King of Spain ſhall have Rouſſillon and *Berne*." This may be an error of the preſs; it ſhould be *Bearn*, a province in the ſouth-weſt of France, bordering on Spain.—Berne is one of the cantons of Swiſſerland.

The author of this letter writes forcibly, but he is cold and phlegmatic; he does not warm his readers; he ſoars not to the manlineſs of bold ſatire, nor does he riſe ſuperior to a ſneer.

Art. 26. *A ſhort Review of the principal Events of the Campaign* 1793. 8vo. pp. 34. 1s. Owen. 1794.

We have here little more than a chronological table of the events of the laſt campaign, in which the ſucceſſes and loſſes of the allies appear to be ſtated with accuracy and fairneſs. The object of the compiler is to ſhew that the fortune of war has been ſo far favourable to us, that we have gained conſiderably more than we have loſt during the period in queſtion. The acquiſition of Tobago, of part of St. Domingo, Miquelon, and St. Pierre, (all nurſeries of ſeamen,) taken by us in the Weſt, and all the French ſettlements in the Eaſt, the deſtruction of forty-five French ſhips of war, *nineteen of which* were of the *line*, (but ſome of which, by the bye, never fell into our hands,) he deſcribes as advantages ſurpaſſing any which we could have expected from the moſt ſucceſsful war, in as much as they deprive the French of more than one-half of their means of training up men to the ſea, and conſequently leave us in poſſeſſion of an extended and undiſturbed commerce. He adds ſome reflections to prove that we were bounden by intereſt, had treaties and national faith been out of the queſtion, to defend Holland; and that, while the French continue to profeſs the principles which have hitherto governed their conduct, it would be abſurd in us to expect any ſecurity from them for the faithful obſervance of any articles of peace. The ſtyle and candor of the writer are entitled to commendation.

Art. 27. *A ſeaſonable Publication, in Two Parts.* By the Rev. Richard Tapprell. 4to. pp. 48. 2s. Dilly.

The firſt part of this pamphlet contains 'Obſervations on the origin of government, and on the advantages of a wiſe and good government;—theſe advantages are ſhewn by a ſhort contraſt between good government and a ſtate of anarchy on the one hand, and tyranny on the other;—reaſons are urged againſt what is called a ſtate of natural liberty; with an encomium on the Engliſh conſtitution.—Some of the duties of ſubjects to their lawful ſovereign.'

The ſecond part contains, 'Firſt, reaſons for a revolution in France.—Secondly, reaſons *againſt* ſuch a revolution in England.'

The firſt part was delivered as a ſermon from Jer. xviii. 6. on the day of thankſgiving for his preſent Majeſty's recovery;—the ſecond is wholly new. Both are introduced by an addreſs to Mr. Pitt, in which the writer profeſſes his loyalty, and at the ſame time, with modeſty

modeſty and firmneſs, urges that ſome more equitable mode of conduct may be adopted reſpecting proteſtant diſſenters.

Mr. Tapprell writes like a plain, ſenſible, honeſt man, and diſcovers both reading and learning. Every impartial reader, though he ſhould not always aſſent to his ideas, will be pleaſed with that air of candor and ſimplicity, integrity and piety, which theſe pages manifeſt. While Mr. T. applauds and rejoices in the benefits of the Engliſh conſtitution, he does not deny its defects. While he approves of the original French revolution, and is convinced of its neceſſity, he deplores the evils with which it has been attended, and the horrid exceſſes which have been committed. He warns his countrymen againſt raſh attempts at revolution. He flatters himſelf that 'the eye of common ſenſe will immediately diſcover, that the general ſtate of things in the two nations is exceedingly diſſimilar; if France wanted medicine, that is no reaſon why England ſhould take poiſon.'—The reader of this pamphlet will be agreeably amuſed, and will have no reaſon to think that his time has been miſemployed.

Art. 28. *An Addreſs delivered at a Meeting of the Magiſtrates, Clergy, Merchants, and other Inhabitants of Wiſbech and its Neighbourhood,* Dec. 19, 1792. By Oglethorpe Wainman, M.D. Publiſhed by the unanimous Deſire of the Meeting. 8vo. Wiſbech, printed by John White. 1793.

It appears, from this ſmall tract, that the meeting mentioned in the title was numerouſly attended by perſons of all ranks and deſcriptions. Dr. W. therefore very properly embraced the favourable opportunity for the delivery of a ſpeech fraught with ſentiments of loyalty, and animated by a becoming zeal for the preſervation of our conſtitution, and for the ſecurity of our preſent government.—Perſons of all degrees of influence, and of property, are here very earneſtly exhorted to exert their utmoſt abilities, of every kind, againſt the enemies of our country, foreign and domeſtic.

Art. 29. *A Propoſal to the Ladies of Great Britain, reſpectfully offered.* 4to. 1s. Printed at Bath; Robinſons, London. 1794.

The *propoſal* is that the ladies ſhould raiſe a ſubſcription for the aſſiſtance of government in the war againſt France. To induce his fair readers to carry this advice into immediate execution, the loyal propoſer endeavours to inflame their zeal by an animated though ſomewhat *flighty* invective, (we had almoſt ſaid, a Philippic oration,) againſt the French, and againſt thoſe of our own country who recommend peace with thoſe 'Monſters,' &c. &c.—treating all, who are in oppoſition to the meaſures of our preſent adminiſtration, with the worſt language that Abuſe can furniſh.

To manifeſt his own zeal in the cauſe which he ſo eagerly pleads, the *philanthropic* propoſer makes the following declaration: 'Sooner than ſue for peace, or even accept it by thoſe apoſtates, I had rather behold the city of London razed to the level of the earth; and a pile made of every thing valuable in it;' [how VAST and RICH that pile!] 'when blazing, ſee the inhabitants, with myſelf, ruſh into the flames, rather than deny our God or our King, or ſubmit to the miſery of prolonging an exiſtence under tyranny the moſt complete,

plete, and ſubjection the moſt abject; which would inevitably follow admitting a ſyſtem of republican government.'

What true-born Engliſhwoman, after reading the foregoing "ſpirit-ſtirring" lines, (which, the writer aſſures us, contain the 'ſentiments of one who is not apt to be led away by INTEMPERATE HEAT,') will for a moment delay her ſubſcription?

AFFAIRS OF FRANCE.

Art. 30. *Original Correſpondence between Generals Dumourier, Miranda, Pache, and Beurnonville,* Miniſters of War, ſince January 1793. Including the Orders of General Dumourier to General Miranda, from the Invaſion of Holland to the Overthrow of the French after the Battle of Nerwidden. Tranſlated from the French publiſhed by General Miranda. 8vo. 3s. Owen.

This correſpondence, which commences on January 5th, 1793, concludes with ſome particulars relative to the defeat of the French in the actions of March 18th, &c. and the ſubſequent movements, continued to the 24th of the ſame month. All the letters relate to the plans and manœuvres for proſecuting the campaign. Thoſe of Miranda ſeem to manifeſt the abilities and prudence of that officer; while thoſe of Dumourier ſerve to confirm the general opinion of the enterprizing ſpirit, but ſlighty and random conduct, of that commander in chief: whoſe victory at Jemmappe has been much tarniſhed by his ſubſequent meaſures.

It appears that General Miranda publiſhed this correſpondence to pave the way for his defence at his ſubſequent trial; when, if we are rightly informed, he was acquitted;—much to the ſatisfaction of his military aſſociates, who were beſt acquainted with the merit of his conduct as a general officer.

Art. 31. *Hints; or, a ſhort Account of the principal Movers of the French Revolution.* 8vo. 1s. Egerton.

The only merit of this pamphlet conſiſts in its being a record of the principal perſons who have ſtrutted and fretted their hour on the ſtage of revolution. For the reſt, it is but a meagre repetition of the common reports and vulgar abuſe of the times; in which *Frenchmen* and *monſters* are ſynonymous terms:—but this is John Bull's way; when John quarrels, he is always foul-mouth'd: yet, when it comes to hard knocks, John is not an ungenerous adverſary; he always *fights fair.*

AMERICA.

Art. 32. *A Caſe decided in the Supreme Court of the United States,* in February 1793. In which is diſcuſſed the Queſtion, "Whether a State be liable to be ſued by a private Citizen of another State?" 8vo. pp. 120. 2s. 6d. Philadelphia, Dobſon: London, Dilly. 1793.

The court intimated a deſire that the four following points ſhould be conſidered in the preſent queſtion:

'1. Can the State of Georgia, being one of the United States of America, be made a party-defendant *in any caſe,* in the Supreme Court of the United States, at the ſuit of a private citizen, even although he himſelf is, and his teſtator was, a citizen of the State of South Carolina?

'2. If

'2. If the State of Georgia can be made a party defendant in certain cases, does an action of *assumpsit* lie against her?

'3. Is the service of the summons upon the Governor and Attorney General of the State of Georgia a competent service?

'4. By what process ought the appearance of the State of Georgia to be enforced?'

The Attorney General, who maintained the affirmative, observed that 'the constitution and judicial law are the sources from which the jurisdiction of the Supreme Court is derived.

'The effective passages in the constitution are in the second section of the third article. "The judicial power shall extend to controversies between a State and citizens of another State."—"In cases, in which a State shall be a party, the Supreme Court shall have original jurisdiction."

'The judicial act thus organizes the jurisdiction, delineated by the constitution. "The Supreme Court shall have exclusive jurisdiction of all controversies of a civil nature, where a State is a party, except between a State and its citizens; and except also, between a State and citizens of other States or aliens, in which latter case, it shall have original, but not exclusive jurisdiction."

On this ground, he contended 'that the constitution vests a jurisdiction in the Supreme Court over a State, as defendant, at the suit of a private citizen of another State: secondly, That the judicial act recognizes that jurisdiction;' and he argued these points with much ability.—The Court, excepting Judge Iredell, were of opinion that the State was liable, and that an action of *assumpsit* might be brought against it.

MATHEMATICS, &c.

Art. 33. *An Introduction to plane Trigonometry*, with its Application to Heights and Distances: containing an Explanation of the three Varieties of right-angled Triangles, and the four Cases of Oblique, together with a Variety of Questions interspersed by Way of Exercise. By Richard Cockrel, Teacher of the Free School at Lartington. Small 8vo. pp. 99. 2s. bound. Law.

We can discern no peculiar excellence in Mr. Cockrel's mode of teaching plane trigonometry which should especially recommend it to the public. No advantage seems to accrue from resolving the whole doctrine of right-angled triangles into three varieties, and perplexing the learner with a multitude of different constructions adapted to the purpose of explaining and applying them. When a single figure is sufficient for illustrating all the cases of right-angled triangles, why should we recur to a complicated apparatus which serves to puzzle and confound the youthful mind, and to suggest ideas of difficulty that does not actually exist in the subject itself? Plane trigonometry depends on a few obvious principles, and the mode of applying them may be sufficiently explained in a few pages. We can easily conceive, however, that the author may have availed himself of his own plan, though it be such as we should neither adopt nor recommend.

While we are disposed to excuse the partiality of authors to their own performances, we cannot suffer defects and errors in any department of Science to escape animadversion: more especially in a work announced

nounced to be 'so plain and easy, that, to be comprehended, it needs only to be read,' and designed to 'facilitate the acquisition of so useful a science' as trigonometry. In def. 19. p. 5. the author has not distinguished, as he ought to have done, between a rectangle and a parallelogram. His proof of the 12th proposition depends on a principle which he has not demonstrated; viz. that two triangles, having a common vertex, are as their bases. The definition of the versed sine, as a *space* contained between the sine and circumference, &c. in p. 29. is inaccurately expressed; and his definition of a tangent in p. 30. is obscure and imperfect. His demonstration of the first principle in trigonometry, p. 33. is not sufficiently general and comprehensive, nor indeed, as he has expressed it, intelligible. To his demonstration of the rule that occurs in p. 75. we have the same objection; and in p. 78. he has referred to a property of the circle, which he has neither proved, nor even mentioned.

These inaccuracies are owing, we apprehend, more to inattention than to want of competent acquaintance with the subject. The examples for practice which the author has selected are pertinent and useful; and, as we have no reason to doubt his qualification for that branch of instruction to which this treatise is adapted, we have therefore, without contenting ourselves with a general charge, specified his errors for future correction.

POETRY *and* DRAMATIC.

Art. 34. *Liverpool Odes, or, affectionate Epistles, for the Year* 1793. By Junius Churchill, Esq. 4to. 1s. 6d. Leicester, Oxford-road.

These Odes, five in number, are faint imitations of P. Pindar's laughter-provoking Ditties. They are not without humour, but that humour is clownish, and slovenly drest. The author's satire is not a keenly polished blade which cuts smoothly though severely, but a hedging-bill which hacks and hews in a rustic manner.

From his first Ode, addressed to the Poet Laureate, and which we deem the best of the five, we give the following stanzas, as a specimen:

'Dame Fortune's oft depicted blind,
Bestowing favors on mankind,
But zounds, I think the painters highly wrong,
Her eye-sight seems to me, most clear,
Witness, thy hundreds every year,
And stock of royal favor, for thy song.

Whoever reads thy charming Odes,
Gets knowledge in vast waggon loads,
A solace for the very worst of woes,
Obscurity his bosom warms,
And dullness lends her leaden charms,
To lull his pungent sorrows in a doze.

I've often seen a lingering wretch,
His limbs in racking torture stretch,
And Doctor stand, unknowing what to do,
But if he ever wishes sleep,
Upon the invalid to creep,
Let him prescribe, *quantum sufficit*—YOU.'

In his ode to *Charity*, the following deſcription of a poor poet would be well, if there were not ſo many grammatical errors in it:

'Poor ſoul! a Poet is a Hare,
[illegible]or whom *is many a ſubtle ſnare* [laid]
By [illegible]ant critic; like a ſtrong nos'd Setter,
He ſcents *their* ſolitary traces,
And drags *them* from *their* lurking places,
Juſt as a bailiff collars a poor debtor.'

Ode III., To the Mayor of Liverpool, is the longeſt and leaſt poetical of the whole. Mayors and aldermen have often been the butt of ridicule; not ſeldom on account of their ignorance. The preſent Mayor of Liverpool, it ſeems, ſigns warrants as he ſigns bills: "*R—g—y and ſons:*"— The firm of the houſe.

Poet Churchill has *his* Sir Wm. Chambers too, as well as Poet Pindar. The fourth ode is addreſſed *to that celebrated Liverpool architect Maſter John F—ſ—r:* Compared with whom

'———— Sir William Chambers is an aſs.
An Aſs!! he is a Mite of ſmall degree,
Which without Microſcope we cannot ſee,
Thou a Rhinoceros whoſe ſtately ſize,
Draws all attention, wonder, and ſurprize.'

If this writer will continue poetizing, (perhaps he will do better to mind his buſineſs, if he have any,) we would adviſe him to read ſome good Engliſh Grammar, and not give us ſuch conſtructions as theſe:—*Europa teems her blood—His name a nation's royal breaſts adorns—There's many crops of beans—If fame ſays true—Aſtoniſhment their intellects tranſfix—Thou cries, thou uſurps, thou holds, thou tells, thou damns, thou beſtows, thou boaſts, thou curtails, thou lets.*—This vile abuſe of *perſons* runs through the whole *fourth* ode. There are other grammatical inaccuracies, not ſo flagrant as theſe, which we omit to mention: but to which the author ſhould attend.

Art. 35. *A Paraphraſe on the Book of Job*, agreeable to the Meaning of the ſacred Text. By E. Elliot, of Rotherham. 12mo. pp. 51. Printed at Rotherham.

Job is doomed to one more diſaſter, under the friendly hand of a lame verſifier, who debaſes the original text by his labours to improve it. Job is now done into verſe in the ſtyle of the old pious ballads of *Death and the Lady*, the *Wanton Wife of Bath*, &c. with which it may properly travel in the baſkets of itinerant venders of literature: "laying apart, (as Sternhold and Hopkins ſay,) all ungodly ſongs and ballads, which tend only to the nouriſhing of vice, and corrupting of youth."

MISCELLANEOUS.

Art. 36. *Dumourier unmaſked:* or, an Account of the Life and Adventures of the Hero of Jemappe. By M de Viette, a French Officer. 8vo. pp. 106. 3s. Owen, &c. 1793.

The author of this pamphlet is not one of the admirers of the Hero of Jemappe: he indeed aſſigns to the ex-general a very low gradation in the ſcale of morality, and allows him but ſmall credit for any talents, except thoſe of intrigue. M. de Viette ſerved with Dumourier in the army of the French monarchy, and has ſince been oppoſed to him in

the corps of the French emigrants. He relates many anecdotes which we have before ſeen, and ſome that we do not recollect. Of the fidelity of the repreſentation, we cannot judge. M. de Viette has been, and is, a warm friend to the monarchy of France: M. Dumourier once was its ſervant, has ſince been its enemy, and is now—we know not what, nor where. The preſent author manifeſts a proper ſpirit in ſanctioning his accuſations with his name, and he ſays, 'Dumourier knows me.' It remains to be ſeen whether the latter will attempt to vindicate his character, which has lately been ſo much "divellicated."

Art. 37. *A Collection of Miſcellaneous Amuſements*; chiefly calculated for the Entertainment and Inſtruction of Youth. Partly tranſlated from the German, by the Author of Inſtructions to Females, from Infancy to old Age. Vol. I. 12mo. pp. 120. Lowndes, Drury-lane.

The ſame good humour, which diſpoſed us to give as favourable a repreſentation of the Inſtructions to Females* as circumſtances would allow, influences us to adviſe the author of theſe Miſcellanies not to venture a ſecond volume to the preſs, until ſhe receives *poſitive* encouragement from the ſale of this volume, to juſtify the farther riſk of paper and print.

Art. 38. *Mental Pleaſures*, or Select Eſſays, Characters, Anecdotes, and Poems; extracted chiefly from Fugitive Publications, and calculated to improve and entertain the Mind. With occaſional Notes and Illuſtrations. By the Author of Pleaſing Reflections, &c. 12mo. 2 Vols. 5s. ſewed. Hamilton.

The fugitive productions of the day will always furniſh materials for induſtrious collectors, who may glean up many ſmall compoſitions too good to be totally loſt. From the miſcellaneous contents of theſe volumes, they can only be characterized in general terms; and that compiler muſt be very deficient in judgment, who, out of the great variety before him, cannot form a good ſelection. Such light eſſays as are here brought together are good reading exerciſes for young perſons; and may ſerve as common-place or text books for writers who only want ſubjects.

Art. 39. *The Aſylum for Fugitive Pieces*, in Verſe and Proſe, not in any other Collection. With ſeveral Pieces never before publiſhed. Vols. III. and IV. 12mo. 6s. ſewed. Debrett. 1793.

In our lxxiiid. vol. p. 390, we introduced the firſt part of this collection to the notice of our readers; obſerving that it contained many valuable effuſions of wit, humour, and elegant poetry; and expreſſing, at the ſame time, a wiſh that the editor, (as caterer for the public,) had been a little nicer in his choice: ſome articles having been admitted into the ſelection, which, in our opinion, were unworthy of the better part of the company into which they had been introduced.

In our lxxvth. vol. p. 234, we mentioned the ſecond volume of this literary aſylum; and on that occaſion alſo we deemed it neceſſary again to hint that the good-natured ſelector was rather too eaſily

* See Rev. New Series, vol. v. p. 112.

pleaſed;

pleaſed: but ſtill, on the whole, we were ſatisfied that many of the fugitive pieces there preſerved had merit enough to entitle them to rank in the beſt collection of the kind which at that time courted the acceptance of the public.

We are now to notice the third and fourth volumes of the *Aſylum*. —Of the third, we can only repeat the limited commendation which had been beſtowed on the two preceding volumes. The fourth, however, ſeems to riſe with ſuperior claims to a greater degree of approbation. It contains many pieces, both in proſe and verſe, for the preſervation of which, in a repoſitory of this kind, we think the editor merits ſuch encouragement from the public as may induce him to continue the ſelection, as materials may be ſucceſſively furniſhed by the numerous prints of the day, the week, and the leſs frequent returns of our periodical vehicles of entertainment.

Art. 40. *A Letter to a Member of Parliament*, from a Land Owner, on the propoſed Line of Canal from Braunſton to Brentford. 8vo. pp. 38. 1s. Bell. 1793.

The obſervations in this letter will apply to navigation canals in general. Reſpecting that immediately in queſtion, the writer regards it as a *noble* undertaking, which may be injured or ſpoiled by conducting it improperly. He objects to its circuitous progreſs, round Uxbridge, by the way of Brentford; and he thinks it no ſatisfactory reply when he is told that *it cannot be avoided*. Not ignorant of the chicanery and artifice attending many ſchemes that bear the moſt oſtenſible character of public utility, he adds, 'the longer the line, the more the revenue;' and he farther obſerves, 'I believe there is not yet a canal in the kingdom, of which it may not be truly ſaid that private intereſt was the firſt, and public good the laſt, object of the zeal and activity employed in producing it. By private intereſt, I mean that emolument which is, unfairly, derived from an oppreſſive, unneceſſary tax on the public, for the purpoſe of increaſing the wealth of individuals, who have no claim whatever to the gratitude of the public.'—Without an advance of money, ſchemes of this nature could not be proſecuted; yet it ſeems highly requiſite that the avarice and exertions of adventurers in this line ſhould be carefully guarded and reſtrained. It is ſurely very unreaſonable and highly oppreſſive, if, according to the ſuggeſtions of this landholder, the public ſhould be at the expence of two ſhillings and ſixpence for tonnage, where ſixpence only would be the equitable and proper demand. How far this part of the ſubject is juſtly and accurately regulated by act of parliament, we know not. The pamphlet before us may be uſefully conſulted in farther propoſals of the kind, whatever its influence may be as to the Braunſton canal.

FAST-DAY SERMON, *February* 28.

Art. 41. *The preſent State of Europe compared with the ancient Prophecies*. Preached at Hackney. By Joſeph Prieſtley, LL. D. F. R. S. &c. with a Preface containing the Reaſons for the Author's leaving England. 8vo. 1s. Johnſon.

Though there is no ſeditious, there is certainly much alarming matter in this diſcourſe; matter, indeed, which we little expected to find in a ſermon by Dr. Prieſtley: it muſt, however, be confeſſed

that, if there be any truth in what he advances, there never was a time in which the exhortation of his text (Matthew iii. 2.) could come with more propriety. The Doctor is induced, by comparing the circumſtances of the times with the language of prophecy concerning the kingdom of Chriſt, or the kingdom of heaven, to conclude that the whole of Europe,—our own country in particular,—is in the moſt awful ſituation. While he reminds us that calamities of a peculiar magnitude and extent are foretold as preceding that happy ſtate of things, "when all the kingdoms of the world will become the kingdom of Chriſt," he gives it as his opinion that it is not improbable that the preſent diſturbances in Europe are the beginning of theſe calamities. Various paſſages are adduced in ſupport of this ſentiment, and eſpecially to prove that, previouſly to the millenium or the ſecond coming of Chriſt, (which, it ſhould hence ſeem, cannot be far diſtant,) all the civil eſtabliſhments of religion will be overthrown; which, he ſuppoſes with Sir Iſaac Newton, is to be effected by the prevalence of infidelity. He concludes by exhorting his hearers and readers not to overlook the hand of God in the great ſcene (great, indeed, if his conjecture be well founded!) which is now opening on us, but to contemplate it with tranquillity, and to prepare, by repentance and virtue, for its glorious termination.

In an appendix, Dr. P. acknowleges himſelf indebted to Dr. Hartley for the leading ideas of this diſcourſe; and from his *Obſervations* he makes ſeveral curious extracts; adding one from a ſermon preached in the chapel of Trinity college, Cambridge, Dec. 13, 1793, of which we ſhall ſhortly take ſome notice.

The preface, which is intended to juſtify the Doctor's reſolution of emigrating to America, contains a plain ſtatement of the circumſtances by which his mind and the minds of his family have been irritated, and their peace deſtroyed. That perſecution ſhould be directed againſt the retirements of philoſophy, and that *injured Prieſtley* ſhould be forced *to bid the iſle farewell*, is a blot on the public virtue and liberality of the age: but, if his ſermon contains true doctrine, it affords much ſtronger reaſons for his quitting Europe, than thoſe which are aſſigned in his preface; and we ought rather to congratulate than to condole with him on the reſolution which he has taken, and to regard his flight as a great event in the order of Providence. Times of trouble, he ſays, will make men ſerious; and, with alarming impreſſions on their minds, many will fly to diſtant countries; they will carry the knowlege of the goſpel with them; and, 'it may be hoped, in greater purity, and conſequently more worthy of their acceptance than it has hitherto appeared to them.' Dark as our political proſpect is at preſent, we flatter ourſelves that our calamities will not be ſo overwhelming as Dr. Prieſtley, writing under the impreſſion of his own ſufferings, has painted them: indeed he ſeems himſelf to have diſcarded thoſe very melancholy probabilities which he had deduced from prophecy reſpecting Europe in general, and England *in particular*, when he indulges the hope of yet finding his grave in his native land.

The preſent ſermon, with ſome diſcourſes on *the Evidences of Divine Revelation*, (now publiſhed, or publiſhing,) he tells us, will be his laſt labours in this country.

SINGLE SERMONS.

Art. 42. On St. John, xx. 23. *Whoſeſoever ſins ye remit, they are remitted unto them; and whoſeſoever ſins ye retain, they are retained:* Preached before the Univerſity of Oxford, at St. Mary's, Nov. 24, 1793. By Henry Beſt, M. A. Fellow of St. Mary Mag. Coll. Oxford. 8vo. 1s. Rivingtons.

It is here ſtated, as a ground of grievous lamentation, that the clergy of the church of England are guilty of inexcuſable and preſumptuous negligence, in tacitly receding from their juſt claim of a power of remitting and retaining ſins; and hereby encouraging the people in calling in queſtion the power of abſolution in the prieſthood, and in imagining that no ſpiritual benefit is derived from theſe forms, when pronounced by the prieſt. The preacher ſeems earneſtly deſirous of reſtoring to the prieſthood the *power of the keys*, by perſuading the people to reſume an opinion to which nothing but the groſſeſt ignorance, or the moſt abject ſuperſtition, could ever have given credit, that their future happineſs muſt depend, in part at leaſt, on the will of men fallible and peccable as themſelves; a man's perſonal reform not being ſufficient for his ſalvation, without a formal abſolution from the ſacred lips of a conſecrated miniſter of holy myſteries.—However convenient ſuch notions of prieſtly authority may have been to thoſe who have exerciſed it, the objects of this ſpiritual tyranny have ſuffered too many and grievous inconveniences, to be eaſily perſuaded again to ſubmit their necks to a yoke from which enlightened reaſon has happily ſet them free.

Art. 43. Preached at High Wycombe, Bucks, for the French Refugee Clergy: June 2d, 1793. By the Rev. William Williams, A. B. of Worceſter College, Oxford. 8vo. 1s. Rivingtons.

The parable of the *good Samaritan*, which the preacher has here choſen, is excellently adapted for recommending charity to *ſtrangers*. We have read with ſatisfaction his comment on the context, and his *literal* account of the parable: when he proceeds to a myſtical application, we cannot concur with him, even though it is ſupported by ſuch authority as that of *St. Auſtin*. This part is however ſhort; and Mr. Williams proceeds very earneſtly and properly to plead for the charity which he had undertaken to aſſiſt. In a note, he modeſtly intimates a ſenſe of *inferiority* in the diſcourſe, and hopes the reader will conſider that it was compoſed at *ſhort notice*, and that it is publiſhed *by requeſt, and for the benefit of the unfortunate*.

Art. 44. Preached at the Pariſh Church of Hanwell, Middleſex, June 16, 1793, after reading his Majeſty's Letter in favour of the French Emigrant Clergy. By George Henry Glaſſe, M. A. Rector of Hanwell. 4to. 1s. Faulder.

While we admire the catholiciſm and philanthropy which have been ſo eminently diſplayed in this proteſtant nation toward the unfortunate exiles of the Romiſh church, we muſt alſo render all due praiſe to the various exertions of Chriſtian eloquence which have been made by our clergy on their behalf. Among theſe, Mr. Glaſſe is perhaps entitled to the foremoſt place. This ſermon is an excellent ſpecimen of that kind of popular harangue which powerfully addreſſes the paſſions, without

without ſuffering itſelf to tranſgreſs the limits preſcribed to a correct and claſſical taſte. We will not, on this occaſion, enter into a critical examination of every remark and ſentiment contained in Mr. G.'s compoſition, reſpecting ſome of which we may perhaps differ from him.

Art. 45. *Tranſlation of a Sermon in the Malabar or Tamulian Language*, compoſed and preached by SATTIANADEN, on the 26th Day of December, 1790, when he received Ordination, according to the Rites of the Lutheran Church, in one of the Congregations of the Miſſion on the Coaſt of Coromandel, connected with the Society for promoting Chriſtian Knowledge. 4to. 1s. Rivingtons. 1792.

When we read above of the 'miſſion on the Coromandel coaſt, connected with the Society,' &c. we conclude it is to be underſtood of the *Society for propagating the Goſpel in foreign Parts*, ſo long eſtabliſhed in this kingdom. What connection this ſociety has with the *Daniſh* miſſion we know not; however, it is to the latter alone, as far as appears, that *Sattianaden* is indebted for his inſtruction and attainments in Chriſtian knowlege. The deſign of this publication is ſaid to be, 'to draw the attention of thoſe who are diſpoſed to the promotion of this pious work and labour of love;' yet we do not perceive the name of any member of this ſociety recommending the diſcourſe, except it be that of Dr. Gaſkin, treaſurer, who atteſts the hand-writing of a Mr. Schwartz, aſſerting its authenticity. Of Daniſh miſſionaries in Malabar, we have heard in former years, and at different times: but whether any thing like the preſent has before been produced by a native of that country, educated in heatheniſm, we are not certain. As to the ſermon now under our notice, it is chiefly remarkable as proceeding from ſuch an author; in that reſpect, it is a curioſity; otherwiſe, it is merely in the manner of ſome old neglected divinity writings, which for many years have been among us deemed methodiſtical. However, if Chriſtianity be preached, and its excellent ſpirit and practice really promoted, all good men will rejoice. The honeſt Malabar appears affected with his own ſituation, and earneſtly deſirous of promoting the cauſe of virtue and piety. Two prayers, one preceding, the other following, the ſermon, are printed with it.

CORRESPONDENCE.

'*To the* MONTHLY REVIEWERS.

'GENTLEMEN,

'IN a note at the foot of p. 415 of your Review for December laſt, you mention Roger Bacon's treatiſe *De Nullitate Magiæ*, as wanting in Mr. Collinſon's liſt of the works of that great man. I apprehend that this tract is connected with another, and that the whole title of the work is, *De ſecretis Operibus Artis et Naturæ, et De Nullitate Magiæ*.—It will be worth the reader's while to conſult the *Biographia Britannica* for farther information concerning this eminent man. The account of him in that work is remarkably well drawn up. I am,

'Gentlemen, your conſtant Reader, CRITO.'

*** We

*** We thank *Edinenſis* for informing us that the tranſlation of the verſes from the 1ſt and 2d chapters of St. Matthew, which we quoted from "The Perſian Interpreter," are not tranſlated by the author of that work *, but are extracted from vol. v. of the *Biblia Sacra Polyglotta Waltoni*. We have not, at preſent, Walton at hand to conſult: but, ſeeing no reaſon to queſtion our correſpondent's information, we can only ſay that we are ſorry to obſerve ſo bad a ſpecimen of that celebrated voluminous production.

Many a learned Engliſhman might be able to turn a chapter of the Engliſh bible into Hebrew, and yet be totally incapable of repreſenting, in Engliſh characters, the true ſound of any one Hebrew word: which is all that is meant in that part of our criticiſm on Mr. Moiſes's performance which ſtates him as incapable of ſo repreſenting Perſian words:—but Perſian being a living language, *the proper pronunciation*, or at leaſt an approximation to it, is a great object of acquirement to the *learner*; and certainly an *Engliſh* learner, in *England*, ought to be aſſiſted (as he *is* in Jones's Grammar,) by a repetition of the Perſian words in Engliſh characters. This aſſiſtance Mr. M. has omitted; and we fear that we too rightly conjecture the reaſon.

Edinenſis ſays, 'according to Richardſon's Dictionary, the criticiſms on that tranſlation of Matthew are not accurate.' As we ſhall abide by the criticiſm, until its errors be fairly ſtated and proved, it remains with our correſpondent to make a more explicit objection.

Edinenſis affirms that more than ſixteen pages of the Perſian Extracts are taken from Sir W. Jones's *Poeſeös Aſiaticæ Commentarii*, and his Life of *Nadir Shah*:—can a ſtronger confirmation be required of our juſt appretiation of the merit of "The Perſian Interpreter?" Much of our opinion reſpecting the extent of Mr. M.'s Aſiatic Literature aroſe from the circumſtance of his appearing to have reſorted ſo freely to printed books, and to printed books only; which opinion our correſpondent has contributed not a little to ſtrengthen and confirm.

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†‡† We have received a letter, bearing the ſignature C, but poſſibly it comes from our Friend B.: ſee CORRESPONDENCE for December, 1793, p. 479. Be that as it may, we are much obliged, as well as informed, by the contents of C.'s letter, and are only ſorry that it is too long for inſertion in the Review.—This correſpondent refers us, for an account of the celebrated George Fox, to his Life written by William Penn, and to Gough's Hiſtory of the Quakers, from which works he gives us extracts that are highly honourable to Mr. Fox's character.—Of that of the truly venerable PENN we had always a very advantageous idea.

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‡*‡ Referring to p. 231. of our laſt Number, in which we mentioned *Camille Deſmoulins*'s remarks on the theft of the *three* diamonds, the Regent, the Pitt, and the Sancy, T. B. S. expreſſes his apprehenſion that The Regent and The Pitt are names given to one and the ſame ſtone; from the circumſtance of the Regent Duke of Orleans having purchaſed the Pitt diamond for Louis XV. We had, and ſtill

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* See our laſt Review, p. 132.

have,

have, our doubts on this point. On firſt reading the paſſage, it ſtruck us in the light in which it appeared to T. B. S.—but a faint idea occurred to us that we once heard that they are diſtinct ſtones. The name *Sancy* is a corruption of *Cent Six* (one hundred and ſix,) that being the number of carats which this diamond weighs.

†*† Our thanks are due to *Veritas* for the polite manner in which he introduces his remarks on two paſſages in our laſt Review; and we can ſincerely aſſure him that we are ever ready to correct any error, either of the pen or in typography, of which a *friend* may inform us: neither are we unmindful that *fas eſt et ab* hoſte *doceri*. In the firſt of theſe inſtances, (pointed out below,) the error aroſe from merely a ſlip of the pen: in the ſecond, the terms *the one* and *the other* ſeem to have occaſioned the obſcurity mentioned by our correſpondent: but, if by *the one* we underſtand *ſlavery*, and by *the other*, *liberty*, the paſſage will be right: for, though we grant that there is then an apparent incongruity and 'perverſion' of the ſenſe, be it remembered that it is this incongruity *of principle* which the paſſage is intended to manifeſt, and to reprehend: becauſe, knowing that Mr. G. did *not* wiſh that liberty ſhould ſhiver within the frigid zone, we did not ſee how he could deſire that ſlavery ſhould glow within the torrid zone.

†‡† We would gladly give to our correſpondent Δ the deſired information, were it in our power: but the work in queſtion was reviewed by one of our aſſociates on the continent, and we know not that any copy of it can be had in England.

‡‡‡ 'An old Friend' acquaints us that the propoſed new tranſlation of *Livy*, mentioned in our Review for January, p. 120. is ſet aſide, on the information that ſuch a work is already in a Dublin preſs. The learned friend of our correſpondent, however, whoſe intentions have been thus fruſtrated, has turned his thoughts to a tranſlation of Salluſt: for which he had formerly made conſiderable preparations.

‖*‖ It appears to us that it would be improper, and *now* out of ſeaſon, were we to avail ourſelves of the obliging permiſſion granted by 'H. L——x.'

†‖† We regret that Dr. W—d's work has been accidentally overlooked: but we will ſoon pay attention to it, and to his polite letter.

‡¶‡ Mr. Hervey's *Elementa Chriſtiana* were reviewed in our tenth vol. p. 113.

¶ The letter from a friend at Hamburgh, dated Dec. 19, 1793, did not come to hand till the 24th of this month.

☞ In the laſt Review, p. 122, l. 10, from the bottom, for '1791' read, 1771.

THE MONTHLY REVIEW,

For APRIL, 1794.

ART. I. *A Mythological, Etymological, and Hiſtorical Dictionary*; extracted from the Analyſis of Ancient Mythology. By William Holwell, B. D. 8vo. pp. 450. 6s. Boards. Dilly. 1793.

CONCERNING Mr. Bryant's elaborate work, of which the publication before us is an abridgment, our readers will find a very extenſive detail in the former volumes of our Review *. We obſerved in it profound erudition and great ingenuity, aided by unwearied toil of reſearch, as well as by patient inveſtigation exerted in regard to facts the moſt complicated, and to æras the moſt remote; yet amid the blaze of learning which ſhines forth in every page of the "Analyſis," and which received our warmeſt commendation, we perceived and lamented that the work was defective in point of arrangement, and that the diſſertations followed each other without any apparent connection; and we expreſſed our aſtoniſhment that Mr. Bryant ſhould affect to diſcredit the evidence of the Greek hiſtorians, when, in fact, the principal proofs of his Hypotheſis reſt on Greek authorities †.

Mr. Bryant himſelf, though exploring the origin of eaſtern empires, and tracing the progreſs of oriental ſuperſtition, has declared, in the beginning of his work, that "he is entirely a ſtranger to the Perſic and Arabic languages;" and, on too many occaſions, he endeavours to decry that kind of learning which is ſurely neceſſary to one who is travelling over Aſiatic ground. So convinced, however, was his judgment that oriental hiſtory could only be properly illuſtrated by oriental etymology, that he ventured to give a chapter of what he calls RADICALS; the offſpring, for the moſt part, of his own lively imagination; a chapter replete with the groſſeſt errors, avowed with unuſual

* See Monthly Review for June, September, and December 1774; and for October 1775.

† See the Review for October 1775.

poſitiveneſs, and maintained, to the end of the volume, with unabated perſeverance. Some of thoſe errors we feel it our duty to point out, eſpecially as the author himſelf has thought proper to hold up his work as the baſis of hiſtory, the ſtandard of criticiſm, and a guide to the ſtudies of youth. Theſe RADICALS, ſays Mr. Bryant, are ſo many elements, whence moſt names in antient mythology have been compounded; and into which they may be eaſily reſolved *. Let us bring this aſſertion to the touchſtone of truth, and try theſe radicals by the ſtandard of impartial criticiſm.

HAM, and the derivatives from it.

Equally anxious with the author, on every *proper* baſis, to ſupport the authority of the Moſaic records, we are willing to allow that *poſſibly* the *Amun* of the Egyptians and the Αμμων of the Greeks may have been formed of this primitive: *poſſibly*, we ſay, becauſe the initial letter H is a Hebrew radical; and to remove it appears to us to be nearly the ſame thing as removing the whole word. On this principle, therefore, Amun can *apparently* have no reference to the ſon of Noah; and the exiſtence of the Amonian colony is rendered very ſuſpicious. When, again, he aſſerts that Ham and Cham are ſynonymous expreſſions, he aſſerts more than is warranted by the rules of Hebrew orthography. However the former word may have been corrupted by European pronunciation, Ham (we aſſert it on the authority of Mr. Richardſon†) is pronounced in no eaſtern language like the hard Ch in *character*. The Hebrew word *Chamma*, indeed, ſignifies *et Solem et calorem*; and Mr. Bryant, having determined that Ham ſhould be deified in that orb, has aſſigned to him the appropriate name of the planet: but between Ham and Cham there is no other apparent analogy. His prieſts of the ſun were indeed called *Chamerim*; and his fire temples, in which the ſacred flame, kindled by the ſolar ray, was preſerved, were denominated *Chamamim*; theſe, however, were Chaldæan appellatives, and might have no relation to the worſhip of the deified Ham in Egypt. The author of the preſent etymological dictionary has enumerated, with peculiar but ill beſtowed diligence, the derivatives of Cham, conſidered as Ham, the ſon of Noah.

EL, and AL.

אל, El, or rather Æl, for ſo the word is more properly written in Roman characters, we agree with Mr. Bryant, is the Hebrew term for God; whence it was applied by the Sabian

* See Analyſis, vol. iii. preface, p. 6.

† See Richardſon's Diſſertation on the Language and Literature of Eaſtern Nations, p. 117. who is expreſs on this point.

Zealots

Zealots to the ſun; and from this word the Greeks doubtleſs formed their ηλιος. We agree alſo with him that this word blends itſelf with a variety of eaſtern titles and appellatives; a circumſtance ariſing from the abominable adulation paid to eaſtern princes by their ſervile vaſſals, who exalted them to the rank of divinities, and ſtill call them by the abſurd denominations of the ſun, moon, and ſtars: but Mr. Bryant muſt ſurely have known that, in the eaſtern languages, El and Al, in many inſtances, are uſed only as particles, as in El Said, the prince; Al Othman, the houſe of Othmān; Al Seljuk, the Seljukian dynaſty *. It is unfortunate that our author did not conſider this; ſince many of his gods are thus degraded to particles, while particles are ludicrouſly enough elevated to divine honours. For inſtance, his El Aur, or God-Fire, is, in plain Engliſh, no more than *the fire*, and his El Ain, or God-Fountain, no more than *the fountain*.

Equally unfounded is the author's aſſertion relative to the Arabian exclamation of ALLAH, uttered when, with a fury peculiar to the Mohammedans, (the effect of opium,) they ruſh to battle. This word ſignifies God, to which they add AKBAR, or *God is great*; and Mr. B. inſiſts that it has been only uſed by that nation ſince the time of Mohammed, who converted their war-cry of El-el, or Al-al, into Allah. Mr. Richardſon, however, his too powerful antagoniſt in this etymologic field, not only inſiſts that the word Allah is formed from a root wholly diſſimilar from El, but that it occurs in one of the poems of Amralkeis, which had the honour of being ſuſpended, for its ſuperior excellence, in the Kaaba or temple of Mecca, before that impoſtor's public appearance. He quotes, in proof, the Arabic line of that poem in which it occurs; and which, in Roman characters, is as follows:

Fakalat yamin ALLAHI ma lika hilatoun.

In Engliſh thus—"*And ſhe ſaid, By the right hand* OF GOD, *you ſhall not be deceived* †."

AIT.

We conceive that the whole of the large and learned diſcuſſion of this word is a waſte of ſplendid talents and ſcience. The author indeed aſſerts that AIT was a title *of Ham, or the ſun*,—a very ambiguous mode of ſpeech at beſt: but he neither ſpecifies the people among whom that title of Ham, or the ſun, was acknowleged, nor the language in which it occurs. A multitude of Greek words are enumerated under this head, as may be ſeen in a former Review, in which the whole article is given

* The reader may conſult the Arabic Dictionary of Golius on this word; Walton's Polyglot; and Schindler's Lexicon.

† Diſſertation, p. 253. 8vo edit. 1778.

unabridged *: but neither then, nor on more recent reviſion, did any thing like conviction glance on our minds; nor did any other ſentiment ariſe from the peruſal, than admiration at the deep proficiency of our author in the moſt abſtruſe parts of Greek philology, united with aſtoniſhment at his unexampled ingenuity in ſupporting an hypotheſis, and in making deductions, when almoſt every ſhadow of an etymological baſis was wanting.

AD.

This radical, as Mr. B. calls it, is *preſumed* rather than *proved* to ſignify πρωτος, the *firſt*. Having *preſumed* thus far, he contends that its compound, ADAD, neceſſarily ſignifies πρωτος των πρωτων, *the firſt of the firſt*, or ſupremely eminent. All the evidence pretended to be adduced for theſe aſſertions is a paſſage in Macrobius, which proves nothing of the kind: *Deo, quem ſummum maximumque venerantur, Adad nomen dederunt. Ejus nominis intepretatio ſignificat* UNUS †. Theſe aſſertions are made with a view to ſupport the hypotheſis that the migration of the patriarchs, as well as their early poſterity, may be traced by the names conferred on objects and places in the courſe of their journeyings and diſperſion. Of all ſyſtems, however, thoſe which are built on *preſumed* etymological derivation, and on apparent affinity as to the mode of writing and pronunciation, are moſt to be ſuſpected; for, unleſs the original radical oriental word be deciſively known, there can be no certain guide to the analyſt in forming his deduction; and his eye, operating together with his fancy, will be continually leading him into error. To illuſtrate this aſſertion in the preſent inſtance, Mr. B. aſſerts (from no authority but his own,) that Ham was frequently called Ad-Ham; and thence the river Adamas; and a variety of places, having this initial, are compelled to bear teſtimony to the exiſtence and wide progreſs of the Amonian colonies. To prove his ſingular poſition that Cadmus was Ham, the author derives the former word from Achad, the ſun, compounded with Ham; rendered, he ſays, by the Greeks *Acadamus*, and, contracted, Cadmus. A mode of argument is here adopted, and a concluſion is formed from it, which are warranted neither by grammar nor hiſtory; and the Greeks are made guilty of an innovation of which they probably never dreamed, by an equally outrageous violation of all found oriental etymology. Candahar, a city on the eaſtern frontier of Perſia toward India, ſuppoſed to have been built by ESCANDER, the name by which Alexander is known to Perſian hiſtorians, and doubtleſs ſo denominated from its founder

* For September 1774. † Macrobii Saturnalia, lib. i. c. 23.

is made to derive its name from the ſame patriarch; and the remote Tartarian city of Cambala, a corruption (by European travellers,) of Khan Balik, the city of the Imperial *Cawn*, (for thus *Khan* is properly pronounced,) is compelled into the ſame ſervice. On ſuch unſubſtantial premiſes as the foregoing, is that ſtupendous fabric, the New Analyſis, for the moſt part erected; which is ſet up on high as the ſtandard of criticiſm, and an unerring guide to the ſtudies of youth.

Ers and Is.

אש, Æſh, more properly expreſſed in Roman letters, is the Hebrew name for fire; and that fire, in the antient world, was made a deity, we know too well from the records of pagan theology. That it was a name ever applied to the ſolar orb, as here aſſerted, is exceedingly doubtful, ſince it was the elementary and not the ſolar fire that was adored under this denomination. The Greeks, we admit, formed from this Hebrew primitive the word Ερια, properly *focus*, the blazing hearth, and thence uſed for the houſe itſelf. Hence, too, with the digamma prefixed, VESTA, the igneous element perſonified, was derived, and poſſibly our Engliſh word *feſtive*; becauſe it was around *the ſacred fires* that antient *feſtivities* were celebrated. All this is very fair deduction: but by no means does it afford a ſufficient foundation for the extenſive hypotheſis which Mr. Bryant has erected on it, and who refers nearly every oriental and Greek word beginning, or ending, with *az*, *ez*, and *is*, to this origin, and to the Amonian *fire-worſhip*. In fact, however, z and s, in Aſiatic languages, are diſtinct radicals, and, as Mr. Richardſon has obſerved, "are never confounded but by ignorance, or vulgariſm *."

There is no occaſion to bring many additional proofs of our original poſition that Mr. Bryant is *radically* wrong, and that what he has advanced on theſe etymological ſubjects is fallacious. Before any man ventures to build an hypotheſis, eſpecially of ſuch a momentous nature, (where failure may produce the very worſt conſequences,) on oriental names, he ought to be well acquainted with the manner in which the orientals write and pronounce them, and with the rules by which they are guided in forming their compounds. It is very ſingular, as we formerly obſerved, that Mr. Bryant ſhould lean ſo much on his Greek authorities, while at the ſame time he labours to decry them as the greateſt corruptors of exotic names, and the wildeſt fabuliſts in all antiquity. Yet whoever ſhall impartially examine his Analyſis muſt obſerve, that it is almoſt entirely from their mode of writing and allegorizing, that he regulates him-

* Diſſertation, p. 257.

ſelf in *analyzing* and explaining Eaſtern words; and that he conſtantly affixes Grecian meanings to Aſiatic appellatives. This is uſing the argument *à poſteriori* with a vengeance; and is aſtoniſhing in a writer of Mr. Bryant's knowlege and diſcernment. If this, however, be conſidered as injudicious, how much more ſo is it to go to a ſtill later ſource, the Latin tongue, for fundamental proofs of the arkite worſhip, as he denominates it; yet the antient places, which our author deduces from the Latin word *arca*, (a word apparently not known in any previous language,) are innumerable. We are taught to find this word, in reference to the veſſel in which Noah was preſerved, in Arcas and Arcadia, Arcades, Acriſius, Acropolis, in Αρχαιοι antient, (becauſe, we preſume, that veſſel was arca *antiquiſſima*) and Αργαιοι, the Argives:—but nothing like this word occurs either in the original Hebrew or in the Septuagint; though from one of ſuch ſources we ſhould naturally ſuppoſe that a term, on which ſo much ſtreſs is placed, would be derived. The Hebrew word for the ark of Noah is תבה *tibeh*, whence was formed the Greek word θηβη *theba*. The Syriac is *kibouta*, whence doubtleſs κιβωτος, by which word it is tranſlated in the Septuagint. Now if theſe antient places and people had really derived their names from the ark of Noah, thoſe names would probably have borne ſome reſemblance to the words above cited, rather than be denominated from a language not known till many ages afterward:—but what cannot ſuperior abilities, and a warm fancy, atchieve? Our great analytical champion has even overthrown Hercules in combat; for he inſiſts that the perſon, whom the Greeks called by the appellation of Ηρακλης, was originally called Arclus and Arcalus. According to Mr. Bryant, the word was derived from ARCA-EL, *the lord of a boat*; and thus is *the glory of heroes*, as the word Ηρακλης ſignifies, wonderfully transformed and degraded into a Phenician bargemaſter!

The preceding obſervations apply rather to the quarto edition than to the preſent octavo volume; for, on the ſuppoſition that Mr. Bryant was not unconſcious of the appearance of his elaborate work in this diminiſhed form, we were ſolicitous to examine whether the inaccuracies to which we have alluded, and which have been publicly pointed out by able critics, were removed. This, on comparing the two editions, we are ſorry to obſerve, is not the caſe; and our duty to the public therefore compels us to add that, whatever commendation may be due to the editor of this abridgment in point of arrangement and accurate reference, very little can be beſtowed on his judgment and diſcernment. To ſanction error, and to propagate deluſion among thoſe for whoſe benefit the work was profeſſed to be principally

intended, *the riſing generation*, is ſerving neither the cauſe of learning, nor that of religion. A ſound ſyſtem of etymology is the baſis of a valuable dictionary; and, where that baſis is wanting, how periſhable muſt be the materials of which the ſuperſtructure is compoſed! We do not ſay this with reference to the words of Greek derivation, for few men living are better Grecians than the author of the Analyſis: we wiſh to be underſtood as ſpeaking of his oriental etymologies, and of the fabric reared on that foundation of ſand. The judgment of Mr. Holwell ſhould have diſplayed itſelf by ſpecifying the inaccuracies mentioned, in ſhort notes; or, if his reſpect for the character and learning of Mr. Bryant prevented this exertion of his impartial judgment, he would have acted a part materially uſeful to his juvenile readers, and highly honourable to himſelf as the ſecondary editor of a book, the errors of which have been pointed out by ſuch excellent critics in Aſiatic literature, as Sir William Jones, and the celebrated author of the Perſian and Arabic Dictionary, by entirely rejecting them.

It is our intention ever to blend candour with the critical ſeverity which, on ſome occaſions, it is neceſſary, however painful, to exert. If, in the preſent publication, there be much to blame, there is alſo much to commend.

The great and increaſing price, which the former edition of the Analyſis bears, placing it beyond the ability of any but the affluent to purchaſe the work in quarto, this abridgment will doubtleſs be highly acceptable to the public in general; and the admirers of mythologic details will not fail of meeting with high gratification in the peruſal. Bearing in mind the precaution which we have recommended, during that peruſal, not to place too great a dependance on the parts which relate to oriental etymology, the reader will find himſelf both amuſed and inſtructed; amuſed by the ingenious novelty with which many of the allegorical fables of the antients are explained, and inſtructed by the profound Greek erudition which is apparent throughout the whole. We very much approve the lexicographic form which Mr. Holwell has given to this compilation; ſince, by means of ſuch an arrangement, the uſeful paſſages may be conſulted with far greater eaſe than amid the luxuriant redundancy of the larger work; through which we roam at random as in a vaſt wilderneſs, where the blooming roſe and the offenſive weed ſhoot up promiſcuouſly. To facilitate ſtill more the reference to the ſeveral articles, a copious index is alſo added; which, though an unuſual appendage, as the editor obſerves, to a dictionary, was judged neceſſary in this, there being many terms of importance which could not properly make diſtinct articles of themſelves, and many which, al-

though they do this, yet, occurring in other places, reflect farther light on the ſubject.

ART. II. *A Journal of Tranſactions and Events,* during a Reſidence of nearly ſixteen Years on the Coaſt of Labrador; containing many intereſting Particulars, both of the Country and its Inhabitants, not hitherto known. Illuſtrated with Proof Charts. By George Cartwright, Eſq. 4to. 3 Vols. 2l. 2s. Boards. Robinſons.

IN deſcribing the manners and cuſtoms of nations, or the climate and productions of countries, ſeldom viſited by Europeans, a ſtrict regard to truth has by no means been invariably obſerved. The journaliſts of the preſent day, as well as thoſe of more early periods, too frequently attempt to impoſe on the credulity of mankind; and too often violate thoſe rules which every hiſtorian ought to regard as ſacred.

Amid the variety of publications of this deſcription which are daily ſoliciting the notice of the public, we are happy in bearing our teſtimony to the fidelity with which the volumes now before us appear to be executed. They contain the obſervations of the author, during a reſidence of nearly ſixteen years on the coaſt of Labrador, and they relate the daily tranſactions in which he was engaged.

In the preface, we are preſented with a ſhort ſketch of the life of Mr. C. He was born in the year 1739, of an antient and reſpectable family: but his father, having only a moderate eſtate, and nine other children, was not able to do much toward the eſtabliſhment of our author, who was a younger ſon. Having received a common education in the country, he was, at the age of fourteen, appointed a gentleman cadet in the cadet company at Woolwich; and he modeſtly laments the want of genius, or of application, which prevented him from improving the advantages that awaited him at the Royal Academy in that place. In the following year, he embarked for the Eaſt Indies; where fortune was by no means favourable to his expectations, as he returned to Europe in the year 1757 with the 39th regiment, in which he had obtained only an enſign's commiſſion. Being afterward promoted to a lieutenancy, he was ordered to Germany, through the intereſt of the late Marquis of Granby, whom he there ſerved in the capacity of aide-de-camp. This appointment, inſtead of proving to Mr. Cartwright the line of his promotion, neceſſarily led him into thoſe expences, to defray which, and to ſave himſelf the mortification of ſerving under junior officers, he found himſelf compelled to exchange for half pay.

Naturally fond of the ſports of the field, Mr. C. in the ſpring of 1767, made an excurſion to Scotland, to indulge his favourite

favourite propenſity: but he ſoon found that 2s. 4d. a day was inſufficient to keep himſelf, 'a female companion, two ſervants, a couple of horſes, and three brace of dogs.' At the approach of winter, when the ſcarcity of fiſh and game frequently enjoined a faſt, he ſold his furniture, and returned with his lady and dogs, by ſea, to London.—Having no particular engagement, he reſolved to accompany his brother (a lieutenant in the Guernſey man of war,) on a voyage to Newfoundland; and 'hearing that bears and deer were plentiful' in that country, he was eager 'to be amongſt them.'—On his return to England, he found that the Marquis of Granby had obtained for him a company in the 37th regiment of foot. Mr. C. joined his corps in the following ſummer at Minorca: but the climate of that iſland diſagreeing with his conſtitution, he was obliged to return to England. The Guernſey was then again lying at Spithead under ſailing orders for Newfoundland, and he obtained permiſſion to make a ſecond voyage for the recovery of his health, which gave riſe to his future voyage to the coaſt of Labrador.

The modeſty, with which Mr. C. introduces himſelf to the public, might lead the reader to imagine that there were many important inaccuracies in the preſent work: but in this concluſion he would err. The journal is written with care and fidelity; the ſtyle of the author is plain and manly; he delivers his ſentiments with freedom, and with confidence aſſerts only thoſe circumſtances which, from his own obſervation, he knew to be facts.

'Conſcious (ſays he) of my inability to entertain the reader with the ſtyle and language of ſome late writers, I humbly ſolicit his candour and indulgence for the many inaccuracies he will meet with in the peruſal of the work. However great ſome of its defects may appear, I hope they will in ſome meaſure be compenſated for by the veracity of my narrative. I do not pretend to give animated deſcriptions of a country I have never viſited, nor of the cuſtoms and manners of a people I have never ſeen. The tranſactions of the day were in general entered at the cloſe of the ſame; and little did I then ſuſpect that they would ever be exhibited to the eye of the PUBLIC. They were written for no other purpoſe, than to ſerve as memorandums for my own uſe and perſonal reference.'——

'It was ſuggeſted to me, that I ought to have put the manuſcript into abler hands, who would render it leſs unworthy of the public eye: but as it appeared to me, that by ſo doing I ſhould arrogate to myſelf an honour to which I was not entitled; and alſo pay ſuch a price as would ſwallow up the greater part, if not the whole of the profit ariſing from the ſale of my Books; I did not approve of the one, nor could I afford the other.

'The only merit to which I have any pretenſions, is that of a faithful journaliſt, who prefers the ſimplicity of plain language and

downright truth, to all the ſpecious ornaments of modern ſtyle and deſcription. I humbly truſt that this apology will ſatisfy my friends, and ſerve to extenuate thoſe errors, which muſt be too obvious to be overlooked by critical examination.'

Mr. C.'s object, in ſettling on the coaſt of Labrador, was the purſuit of various branches of buſineſs, and particularly the cultivation of a friendly intercourſe with the Eſquimaux Indians, 'who have always been accounted the moſt ſavage race of people upon the whole continent of America.' How juſtly they are now to be thus regarded, the reader will judge from the words of the author in his laſt volume, where, ſpeaking of theſe Indians, he obſerves: 'I will content myſelf with ſaying they are the beſt tempered people I ever met with, and moſt docile: nor is there a nation under the ſun with which I would ſooner truſt my perſon and property; although, till within theſe few years, they were never known to have any intercourſe with Europeans without committing theft or murder, and generally both.'

The Red Indians, the original inhabitants of Newfoundland, are almoſt become extinct ſince the Europeans formed ſettlements in their country. Formerly, a beneficial barter was carried on in the neighbourhood of Bonaviſta, which would probably have extended itſelf to the other ſettlements, had not the treacherous conduct of the Europeans obliged the natives to ſeek ſecurity in the mountainous and interior parts of their iſland. —We are ſorry here to obſerve the confirmation of a circumſtance which reflects no ſmall diſgrace on the Britiſh name:

'Our fiſhermen (ſays Mr. C.) are much greater ſavages than the Indians themſelves, for they ſeldom fail to ſhoot the poor creatures whenever they can, and afterwards boaſt of it as a meritorious action. With horror I have heard ſeveral declare they would rather kill an Indian than a deer.'——

'I could relate ſeveral recent inſtances, ſome of which I had from the account of the perpetrators themſelves, but they are ſo diabolically ſhocking, that I will ſpare the reader the pain of peruſing, and myſelf that of writing, an account of acts which would diſgrace the greateſt ſavages.'——

'What number of theſe Indians may ſtill be left, no perſon can even hazard a conjecture; but it muſt decreaſe annually: for our people murder all they can, and alſo deſtroy their ſtock of proviſions, canoes, and implements of all ſorts, whenever a ſurprize forces them, by a precipitate retreat, to leave thoſe things behind them. This loſs has frequently occaſioned *whole families to die by famine.*'

Having eſtabliſhed a friendly intercourſe with the Eſquimaux Indians, Mr. C. relates many particulars of their ingenuity, diſpoſitions, and propenſities:

'Very little more (he obſerves) than the mere neceſſaries of life (which, a little reflection will convince every one, are very few indeed)

deed) will ſatisfy an Indian; for he has no ſtimulus to induſtry. When he has killed food he has generally procured clothing alſo; therefore he will work no longer. As ſeals are infinitely more valuable to an Eſquimau, and much more certain to be killed by him, than foxes, martens, or any other animals, on the ſkins of which luxury has fixed a better price; it is not ſurpriſing that he will ſtick cloſe to the chaſe of the one, to the great neglect of the other. Beſides, the catching of furs is ſo fatiguing and precarious, and the carcaſes ſo ſmall, that, were he to give up his time to that buſineſs, his family muſt periſh with hunger. Yet I have not a doubt, but commerce will, in progreſs of time, have the ſame effect on theſe people, that it ever has had on other nations: it will introduce luxury, which will increaſe their wants, and urge them to much more induſtry than they at preſent poſſeſs. They will then purchaſe traps, learn to build deathfalls, and contrive other devices to kill furs, at ſuch times as a ſucceſsful ſeal-chaſe ſhall give them leiſure to pay proper attention to that branch of trade.'

That the reader may be enabled to form ſome idea of the general tenor of the preſent work, and of the mode in which it is executed, we ſhall lay before them the following random extract:

'*January* 1772. *Monday* 27. *Wind N. W. hard.*—I was free from complaints to-day, but the badneſs of the weather kept me at home: I ſcraped an otter ſkin, and did ſome other trifling things. Charles appears rather to mend, but is ſtill very ill, (from exceſſive drinking.) By thruſting his feet out of bed, four of his toes were burnt by the froſt; notwithſtanding the foot of his bed was no more than ſix feet from the kitchen fire; which was conſtantly a good one. This evening I cut off the mortified parts, fomented them with a ſtrong decoction, and dreſſed them with baſilicon to bring on a ſuppuration. I had hitherto made uſe of mild fomentations and poultices, although I well knew the conſequence; judging it better to ſacrifice the end of his toes, than endanger his life; which I was apprehenſive the application of cold water would have done.

'Hard froſt, with ſnow and drift.

'*Tueſday* 28. *S. E, hard.*—This being another bad day, I employed myſelf in netting, attending my patient, and in ſtudying phyſic and ſurgery. At night [*moderate*], the evening, or ſome other ſtar, ſhone remarkably, and appeared luminous and large; it bore South at ten o'clock and ſeemed to be not very high.

'Continual ſnow till night, then quite clear.

'*Wedneſday* 29. *N. W. freſh.*—I attended my patient, ſcraped an otter-ſkin, and bottled off ſome Jamaica rum.

'Some ſnow in the morning, dull and raw afterwards.

'*Thurſday* 30. *S. S. E. little.*—I went up Proſpect Hill, cleared and freſh tailed the traps: the ſnow is much deeper now, than at any time this winter, and ſo light, that I ſunk a foot deep in my Indian rackets. No ſign of any thing in the traps. Bottled off the remainder of the rum.

'Hot ſun, with ſharp, pleaſant weather.

'*Friday* 31. *S. E. little.*—At noon I took a walk up the river, and ſaw the track of a wolvering in Juniper Droke, and of a marten at the

the lower ſhoot; to which place I ſhifted the uppermoſt trap, and brought home the lower one from Watſon Brook.

'Clear day, dull evening; froze very little.

'*February. Sunday* 1. *S.E. moderate*—At three o'clock in the afternoon, Mr. Bullock, a midſhipman, belonging to the garriſon of Chateau, and a marine, arrived from Seal Iſland.

'Foggy, drizzling, cold, thawing weather.

'*Sunday* 2. *E.S.E. freſh.*—I read prayers to my family. In the evening Charles grew worſe again, and had a very indifferent night.

'Weather as yeſterday.

'*Monday* 3. *S.E. freſh.*—After breakfaſt Mr. Bullock went with me to the traps under Belvoir Hill, which I found covered deep with ſnow, and brought them home; likewiſe the ſlip which was in Sawyer's Path. It was very heavy walking, the ſnow being wet. In the afternoon, a man whom Mr. Bullock left at Seal Iſland yeſterday came up here; he ſaw the ſlot (foot-mark *) of a brace of deer on the bay; they came from the Caribou Iſlands, and went upon the Cape land on the ſouth ſide of White-bear Sound. Charles was exceedingly bad all day and night.

'Cloudy weather, with free thaw.

'*Tueſday* 4. *N. W. moderate.*—After breakfaſt Mr. Bullock and I went up Iſland Brook, where we ſaw the tracks of two wolverings, one of which had been caught by a hook, that I had hung from the branch of a tree, with a bait upon it, and had broken it; he afterwards got into a trap which was not far off, and carried it to ſome diſtance, where the creeper caught hold of a buſh, and he eſcaped after a very long ſtruggle. I tailed that trap on the iſland below the rattle, the other where it was before, and two double ſpring ones, which we brought home yeſterday, by the ſide of the brook. Mr. Bullock ſhot a ſquirrel and an owl. Charles was exceedingly bad all day, but rather better at night. The marine being not well, I bled him; and being indiſpoſed myſelf, I took an emetic.

'Gentle froſt, with clear, warm, pleaſant weather all day; at night we had rain, hail, and ſnow.

'*Wedneſday* 5. *W. freſh.*—Mr. Bullock and I went up Proſpect Hill, but could not find the trap on the barrens; we brought home that by Long Pool, and freſh tailed the reſt. The marine and I were very well to-day; Charles was better till the evening, but then grew worſe.

'A clear, pleaſant day.

'*Thurſday* 6.—After breakfaſt Mr. Bullock accompanied me up the river, and to Snug Pond; we both fired at a ſpruce-game, without doing any execution. During our abſence, my faithful old ſervant Charles breathed his laſt. I ſet the cooper to make a coffin for him.

'Clear, pleaſant weather.'

Though many of the occurrences recorded in this Journal are equally unimportant with thoſe which are contained in the

* A gloſſary, prefixed to each volume, explains a number of phraſes uſed by mariners and hunters.

preceding

preceding extract, yet, such is the simplicity with which they are related, and so judicious and interesting are the observations and narratives which universally occur, that the present volumes may justly be recommended as a source not only of amusement, but of information. Under this description we may properly class the account of the behaviour, while in London, of those Esquimaux Indians who accompanied Mr. G. on his return to England, at the conclusion of his first voyage. If we exceed our usual limits, we hope that the nature of the extract will be our apology:

'*Dec.* 1772. *Friday* 11, *to Sunday* 13.—At three o'clock this afternoon we came to an anchor in the Downs, and took a pilot on board. We sailed from thence the next morning, and in twenty-four hours came to an anchor in Gravesend Road; I landed with the two men, and set off for London in a post-chaise, where we arrived at three in the afternoon.

'*Monday* 14.—I went down the river this morning, met the vessel in the Pool, and brought the women on shore. They were greatly astonished at the number of shipping which they saw in the river; for they did not suppose that there were so many in the whole world: but I was exceedingly disappointed to observe them pass through London Bridge without taking much notice of it. I soon discovered that they took it for a natural rock which extended across the river. They laughed at me when I told them it was the work of men; nor could I make them believe it, till we came to Blackfriars Bridge, which I caused them to examine with more attention; shewing them the joints, and pointing out the marks of the chizzels upon the stones. They no sooner comprehended by what means such a structure could be erected, than they expressed their wonder with astonishing significancy of countenance.

'On landing at Westminster Bridge, we were immediately surrounded by a great concourse of people; attracted not only by the uncommon appearance of the Indians who were in their seal-skin dresses, but also by a beautiful eagle, and an Esquimau dog; which had much the resemblance of a wolf, and a remarkable wildness of look. I put them all into coaches, with as much expedition as possible, and drove off to the lodgings which I had prepared in Leicester Street.

'In a few days time, I had so many applications for admittance to see the new visitors, that my time was wholly taken up in gratifying the curiosity of my friends and their acquaintance; and the numbers who came made my lodgings very inconvenient to the landlord as well as to myself. I therefore resolved to look out for a house. I soon hired a small one, ready furnished, for ten guineas a month, in Little Castle Street, Oxford Market, and removed thither.

'Being willing, as far as lay in my power, to comply with the incessant applications of my friends for a sight of the Indians; and finding it impossible either to have any rest, or time to transact business, I appropriated two days a week to that purpose, viz. Tuesdays and Fridays. On those days, not only my house was filled, even to an inconvenience,

inconvenience, but the ſtreet was ſo much crowded with carriages and people, that my reſidence was a great nuiſance to the neighbourhood.

'As their ſkin dreſſes had a dirty appearance and an offenſive ſmell, I provided a quantity of broad-cloth, flannel, and beads, together with whatever elſe was neceſſary; and the women now having leiſure to work, and being excellent taylors, ſoon clothed them all anew; preſerving their own faſhion in the cut of their garments.

'I once took the men to the opera when their Majeſties were there, and we chanced to ſit near Mr. Colman, the manager of Covent Garden Theatre, who politely invited all the Indians and myſelf to a play at his houſe. He fixed on Cymbeline, and they were greatly delighted with the repreſentation. But their pride was moſt highly gratified, at being received with a thundering applauſe by the audience, on entering the box. The men ſoon obſerved to their wives, that they were placed in the King's box, and received in the ſame manner as their Majeſties were at the opera: which added conſiderably to the pleaſure which they felt from the *tout enſemble*. Never did I obſerve ſo young a child pay ſuch unremitting attention to the whole repreſentation, as little Ickeuna: no ſooner did the ſwords begin to claſh, in the fighting ſcene between Poſthumus and Iachimo, but ſhe ſet up a moſt feeling ſcream.

'About a fortnight after our arrival in town, having provided great-coats, boots, and hats for the men, in order that they might paſs through the ſtreets unobſerved, I took Attuiock with me and walked beyond the Tower. We there took boat, rowed up the river, and landed at Weſtminſter Bridge; from whence we walked to Hyde Park Corner, and then home again. I was in great expectation, that he would begin to relate the wonders which he had ſeen, the inſtant he entered the room; but I found myſelf greatly diſappointed. He immediately ſat down by the fire-ſide, placed both his hands on his knees, leaned his head forward, fixed his eyes on the ground in a ſtupid ſtare; and continued in that poſture for a conſiderable time. At length, toſſing up his head, and fixing his eyes on the ceiling, he broke out in the following ſoliloquy: "Oh! I am tired; here are too many houſes; too much ſmoke; too many people; Labrador is very good; ſeals are plentiful there; I wiſh I was back again." By which I could plainly perceive, that the multiplicity, and variety of objects had confounded his ideas; which were too much confined to comprehend any thing but the inconveniencies that he had met with. And indeed, the longer they continued in England, the more was I convinced of the truth of that opinion: for their admiration increaſed in proportion, as their ideas expanded; till at length they began more clearly to comprehend the uſe, beauty, and mechaniſm of what they ſaw; though the greater part of theſe were as totally loſt upon them, as they would have been upon one of the brute creation.

'Although they had often paſſed St. Paul's without betraying any great aſtoniſhment, or at leaſt not ſo much as all Europeans do at the firſt ſight of one of thoſe ſtupendous iſlands of ice, which are daily to be ſeen near the eaſt coaſt of their own country, yet when I took them to the top of it, and convinced them that it was built by the hands of men,

men, (a circumſtance which had not entered their heads before, for they had ſuppoſed it a natural production,) they were quite loſt in amazement. The people below, they compared to mice; and inſiſted that it muſt at leaſt be as high as Cape Charles, which is a mountain of conſiderable altitude. Upon my aſking them how they ſhould deſcribe it to their countrymen on their return, they replied, with a look of the utmoſt expreſſion, they ſhould neither mention it, nor many other things which they had ſeen, leſt they ſhould be called liars, from the ſeeming impoſſibility of ſuch aſtoniſhing facts.

'Walking along Piccadilly one day with the two men, I took them into a ſhop to ſhew them a collection of animals. We had no ſooner entered than I obſerved their attention riveted on a ſmall monkey; and I could perceive horror moſt ſtrongly depicted in their countenances. At length the old man turned to me and faltered out, "Is that an Eſquimau?" I muſt confeſs, that both the colour and contour of the countenance had conſiderable reſemblance to the people of their nation; but how they could conceive it poſſible for an Eſquimau to be reduced to that diminutive ſize, I am wholly at a loſs to account for; unleſs they had fixed their attention on the countenance only, and had not adverted to any other particulars. On pointing out ſeveral other monkeys of different kinds, they were greatly diverted at the miſtake which they had made; but were not well pleaſed to obſerve, that monkeys reſembled their race much more than ours.

'The parrots, and other talkative birds, next attracted their notice. And it was a great treat to me, both then and at all other times, to obſerve their different emotions, much more forcibly expreſſed in their countenances, than is poſſible to be done by thoſe, whoſe feelings are not equally genuine. Civilized nations imperceptibly contract an artificial expreſſion of countenance, to help out their languid feelings; for knowledge, by a communication with the world and books, enlightens our ideas ſo much, that they are not ſo liable to be taken by ſurpriſe, as the uninformed mind of the ſavage, who never had the leaſt hint given him, that certain things are in exiſtence; conſequently, they break upon them as unexpectedly, and forcibly, as the ſun would do upon a man who was born deaf and blind, in caſe he ſhould ſuddenly be brought to ſight on a clear day.

'Being on a dining viſit, with that excellent ſurgeon and anatomiſt, the ingenious John Hunter; in the afternoon Attuiock walked out of the room by himſelf, but preſently returned with ſuch evident marks of terror, that we were all greatly alarmed, fearing ſome accident had happened to him; or, that he had met with an inſult from one of the ſervants. He ſeized hold of my hand, and eagerly preſſed me to go along with him. I aſked the cauſe of his emotion, but could get nothing more from him than "Come along, come along with me," and he haſtily led me into a room in the yard, in which ſtood a glaſs caſe containing many human bones. "Look there," ſays he, with more horror and conſternation in his countenance, than I ever beheld in that of man before, "are thoſe the bones of Eſquimaux whom Mr. Hunter has killed and eaten? Are we to be killed? Will he eat us, and put our bones there?" As the whole company followed us, the other

other Indians had alſo taken the alarm before the old prieſt had finiſhed his interrogatories; nor did any of them ſeem more at eaſe, by the reſt of us breaking out into a ſudden and hearty laugh, till I explained to them that thoſe were the bones of our own people, who had been executed for certain crimes committed by them, and were preſerved there, that Mr. Hunter might better know how to ſet thoſe of the living, in caſe any of them ſhould chance to be broken; which often happened in ſo populous a country. They were then perfectly ſatisfied, and approved of the practice; but Attuiock's nerves had received too great a ſhock to enable him to reſume his uſual tranquility, till he found himſelf ſafe in my houſe again.

'Paſſing through Hyde Park in our way to Holland Houſe, and obſerving his Majeſty looking at the regiment of Old Buffs, which were then going to Plymouth, we got out of the coach and went up to the front; where I explained to them the uſe of that body of men, and of the evolutions which they were performing. After his Majeſty viewed the regiment collectively, the recruits were drawn out at a few paces diſtant from the left flank, that he might examine them ſeparately. So great a crowd had gathered round us, as incommoded our view of the troops, and attracted the notice of the King, who then ſent General Harvey to order me with the Indians, into the vacant ſpace between the regiment and the recruits. Here his Majeſty rode ſlowly paſt them, and condeſcended to ſalute them by taking off his hat, accompanied with a gracious ſmile; honours which they were highly pleaſed with, and often mentioned afterwards with great exultation. Nor were they in the leaſt diſpleaſed that his Majeſty did not ſpeak to them; ſince I had previouſly told them not to expect it; and they obſerved that he ſpoke to none but the commanding officer, and one or two of thoſe who were in attendance.'——

'The face of the country did not paſs unobſerved by them, and their expreſſion was "The land is all made," for they ſuppoſed that we had cut down the woods, and levelled the hills. In the former ſuppoſition they were certainly right; and I do not wonder at the latter, ſince they would naturally ſuppoſe that all the world was like the ſmall part of it which they had formerly ſeen; and which is almoſt an entire collection of hills covered with thick woods. As they had never before ſeen any cultivated land (except a few ſmall gardens, which they obſerved were dug with a ſpade) they formed an idea of our immenſe numbers, by being able to till ſo much land and conſume the produce of it in a year; excluſive of the animal food with which they ſaw our tables and markets abounded. How the inhabitants of London were ſupplied with food, I could never make them fully comprehend, any more than I could the number of people by which the metropolis was inhabited. Their arithmetic goes no higher than the number twenty-one; therefore, the beſt I could do, was to tell them, that a certain number of large whales would ſerve them for one meal only. Nothing ſurprized them more, than to meet with a man who aſſured them he could not ſhoot, had never killed an animal, nor ſeen the ſea in his life.

'After

'After my return to town, by his Majeſty's permiſſion, I took them to court; where their dreſſes and behaviour made them greatly taken notice of. They were alſo at the houſes of ſeveral of the nobility and people of faſhion; and I omitted nothing, which came within the compaſs of my pocket, to make their ſtay in England agreeable, or to impreſs them with ideas of our riches and ſtrength. The latter I thought highly neceſſary, as they had often, when in Labrador, ſpoken of our numbers with great contempt, and told me they were ſo numerous, that they could cut off all the Engliſh with great eaſe, if they thought proper to collect themſelves together; an opinion which could not fail to produce in me very unpleaſant reflections. But they had not been long in London before they confeſſed to me, that the Eſquimaux were but as one, compared to the number of the Engliſh.'

Having purchaſed a brig of eighty tons, Mr. C. began to prepare for a ſecond voyage. He was accompanied, as before, by Mrs. Selby his houſekeeper, the Indians, Mr. John Williams a ſurgeon, whom he had engaged alſo to ſerve in the capacity of a clerk, his wife, a maid ſervant, a cooper, two apprentice boys, a brace of greyhounds, a terrier, and ſome tame rabbits.

The pleaſing proſpects which he had indulged were of a ſhort duration. On the evening of the 13th of May, Caubvick, a female Indian, complained of great ſickneſs at her ſtomach, which daily grew worſe. At Lymington, her diſorder was declared to be the ſmall-pox; and, as it was in vain to expect that the reſt ſhould eſcape the infection, preparative medicines were accordingly given to them. On the 22d, Caubvick appeared to be out of danger. At the ſame time, Ickcongoque, another Indian, began to ſicken. On the 29th, ſo dreadful a ſtench pervaded the whole veſſel, that there ſeemed reaſon to apprehend that they would all be ſoon attacked with a peſtilential fever. The Indians were all ill, and two of the ſhip's crew were already indiſpoſed. Mr. C. therefore ordered the maſter to carry the veſſel into Plymouth, although he foreſaw that ſuch a meaſure would prove an 'immenſe' injury to his voyage. Having bargained for a houſe at two guineas and a half *per* week, Mr. C. removed the Indians, and procured for them every medical aſſiſtance which Plymouth afforded: yet, melancholy to relate! Caubvick alone recovered. On the 16th of July, Mr. C. ſailed for Labrador. The hair of the Indian woman being much matted with the ſmall-pox, it was by no means eaſy to prevail on her to part with that which ſhe regarded as a principal ornament: nor, when cut off, would any intreaties, nor repreſentations of the danger to which ſhe would expoſe her countrymen, induce her to throw it overboard.

In ſuch a caſe as this, we are ſorry that Mr. C. did not *ultimately* uſe his *authority*; as, in the farther peruſal of his Journal,

we obſerved a conjecture, founded on the knowlege of ſome facts, that the hair of this Indian was the means of communicating to her countrymen this fatal diſorder.

On the 31ſt of Auguſt, they reached the coaſt of Labrador. The report of their arrival brought the three ſouthernmoſt tribes of Eſquimaux, amounting to about five hundred, to receive their long-expected friends, and to hear the wonderous ſtories which they might have to relate.—We ſhall give an account of the affecting ſcene of their diſappointment in the words of the author:

'I placed myſelf upon a rock near the water-ſide, and Caubvick ſat down a few paces behind me. We waited for the landing of the Indians with feelings very different from their's; who were hurrying along with tumultuous joy at the thoughts of immediately meeting their relations and friends again. As the ſhore would not permit them to land out of their boats, they brought them to their anchors at a diſtance off, and the men came in their kyacks, each bringing two other perſons, lying flat on their faces; one behind and the other before, on the top of the ſkin covering. On drawing near the ſhore, and perceiving only Caubvick and myſelf, their joy abated, and their countenances aſſumed a different aſpect. Being landed, they fixed their eyes on Caubvick and me, in profound, gloomy ſilence. At length, with great perturbation and in faltering accents, they enquired, ſeparately, what was become of the reſt; and were no ſooner given to underſtand, by a ſilent, ſorrowful ſhake of my head, that they were no more, than they inſtantly ſet up ſuch a yell, as I had never before heard. Many of them, but particularly the women, ſnatched up ſtones, and beat themſelves on the head and face till they became ſhocking ſpectacles; one pretty young girl (a ſiſter to the late two men) gave herſelf ſo ſevere a blow upon the cheek-bone, that ſhe bruiſed and cut the fleſh ſhockingly, and almoſt beat an eye out. In ſhort, the violent, frantic expreſſions of grief were ſuch as far exceeded my imagination; and I could not help participating with them ſo far, as to ſhed tears moſt plentifully. They no ſooner obſerved my emotion, than, miſtaking it for the apprehenſions which I was under for fear of their reſentment, they inſtantly ſeemed to forget their own feelings, to relieve thoſe of mine. They preſſed round me, claſped my hands, and ſaid and did all in their power to convince me, that they did not entertain any ſuſpicion of my conduct towards their departed friends. As ſoon as the firſt violent tranſports of grief began to ſubſide, I related the melancholy tale, and explained to them, as well as I could, the diſorder by which they were carried off; and pointed to Caubvick, who bore very ſtrong, as well as recent, marks of it. They often looked very attentively at her, but, during the whole time, they never ſpoke one word to her, nor ſhe to them. As ſoon as I had brought the afflicting ſtory to a concluſion, they aſſured me of their belief of every particular, and renewed their declarations of friendſhip. Their ſtay afterwards was but ſhort; they preſently reimbarked, weighed their anchors, and ran acroſs the harbour to Raft Tickle, where they landed and encamped: the reſt

of the afternoon and the whole of the night was ſpent in horrid yellings, which were conſiderably augmented by the variety of echoes, produced from the multiplicity of hills ſurrounding the harbour, till the whole rung again with ſounds that almoſt petrified the blood of the brig's crew and my new ſervants.'

Having now reached the concluſion of the firſt volume, and of the ſecond voyage, we ſhall reſerve for a future review the conſideration of the ſecond and third volumes of this amuſing Journal.

[*To be continued.*]

ART. III. Mr. Knight's *Analytical Eſſay on the Greek Alphabet.*

[*Article concluded from p.* 16.]

WE have already given an abridged account of the firſt five ſections of this work. The ſixth and ſeventh are devoted to the examination of ſome (ſuppoſed) antient monuments produced by M. Fourmont in the French Academy of Belles Lettres and Inſcriptions *, and of the Lacedæmonian decree againſt Timotheus, which has been lately republiſhed ſeparately at Oxford by a learned and reſpectable prelate.

Mr. Knight's examination of the firſt of theſe ſubjects tends to prove that the liſts of Spartan prieſteſſes, &c. which M. Barthelemy has endeavoured to illuſtrate, are forgeries of M. Fourmont. He informs us, that many of the objections, which he here ſtates, were firſt put together for the uſe of M. D'Hancarville, author of the *Récherches ſur les Arts de la Grèce*, whoſe defence in reply to them his remaining obſervations are intended to anſwer.

Since theſe monuments, which, if they were genuine, would require particular notice in ſuch a book as Mr. K.'s, are tacitly, throughout the work, rejected by him, it doubtleſs became his duty to declare his reaſons for diſſenting from ſo many learned perſons, who have without ſcruple appealed to theſe inſcriptions as undoubted ſpecimens of the moſt antient method of writing.

When M. Fourmont returned from Greece, he profeſſed to have diſcovered a copy of the laws of Solon; and to have employed 2000 men in digging the ruins of Amyclæ, where he found monuments of greater antiquity than any hitherto known. Of theſe he publiſhed a few ſpecimens, but did not proceed; and he left his MSS. in the king's library, whence other ſpecimens have been publiſhed in the *Traité Diplomatique*, by

* Tom. XXIII. p. 394—421. At the end of the volume, are added *fac-ſimiles* of the inſcriptions, which are alſo copied at the end of Mr. K.'s Eſſay.

the Benedictines, and in the *Memoires* of the Academy, by Abbé Barthelemy. A large volume of MSS. is ſhewn in the library: but that, Mr. K. thinks, is not the collection which Count Caylus excuſes the Academy for not publiſhing, on account of the enormous expence which it would require. This reaſon Mr. K. treats as frivolous; and he thinks that a free examination of what is publiſhed will betray the concealed reaſon for withholding the reſt. He ſays that the laws of Solon, and the 2000 men employed at Amyclæ, are now given up; it being diſcovered that all Peloponneſus would ſcarcely have afforded ſo many labourers; and he was informed by the late Mr. Stuart, who followed Fourmont, that Fourmont employed as many men as he could collect,—not to diſcover inſcriptions, but to break in pieces thoſe which were already brought to light*.

The inſcriptions publiſhed contain ſpecimens of writing, from King Eurotas, ſeven generations † prior to the Trojan war, down to Philip of Macedon. We might therefore expect to find great variety in the form and uſe of the letters, but they appear to be the ſame perſon's writing and compoſition. M. Fourmont's Sigma, which is taken from the Gortynian medals, is really an Iota, and the title is to be read, Mr. K. ſays, ΓΟΡΤΥΝΙ (for Γορτυνίων) not ΓΟΡΤΥΝΣ. This conformity is badly explained by the permanence of the Lacedæmonian manners and cuſtoms, which were twice changed during the above mentioned period; firſt by the invaſion of the Dorians, and afterward by the inſtitutions of Lycurgus. The forms of the bucklers, on which two of the inſcriptions are engraven, are totally unlike the ſimple round ſhields of the antient Greeks; they are in abſurd and fanciful ſhapes, and are unfit for purpoſes of defence.

Fourmont diſcovered a temple dedicated to the Goddeſs ONGA or OGA, which no other traveller has been able to find. Wanting an antient name for the Lacedæmonians, he gave them, in his inſcription, the title of ΙΚΤΕΡΚΕΡΑΤΕΕΣ, becauſe Meurſius produces a ſhort article from Heſychius, Γ'κτευκρατεῖς. Ἀχαιοί. and concludes that the Lacedæmonians were once called Γ'κτευκρατεῖς. Fourmont alters the orthography a little: (perhaps he intended to read ΙΚΕΤΕΟΚΕΡΑΤΕΕΣ.) but the learned men who have lately edited Heſychius agree in ſuppoſing that a Laconic word has been joined to its

* If theſe facts be authentic, we, for our part, ſhould ſcarcely deſire more evidence to perſuade us that the inſcriptions in queſtion are forgeries; ſince, of theſe three circumſtances, the firſt two ſhew the moſt deliberate falſification, and the third manifeſts a violent dread of detection.

† Pauſan. Lacon. ſive Lib. III. p. 200, 205.

explication;

explication; and that they ought to be ſeparated into Ικτῖν. κρέϊα. Numberleſs inſtances are found in Heſychius, in which the name of a people is thus ſubjoined to a word, in order to denote that the word was chiefly uſed by that people. Indeed, Heſychius is ſo corrupt an author that, when he is a ſolitary witneſs, his evidence ought to be received with great caution. Mr. K. in a different part of this chapter, objects, (and, we think, juſtly,) to another of Fourmont's inſcriptions: in which the word ΒΑΓΟΣ is uſed for τραγηγός, and defended by the authority of the ſame Heſychius. Mr. Larcher, in the notes to his tranſlation of Herodotus, not ſuſpecting either the inſcription or Heſychius, would, on their authority, introduce the word βαγοῦ into a Greek epigram * on Leonidas, inſtead of ταγοῦ, a word quite proper and poetical, confirmed by Suidas in *v.* ταγός.

The next inſcription is a catalogue of the prieſteſſes of Amyclæ, beginning about the ſame time with the dedication of the temple. The prieſteſſes are called ΜΑΤΕΡΕΣ ΚΑΙ ΚΟΤΡΑΙ ΤΟΤ ΑΠΟΛΛΩΝΟΣ, for which neither M. Barthelemy, nor the author of the *Recherches*, has been able to produce any authority, except a correſpondent title in the modern French convents of nuns, *Les Meres et les Filles du bon Dieu*; whence Mr. K. ſuſpects that the French title gave birth to the Greek.

Mr. K. next objects to the orthography and declenſion of many of the proper names, ſuch as Αρισταναδερο, Αρισθομαχο, Καλλιφρατο, &c. which, according to Fourmont, are the genitive caſes of the words which we now write, Αριστανδρος, Αρισομαχος, Καλλικρατης, &c. The termination of other nouns, which ought to be in εος, is alſo, in theſe inſcriptions, made ε without the Sigma. The interpolation of the vowels Mr. K. attributes to Fourmont's ſtudy of Hebraiſms, after he had learned, from Joſephus, that the Jews and Lacedæmonians derived themſelves from a common ſtock. We think with Mr. K. that this interpolation ſeems utterly to ſubvert the analogy of the Greek language.

To mark the period of the Dorian invaſion, the terminations of the names of the prieſteſſes are changed from what Fourmont thought Æolic or Ionic to Doric. Hence ΑΜΤΜΟΝΕΕ, in the beginning of the inſcription, afterward becomes ΑΜΤΜΟΝΑ: but the two Epſilons for an Eta are unauthorized by antient monuments, and are expreſsly contradicted by a paſſage of Plato. The dialect, too, of the antient Laconians was the Æolic; for Strabo tells us that the fugitives, who were

* Anthолog. III. c. 5. p. 204. ed. H. Steph.

driven out of the Peloponneſus by the Dorians, founded the firſt Æolian colonies in Aſia.

This monument would have fixed ſo many events to their proper dates, that it muſt have eſcaped all travellers and antiquaries, though it exiſted in one of the moſt celebrated temples and moſt frequented provinces. Mr. K. anſwers an argument of a ſimilar nature, brought againſt the Parian Chronicle, (a monument which he declares to be undoubtedly antient;) adding that M. d'Hancarville has ſhewn that Fourmont's inſcription fixes the reigns of the fabulous kings of Lacedæmon to the period in which Lydiat and Marſham would place them; which, ſays Mr. K. it would naturally do, having been fabricated from their writings, and from thoſe of Cragius and Meurſius.

Mr. K. then reaſons on two ſuppoſitions; the firſt that the Cadmean was the primitive alphabet of Greece; the ſecond, that the Pelaſgian preceded it; and he concludes that the inſcriptions appear to be falſe on either hypotheſis.

The ſhield containing the pedigree of Teleclus might be found in Meurſius, from which it only differs in a K for a X. and in the barbarous genitive ΛΑΒΟΤΑΣ. (Βαγὸς we have already mentioned.)

In two other inſcriptions, containing liſts of the kings, ſenators, and magiſtrates of Sparta, during the Meſſenian war, Mr. K. finds many cauſes of ſuſpicion; ſome furniſhed by Heſychius, ſome relating to the orthography and inflexions of the words employed. He obſerves that the form of theſe inſcriptions is not leſs extraordinary than the ſubſtance; they being both ſigned by the public ſecretary, and authenticated by the public ſeal.

In a votive ſhield inſcribed with the name of Anaxidamus, the ſon of Zeuxidamus, the pedigree is thus continued: Anaxidamus, the ſon of Zeuxidamus, the ſon of Anaxander, the ſon of Eurycrates. This pedigree, differing entirely from that given by Meurſius from Pauſanias, has afforded matter of much triumph to the defender of theſe inſcriptions:—but Fourmont, careleſsly caſting his eye on Meurſius, and obſerving Anaxidamus, ſon of Zeuxidamus, to follow Euryates and Anaxander, without regarding the words *ex alterâ familiâ*, confounded the two royal houſes. This argument appears ſo clear and cogent, to us at leaſt, that we think it muſt decide the fate of the inſcription *.

* We ſhall take the liberty of correcting two ſlight errors in this page of the work, (128,) one probably the fault of the printer, the other Mr. K.'s overſight. In l. 9. read *Anaxidamus* for *Archidamus*; and in l. 12. for 'the ſon and grandſon of Theopompus,' read, 'the grandſon and great grandſon of Theopompus.'

Several

Several other objections are brought againſt the authenticity of theſe monuments, which certainly render them extremely queſtionable; and, if they be really genuine, we wiſh them with all ſpeed an able defender to ſupport their credit.

The ſeventh ſection of Mr. K's Eſſay contains a criticiſm on the decree of the Lacedæmonians againſt Timotheus. This decree being itſelf the record of a curious fact, and at the ſame time a monument of the antient Spartan dialect, has been frequently the ſubject of learned obſervations. Joſeph Scaliger attempted to give a complete copy of it in his notes to Manilius *; as did alſo, about the ſame time, Iſaac Caſaubon, in his animadverſions upon Athenæus †. James Gronovius gave the readings of a different copy in the preface to the fifth volume of Greek Antiquities. Chiſhull ‡, aſſiſted by this collation, then endeavoured to reſtore it; and, in the year 1777, the learned Dr. Cleaver, biſhop of Cheſter, republiſhed it at Oxford with a new commentary and collations.

Mr. K. firſt repreſents this famous decree as it ſtands in the edition of Glareanus, with the marginal variations; next as it is given by Gronovius; thirdly, as the biſhop of Cheſter has publiſhed it, with the various readings of the Oxford MSS.; and laſtly, as the learned prelate himſelf would read it. Mr. Knight decides, however, that moſt of the biſhop's emendations are either unneceſſary, or tend to eject every curious provincial peculiarity that is not readily underſtood, and to fill its place with a word from the known dialects.

The Biſhop would write Τιμοσιϙ for Τιμοθεος, κισαριξιν (as we ſuppoſe,) for κιθαριϛιν, and μυσος for μῦθος: but Mr. K. thinks that this difference was confined to the pronunciation alone, and did not affect their orthography. Are we then to ſuppoſe that, in all the places in which Ariſtophanes employs the σ for the Ϡ, he only means to accommodate the Lacedæmonian pronunciation to the Attic orthography? If we be certain of any thing, we are certain that they at leaſt wrote σιος for θεος, though we are willing to grant Mr. K, but for another reaſon, that the Lacedæmonians did not write Τιμοσιοϙ in this decree. Mr. K. objects to μυσος, becauſe it would confound μυθος with a different word, but his own μιτω is liable to the ſame objection. We think that no doubt can be entertained of καινοϝατος, which is alſo approved by Mr. K.: but we cannot agree with his ἀλιμασδε, for ἐλιμασϑει, as the preſent time ſeems neceſſary. Out of ποιταν others have made ποιων, with which Mr. K. is not contented, preferring ποιταν,

* Aſtronom. V. 324, p. 426. † Deipnoſoph, VIII. 11. p. 613.
‡ Antiquit. Aſiat. p. 128.

which is put for ποισαν, which is put for ποισασαν. We are almoſt tempted to ſuſpect ſome grievous miſtake of the preſs in this paſſage.

After δεδοχθαι, follows φα or φαρ, which the editor of the decree rejects: but Mr. K. thinks that it related either to the ſenate which enacted, or to the ſenator who moved, the decree; probably to the latter. Allowing this, what part of ſpeech is φα or φαρ?—That our readers may judge what clear, pleaſant, and conſiſtent things various readings ſometimes are, we will give them a very ſhort paſſage of this famous decree, accompanied with the *needful* collations. The firſt we take from Glareanus:

—ουκ ενδεκατορ Νεος διδαχην εδιδαξε. Ειτα περι Ιουτων τον βασιλεαν[8] και Ιου ρητορος[9] μεμψαται Τιμοθεου.

This is plain, correct, and elegant; and, if it be not the genuine reading, cannot be far from it:—but, if any man likes marginal readings better, let him take the following:

[8] τους βασιλεας. [9] των ρητορων.

Theſe various readings are alſo very good. The Oxford edition reads thus in the text—ουκ ενδικα τορ νεορ διδασκε. Δεδοχθαι[24] φα[25] περι[26] τουτοιν τορ βασιλεαρ και τορ εφορορ μεμψαται[27] Τιμοθεον.

Various readings.

[24] Δεδοκται al. [25] φαρ Bodl. [26] υπερ al. [27] μεμψαται al.

James Gronovius has made his copy more intelligible, but he does not ſeem to have rigidly adhered to MSS. He, too, has inſerted φαν. Perhaps ειπα (from Glareanus's ειτα,) might ſerve, if Mr. K.'s idea be approved. Επανακαλαι is written in moſt MSS., which Mr. K. derives from ακος, *care*, ακριως, *carefully*; whence επανακεω, or -καω, επανακεσαι, επανακαται. Such violent ſtraining to make the text literally agree with the reading of the MSS. would be juſtly liable to ſuſpicion in any antient Greek author, whoſe works had been tranſcribed by Greek copyers, and had come down to us in a tolerable ſtate of correctneſs:—but, when we conſider how miſerably the Latin ſcribes mangled or murdered the Greek paſſages which their authors quoted; many of which are left in a deſperate condition, unleſs we ſhall light on MSS. of greater age and worth than we have hitherto had the good fortune to find; in this labyrinth of various readings, or rather of varieties of blunders, it would be raſh to promiſe ourſelves a clue to direct us always to the genuine reading. In caſes of dialect, particularly, theſe MSS. of Boëthius ought to be diſcarded as incompetent witneſſes. We ſhall only add that the late Mr. Toup, having occaſion to ſpeak of this decree, on which he would probably have tried his ſkill if he had not found the errors too numerous and obſti-

nate, diſmiſſed it, only calling it *corrupto corruptius.* (*In Suidam*, v. Χιάζειν.)

Leſt it ſhould be ſaid of us that we are apt enough to object to the opinions of others, without giving them an opportunity of making repriſals, we will preſent Mr. K. with the latter part of the decree, as we think it probably ought to be read:

Δέδοχθαι περὶ τουτων τὼρ βασιλέαρ καὶ τὼρ Ἐφόρωρ μεμψασθαι Τιμόθεον, ἐπαναγκάξαι δὲ καὶ τᾶν ἑνδεκα χορδᾶν ἐκταμόντα τὰρ περιτίαρ ὑπολειπὴν μόνον τὰρ ἕπτα· ὅπωρ ἕκαστορ τὸ τᾶρ πόλιορ βάρορ ὀρῶν εὐλαβῆνται ἐτίαν Σπαρταν ἐπιφέρεν τι τῶν μὴ καλῶν, ἢ των μὴ ποττὸ τᾶρ ἀρετᾶρ κλέορ ἀγοντων.

If we be right in our conjectures, ſeveral emendations of other critics are wrong; if we be wrong, we are not likely to be more unfortunate than they have been:—but we are at a loſs to underſtand Mr. K.'s meaning, when he calls ταραξαι the Laconian form of the ſecond aoriſt ſubjunctive middle.

We could make ſeveral other remarks on this Eſſay, and might propoſe ſeveral other objections: but we muſt now diſmiſs it with a general, but ſhort, character.

The author is a man of reading, learning, and inquiry. His taſte and knowlege ſeem to predominate rather in the antiquarian's province, as it is generally called:—but, when he traces the hiſtory of language, and the etymology of words, he gives too much ſcope to conjecture and imagination. In the execution of his plan, he unneceſſarily contracts his foundation, by building only on the ground-work of Homer; and, while he denies that particular changes of ſounds and words can take place except in one certain preſcribed mode, he allows too little to the changes, caprices, conveniences, &c. which produce the fluctuations. We have, however, peruſed his eſſay generally with entertainment, ſometimes with inſtruction and approbation; and Mr. K. may deſerve, at leaſt, this praiſe, that the errors in his reſearch are ſometimes more to the purpoſe than the ſucceſsful inquiries of others.

P. S. We forgot, when we treated of the word ΕΫΡΥΜΑ in our laſt number, to obſerve that a kindred form, ΕΡΥΣΜΟΣ, occurs in the newly-diſcovered Hymn to Ceres, attributed to Homer, 230.

Οἶδα δ' ἐπηλυσίης πολυπήμονος ἐσθλον ἐρυσμόν.

ART. IV. *The Tranſactions of the Royal Iriſh Academy.* Vol. IV. 4to. 18s. Boards. Elmſley, London. 1793.

As the 79th volume, and New Series vols. 5. and 8. of our work, contained ſufficient accounts of the commencement of this Society, and of the plan of its publications, we have only

only now to proceed to the different papers of the preſent volume, according to their claſſification; commencing with the diviſion appropriated to

SCIENCE.

Of the ſtrength of acids, and the proportion of ingredients in neutral ſalts. By R. Kirwan, Eſq.

This very elaborate memoir may be conſidered as the ſecond edition of a paper on the ſame ſubject by Mr. Kirwan, formerly inſerted in the London Philoſophical Tranſactions. He informs us that he has devoted the leiſure of ten years to the inquiry, which is undoubtedly of the firſt importance to the accuracy of chymical analyſes. When we ſpeak of the proportion of acid, for inſtance, in neutral ſalts, we ſpeak without definite ideas, unleſs we mean an acid of ſome given ſtrength. To introduce this degree of correctneſs is Mr. Kirwan's purpoſe. He has now fixed, *for ſtandards*, on marine acid of 1,500, vitriolic of 2000, and nitrous of 1,5543: but why he ſhould not have uſed the vitriolic acid of commerce, and the others at ſpecific gravities, at which they can be readily procured, we ſee no ſatisfactory reaſon. The firſt tables are intended to ſhew how much *ſtandard acid* any acid liquor of a given denſity, and at a given temperature, contains:—there is one for each acid. They are conſtructed partly on the author's experiments, and partly on M. Pouget's formulæ, as given in a former volume of theſe Tranſactions.—To enter into an examination of the ſeveral points diſcuſſed in this extenſive eſſay would not only be a treſpaſs on the ſpace which we can allot to any ſingle paper, but would prove intereſting only to a ſmall part of our readers; who, after all, would compare the two editions and decide on the merit of the latter for themſelves. We do not heſitate to believe that the author, by omitting ſome precarious hypothetical poſtulata, and by an improvement in his method of operating, has made nearer approximations than before. The two following quotations will give ſome idea of his preſent principles. On the marine acid, he reaſons thus:

'100 cubic inches of marine acid air weigh as nearly as I could eſtimate 60 grs. barometer 29,6, thermometer 57°. 10 grs. of water abſorb 10 of this air, bar. 29,6, ther. 49°. The ſpirit of ſalt thus formed occupies the ſpace of 13,3 grs. nearly; hence its ſpecific gravity is 1,500 nearly, and the ſpecific gravity of the pureſt marine acid in its condenſed ſtate is 3,03.

'I could not obſerve whether the abſorption of this air produced heat; moſt probably it did, but this is no proof that the condenſation was greater than that found by calculation.

'The ſpecific gravity of the ſtrongeſt marine acid that can eaſily be procured and preſerved is 1,196. 100 parts of this will be found by calculation to contain about 49 of that whoſe ſpecific gravity is 1,500,

1,500, and which I call the ſtandard of the marine acid. The error ariſing from condenſation will ſcarcely exceed 1 or 1,5 grs. per cent.; by mixing this ſpirit of ſalt with different proportions of water I have had the reſults from which the enſuing table is calculated.'

In inveſtigating the ingredients of neutral ſalts, he builds this proceſs; which, ſo far as it goes, is ſimple and ſatisfactory:

'Firſt, I ſaturate a known quantity of alkali or other baſis with an acid whoſe ſpecific gravity is known, and whoſe proportion of ſtandard is determined by the tables. I then make another ſolution of a known quantity of neutral ſalt of the ſame ſpecies as that formed by ſaturation, and examine the ſpecific gravity of both ſolutions in the ſame temperature, adding water to the ſtronger of the two, until their denſities become equal, and thence infer that an equal proportion of ſalt exiſts in both, but the proportion in one of them is known; and therefore the proportion in the other, the weight of the whole being found, is alſo determined. Even this method is ſubject to a ſmall inaccuracy, for a ſlight exceſs of acid is always left, leſt any loſs of liquor ſhould enſue from trials of ſaturation with vegetable blues, and this renders the denſity of the ſolution of the regenerated ſalt ſomewhat greater than would enſue from the proportion of ſalt it contains, beſides that in many caſes the proportion of water of cryſtallization muſt be diſcovered by expoſure to heat.'

Mr. K.'s converſion to the antiphlogiſtic ſyſtem has alone made a conſiderable variation in the matter as well as in the manner of his memoir.

Chemical communications and enquiries. By R. Perceval, M. D.

Dr. P. divided the products of the diſtillation of marine and nitrous acids into three portions. In four experiments with the former, what came over firſt and laſt had greater ſpecific gravity than the middle portion. As marine acid is more volatile than water, the firſt portion of acid ſhould naturally be more ſaturated: but why the laſt portion ſhould be ſtronger than the intermediate, it is not eaſy to underſtand; unleſs, as Dr. P. conjectures, the vitriolic acid acts on the ſalt in a more concentrated ſtate at the cloſe of the proceſs. In the caſe of the nitrous acid, the products were of greateſt ſpecific gravity at firſt, and the laſt was lighteſt. The cauſtic volatile alkali had leaſt ſpecific gravity at firſt.

In the obſervations on the proceſs for dephlegmating the vitriolic acid, (which are not very important,) we apprehend that Dr. P. is miſtaken in ſuppoſing the depoſition to be gypſeous. We believe that it is always, at leaſt in part, vitriolated lead.

Account

Account of a chamber lamp furnace. By the ſame.

This lamp ſeems ingeniouſly contrived; and, by putting it more in the power of perſons who have not an elaboratory at command to make experiments, it may contribute to diffuſe the practical knowlege of chemiſtry. The eſſential parts are an Argand's lamp encloſed in a cylindrical body, and ſurmounted by a truncated cone, which ſerves as a capſule to hold the ſubject of experiment. If the cylindrical body were double, and the interval filled with charcoal in powder, it would probably produce a greater effect, as the ſurrounding air would not cool it ſo faſt. We invite ladies and gentlemen, dilettanti in chemiſtry, to procure a furnace of this conſtruction.

Extract of a letter from the Rev Charles Perceval, to Robert Perceval, M. D.

Mr. P. gives a ſhort account of an extraordinary conſtruction in the eyes of a poor girl, aged 11. Their motion, inſtead of a regular horizontal one from ſide to ſide, is tremulous in all directions, and partly perpendicular, with a prominent motion of the globe of the eye. The child cannot eaſily ſee any object placed above her eyes, but reads perpendicularly from the bottom upward. The whole globe of the eye is of a reddiſh caſt; the white, ſtreaked with fainter red; the iris of an uniform deep red approaching to brown. Both eyes are weak and watery, and, when turned from the light, glow with a more vivid colour than when expoſed to it.

Deſcription of a portable barometer. By the Rev. Gilbert Auſtin.

One of the principal advantages of this barometer is, that the ſurface of the mercury in the baſon is determined more accurately than can be done by floating gages, and there is no waſte of mercury. We cannot convey a ſatisfactory idea of this invention without the plate.

Obſervations on the variation of the magnetic needle. By Mr. Thomas Harding.

The reſult of Mr. H.'s remarks, during 19 years, is that the change in the variation is uniform at Dublin. From the year 1657, in which it was none, it has been going on at the medium rate of 12′ 20″ annually, and was, in May 1791, 27°. 23′ weſt. He brings proof of his aſſertion of the uniformity of the variation, from different authentic records, and ſtates the operations by which it is calculated. He concludes with recommending accuracy in marking the exiſting variation when maps are made, as not only conducing to the exact

definition

definition of boundaries, but as laying the beſt foundation for a diſcovery of the longitude by ſea or land.

Deſcription of an inſtrument for performing the operation of trepanning with more eaſe, ſafety, and expedition than thoſe now in general uſe. By Sam. Croker King, Eſq.

After an hiſtorical account of the uſe of the trepan and trephine in theſe kingdoms, with remarks on their ſeveral defects, Mr. K. deſcribes one which is a kind of compound of both.

Deſcriptions of a ſelf-regiſtering barometer, by the Rev. Arthur Macguire, and of *a method of cutting fine ſcrews*, by the Rev. Gilbert Auſtin, are only to be underſtood by reference to the plates.

An attempt to determine, with preciſion, ſuch injuries of the head as neceſſarily require the operation of the trephine. By Sylveſter O'Halloran, Eſq. Surgeon to Limerick Hoſpital.

Mr. O'Halloran arranges his obſervations under *fractures of the cranium*, and *depoſits on the ſurface of the brain, or on its membranes.* He ſelects three caſes of fractured ſkulls cured without trepanning, and ſubjoins two, in which, ſymptoms, ſupervening many days after the fracture, were removed by the operation. Theſe ſymptoms were drowſineſs, coma, and convulſions; and it is their occurrence which ſeems to him the proper guide for trepanning in ſimple fractures. He altogether diſapproves the operation in wounds of the ſkull with a cutting inſtrument. Fractures with depreſſion require the operation in the firſt inſtance; though he ſhews, by ſome caſes, that it may ſucceed after conſiderable delay.

With reſpect to depoſits of matter on the ſurface or membranes of the brain, he conſiders them, from his own experience, as almoſt certainly mortal, whether the operation be or be not performed. However, he adviſes having recourſe to the trephine, as the only chance. As to concuſſions, he does not agree with Mr. Pott in approving of trepanning in ſtupors which *immediately* follow a hurt; thinking them owing to concuſſion only, and not to extravaſation. He divides concuſſions into three claſſes; 1. mortal; 2. where there is recovery with inſanity; 3. where there is perfect recovery; and he adds two caſes in which the patients perfectly recovered without any operation.

Demonſtration of Newton's theorem for the correction of ſpherical errors in the object-glaſſes of teleſcopes. By the Rev. Dr. Matthew Young.

Newton, in his optics, propoſed a contrivance for perfecting teleſcopes, conſiſting in cementing together two concavo-convex

vex glaſſes with water between them; and he gives a theorem for their conſtruction, by which the reflections on the concave ſides of the glaſſes will very much correct the errors of the refractions of the convex ſide, ſo far as they ariſe from the *ſphericalneſs* of the figure:—but in this an evident error occurs, ariſing from the corruption of Newton's text, which Dr. Y. from an inveſtigation of the demonſtration, here corrects.

Account of a fiſtulous opening in the ſtomach. By G. Burrowes, M. D.

This paper adds one to the caſes on record of wounds in the ſtomach remaining uncloſed without any irremediable inconvenience. The ſubject of the caſe was a man who received a wound from a blunt-pointed wooden inſtrument, between the cartilage of the 8th rib on the right ſide, and the navel: and which penetrated the ſtomach. Much fever and inflammation ſucceeded; after which a fiſtulous orifice remained, which was kept ſtopped with a plug. He lived during 27 years in this ſtate, though extremely irregular in his habits; and he ate with good appetite and digeſtion. If the plug was withdrawn, the liquids which he had ſwallowed partly eſcaped through the opening; and, when his ſtomach was empty, a ſweet whitiſh fluid adhered to the plug. He had no pain, and no kind of food diſagreed with him. After his death, the wound was found to have penetrated the ſtomach in the centre of the greater curvature. From the adheſions which it had formed with the liver, colon, and integuments, a ſtricture was produced, giving to the ſtomach the appearance of a double bag, with the fiſtulous opening in its middle. The duodenum was enlarged beyond the ſize of the colon, and ſeemed to have performed ſome of the functions of a ſecond ſtomach. The colon was firmly attached to the ſtomach by a ligamentous ſubſtance.

A caſe of enlarged ſpleen is next related by the ſame writer. It occurred in a man 44 years old, who died of fever with vomiting ſix days after admiſſion into an hoſpital, into which he was taken for a ſuppoſed dropſical ſwelling in the abdomen. On opening, the ſtomach and inteſtines were found all thrown to the right ſide, while the left was entirely occupied by the ſpleen, which was neither indurated nor diſcoloured, but enormouſly enlarged. When taken out, it meaſured $14\frac{1}{2}$ inches long, and weighed 11 pounds 13 ounces. It does not appear that any ſymptoms, beſide thoſe which were merely owing to weight and preſſure, accompanied the amazing increaſe of this organ. The ſoft and equable feel of the abdomen might have led even an experienced ſurgeon to ſuſpect water, and to proceed to tapping; which, Dr. B. properly obſerves, would have cauſed a fatal hæmorrhage.

The

The claſs of POLITE LITERATURE begins with

A diſſertation on a paſſage in the ſixth Iliad of Homer. By the Rev. Edward Ledwich.

The paſſage here conſidered is that in which Prætus king of Argos is ſaid to have ſent Bellerophon to Jobates king of Lycia, with letters directing that Bellerophon ſhould be put to death. The queſtion is, whether theſe lines imply that literal writing was or was not known in the age to which the writer is referring. The Greek ſcholiaſts and Joſephus are of opinion that the uſe of letters was unknown in Greece even to the time of Homer; and ſome moderns, eſpecially Mr. Wood, have adopted the ſame notion. Mr. Ledwich, in attempting to prove the contrary, begins with ſome remarks on Greek palæography. The Pelaſgians are ſaid by Diodorus Siculus to have had alphabetical elements preceding the Cadmean. Proofs are numerous of the commercial intercourſe between the early Greeks, Egyptians, and Phenicians; and it is highly improbable that the Greeks would not import into their own country ſo important an invention as the art of writing. Cadmus probably improved the Pelaſgian letters, and gave to them new forms and enunciations, and thus the firſt Greek alphabet was formed. The antient letters became obſolete; and hence Mr. Ledwich thinks that they were called by the Greeks σημαται and σημεια, or *marks*, and that in theſe the letters of Prætus were written.

A prize memoir follows, on the ſubject of *a ſyſtem of national education adapted to Ireland.* By Dr. Stephen Dickſon.

We are ſorry that we are not enabled to ſet out on a conſideration of this eſſay with preciſe ideas of what the author or propoſer of the queſtion meaned by *national education.* As far as it is a plan for thoſe who receive gratuitous inſtruction from public inſtitutions, we underſtand what is intended: but how it can comprize the higher claſſes, or in general thoſe who are able to provide for the wants of their own children in this reſpect, without ſuch a ſyſtem of coercion, or at leaſt of partial advantage, as is incompatible with a free ſtate, we do not readily comprehend. We are convinced alſo that, however well intended ſyſtems of this kind may be, they in general only add to the many inſtances of the propenſity in all legiſlators to *govern too much.*

Dr. D. begins his eſſay with education as it concerns health; in which the greater part of his remarks apply ſolely to foundling hoſpitals; a ſpecies of inſtitutions to which we think him much too favourable; their utility belonging chiefly to the worſt poſſible ſtate of ſociety, that of extreme indigence and profligate diſregard of domeſtic duties. He proceeds to conſider

ſider education as it promotes morality, under which head his remarks are liberal, but very general. The moſt really uſeful part of the eſſay is the ſucceeding head of the elementary inſtruction of children of the labouring poor. He propoſes that the faculty of reading and writing the Engliſh language ſhould be taught to every child in the nation without exception, as likewiſe the common rules of arithmetic; and this ſhould be effected by parochial ſchools, provided by the eſtabliſhed clergy, (who are, it ſeems, by oath engaged to make ſuch proviſion,) with the addition of ſuch other ſchools as may be thought neceſſary by the grand juries of counties. The Doctor then proceeds to inſtruction in agriculture, as a baſis for which he propoſes a profeſſorſhip of this art to be founded in or near the metropolis; whence pupils, ſent up by bounties from the ſeveral diſtricts of the kingdom, may diſſeminate the knowlege which they have acquired, on their return, when ſettled in ſmall farms.—Inſtruction in mining is the next topic; for which he propoſes the inſtitution of a ſort of travelling ſcholarſhips, and of a board of mineralogy in the metropolis. For inſtruction in manufactures, Dr. D. ſketches an extenſive plan, conſiſting of ſchools in various parts of the kingdom, to teach the ſeveral branches of linen, woolen, cotton, &c. manufacture, under head maſters and journeymen: the ſcholars to be divided into different claſſes, from different ranks in ſociety. In this caſe, we have not the leaſt doubt that the eſtabliſhments which he propoſes, expenſive and liable to abuſe as they certainly would be, would not anſwer the end ſo well as the common mode of apprenticeſhip, provided the latter were freed from ſome unneceſſary and impolitic reſtrictions with which the antient ſpirit of monopoly has burthened it.

With reſpect to inſtruction in profeſſional and polite literature, as this affects only the higher ranks, who can and ought to chooſe for themſelves,—the only point, in which it ſeems connected with *national education*, is as far as public inſtitutions already ſubſiſt for that purpoſe. The correction and improvement of theſe will be certainly an important, but at the ſame time a very difficult and delicate, matter.

On the whole, we cannot but deem this eſſay, extenſive as it is, much too ſlight an effuſion to deſerve a place in a ſcientific publication; for which it is not qualified either by preciſion of reaſoning, or by manly chaſteneſs of ſtyle.

We ſhall not detain our readers long with the next claſs of papers, that of

ANTIQUITIES.

Eſſay on the riſe and progreſs of gardening in Ireland. By Joſeph C. Walker, M. R. I. A. &c.

We

We learn no more from this paper than that Ireland has followed, at an humble diſtance, the changes and improvements which this pleaſing art has undergone in the ſiſter-kingdom.

Obſervations on the romantic hiſtory of Ireland, by the Rev. E. Ledwich.

Regarding this hiſtory as a collection of fiction and fable, Mr. L. endeavours to trace its origin. The Saracens in the eighth century brought into Spain the eaſtern ſpirit of magical and fictitious fabling, whence that country became its European centre. The Mileſian tales, originating thence, have many circumſtances of Arabian fiction and philoſophy. This ſpirit of romance was early cultivated in Armorica and Wales, whence it muſt ſoon have reached Ireland, which had a cloſe connexion with thoſe countries. The legend of St. Patrick makes him a native of Cornwall, or of Armorica. From ſome palpable forgeries in it, its date is fixed to the 12th century: but the romantic hiſtories of Keating and others are much later. It is clear that the Spaniſh chroniclers ſupplied theſe, with many of their marvellous tales. Mr. L. concludes with ſenſibly recommending, to his countrymen, an attention to ſuch parts only of their antient hiſtory and antiquities as are ſupported by authentic records and remains.

An antient Iriſh inſtrument, in length 6 feet, 4 inches, reſembling in appearance a barber's pole, and of uncertain uſe, is the unimportant ſubject of the next paper.

Some golden antique inſtruments, found in a bog, and of equally unknown application, are deſcribed in the next Memoir, by W. Moleſworth, Eſq.

The volume is concluded by a paper entitled *Caoinan, or ſome account of the ancient Iriſh lamentations.* By W. M. Beauford, M. A.

The primæval inhabitants of Ireland, of Celtic race, were diſtinguiſhed by an extraordinary propenſity to crying, which was called forth into full exertion at the funerals of their friends, giving a proverbial celebrity to the Iriſh cry or howl. The funeral ſong Caoinan is here preſented to the curious, with the words in Iriſh and Engliſh, ſet to muſical notes, with its full choruſſes of ſighs and groans, and burden of Ulla lulla lulla lù.

ART. V. *Thoughts on the Effects of the Application and Abſtraction of Stimuli on the Human Body*; with a particular View to explain the Nature and Cure of Typhus. By James Wood, M. D. &c. 8vo. pp. 78. 2s. 6d. Boards. Murray. 1793.

IT was naturally to be expected that the new diſcoveries in chemiſtry would be the foundation of new theories and prac-

tices in medicine, and various inſtances have already appeared of ſuch an application. The writer before us has probably as early a claim to ideas of this ſort as any of his countrymen, the ſubſtance of the preſent work having been read before the Philoſophical and Medical Society of Newcaſtle, in September 1792. It will not be eaſy for us to give a clear notion of his opinions to thoſe who are not well verſed in the language and ſpeculations of the Brunonian ſchool concerning irritability and excitability, as well as acquainted with the chemical doctrines and nomenclature of the French philoſophers. We ſhall therefore lay before the reader a general ſummary of them, and of the practical concluſions deduced by the author, referring thoſe to the work itſelf who wiſh to enter minutely into his reaſonings.

The property of ſenſation in the medullary or nervous fibre, when agitated by a ſtimulus, he calls *excitability*; that of contraction, in the muſcular fibre, *irritability*; and he conſiders theſe two powers as coëval, and exiſting in an equal ratio to each other. Taking, then, the muſcular fibre as the particular ſubject of his reaſoning, Dr. Wood calls that ſtate, in which ſo much irritability exiſts as to be capable of being agitated by the weakeſt ſtimulus, a ſtate of *accumulated irritability*; and the reverſe, a ſtate of *exhauſted irritability*. Receiving it as an axiom that all matter is *ſtimulant*, he regards what is called a *ſedative* power as the mere diminution of the ſtimulant power. The firſt great ſtimulus acting on the body is atmoſpherical air; which is compoſed, according to Lavoiſier's experiments, of azotic gas and oxygene gas. The oxygene is the part neceſſary to life; it is therefore a ſtimulus, but one of the mildeſt kind, its action being never followed by exhauſtion of irritability, it rather ſeeming to be the power which *reſtores* irritability. Vegetable matter, and ſtill more animal matter, are higher ſtimulants, and tend more to exhauſt; as do likewiſe wine, and ſome ſubſtances of the Materia Medica. The ſame may be ſaid of ſome impreſſions on the ſenſes and affections of the mind. Stimulants, therefore, are of various claſſes, according to their chemical, their nutritious, their tonic, and their irritating and exhauſting effects. Dr. Wood gives two ſcales, in order to explain his doctrine of ſtimulant powers, through the ſeveral periods of life from infancy to old age.

He ſuppoſes that the quantities of carbone and hydrogene exiſting in the ſyſtem are in proportion to the ſtate of irritability; that the accumulation of theſe principles tends to produce a putreſcent ſtate, of which oxygene is the general and only corrector.

rector. Proceeding then to the diſeaſe *Typhus*, he conſiders it as a fever of a genus diſtinct from all others, and particularly contraſts it with the ſynocha of Cullen. Its prediſpoſing cauſes he reckons to be thoſe which accumulate irritability by the abſtraction of the ordinary and proper ſtimuli of food, and by depreſſing paſſions, &c. The principal exciting cauſes are impure air, filth, want of exerciſe, and cold with moiſture. Its proximate cauſe he therefore ſtates to be an over-proportion or accumulation of carbone and hydrogene, and an exhauſted ſtate of irritability. This, he thinks, is only to be removed by the application of oxygene in ſufficient quantity; and the moſt eaſy and effectual mode of throwing it into the ſyſtem he conceives to be in the ſtate of the neutral ſalt *nitre*. As a practical proof of its efficacy, he refers to the ſucceſs of his father, who, during a long and extenſive practice, has invariably made uſe of nitre in this fever.—We cannot ſay that we are not ſomewhat ſurprized at the formality with which this fact is brought forward; as we are certain that there are few apothecaries in the kingdom, of 20 years' ſtanding, who have not been taught, as a matter of courſe, to exhibit nitre in every ſpecies of fever. If, as we are afterward informed, Dr. W. has cured every Typhus that occurred, with the uſe of a nitrous ſolution containing the doſe of 15 or 20 grains taken every two or three hours, we cannot avoid concluding that the nurſe has had more ſhare in the buſineſs than the doctor, and nature more than either.—He adverts to ſome other remedies uſually adminiſtered in theſe fevers, attributing the efficacy of ſome to the oxygene which they contain, and doubting that of others. He diſapproves the uſe of the ſtrong ſtimulants, in which the followers of Brown ſo much confide; viz. wine, brandy, opium, &c. their ultimate effects being to exhauſt that irritability which they at firſt ſo powerfully excite; and he prefers, by way of regimen, thoſe milder ſtimulants which nouriſh the body, or give tone to the fibres.

On the whole, this work is the ingenious eſſay of a young man who has carefully attended to and reflected on the doctrines of the ſchools, and who poſſeſſes a laudable ambition to improve the profeſſion in which he is engaged. Even if his ſpeculations ſhould be found to point out nothing in practice which other ſyſtems, or mere empiriciſm, had not before ſuggeſted, they may yet, at leaſt, throw in a ſalutary counterbalance to much more dangerous extremes.

ART. VI. *The Hiſtory of the Ancient and Royal Foundation, called the Abbey of St. Alban, in the County of Hertford*; from the Foundation thereof in 793 to its Diſſolution in 1539; exhibiting the Life of each Abbot, and the principal Events relating to the Monaſtery during his Rule and Government. By the Rev. Peter Newcombe, Rector of Shenley, Herts. 4to. 10s. 6d. Boards. Hooper. 1793.

THE abbey of St. Alban ranks among the moſt diſtinguiſhed of thoſe edifices which the early aggrandiſement of Chriſtianity produced. Its church, though in a ſtate of decay, yet remains a reſpectable monument of antient though ſuperſtitious piety; converted, indeed, from its primary monkiſh deſign, but occupied in a far more commendable manner, ſince the reformation, as a place of public worſhip for the inhabitants of the pariſh to which it is now annexed.

The claim of monkiſh writers to credit is now but little regarded. Some were defective in ability, ſome were deceived themſelves, and many were deſirous to deceive others. It happens, however, that the monaſtery of St. Alban has fallen into better hands than were commonly in thoſe days to be found. Matthew Paris, who died in 1259, was a monk of the houſe, and might have been abbot, had he not declined the honour, through a ſolicitude to finiſh his hiſtory of England and of this abbey. He is allowed to have been a man of induſtry and ability: but Mr. Newcombe adds that he was 'ſecond to none in his days, in all reputable learning;' to which we cannot aſſent when we recollect that Groſthed biſhop of Lincoln, and Roger Bacon, were among his contemporaries. Matthew, however, it is evident, was ſuperior to moſt men in that period of ignorance and darkneſs; and he ſeems to have been conſcientious alſo, of which his oppoſition to the encroachments and artifices of the ſee of Rome afford a probable teſtimony; yet, ſtrange to ſay, he details, with every appearance of credulity, the lying wonders by which popery and monkery tyrannized over the unthinking and ignorant multitude. Thus the author before us juſtly remarks, concerning the miracles ſaid to be wrought at the pretended diſcovery of St. Alban's body;—'The hiſtorian ſpeaks in a way that ſhews he thought the ſimple age of Offa to have been as credulous and as full of craft as that of himſelf 500 years after: for he ſpeaks of miracles as if they were common occurrences of every day; and not as the extraordinary operations of the Almighty, wrought on great occaſions, and for great purpoſes.'

Mr. Newcombe is rather diſpoſed to ſpeak mildly and favourably of the riſe and utility of theſe religious houſes. The hoſpitality ſhewn in them to ſtrangers and to the poor might, no doubt, produce ſome benefit; yet it muſt ſurely be acknowleged

leged that the darkneſs which overſpred the intellectual and Chriſtian world in thoſe days was chiefly owing to the poſſeſſors of them, and to their coadjutors in different departments. The good effects, which, in any inſtances, they produced, were overbalanced by the evils which they created. Our author ſpeaks of the education of youth as aſſiſted by their means: but we at the ſame time learn that there was a ſchool for that purpoſe, diſtinct from this abbey; and, in reſpect to the foundations which, ſoon after the reformation, were eſtabliſhed, it is evident that they were not owing (as this writer intimates,) to any detriment occaſioned by the overthrow of monaſteries, but to the exceſſive ignorance which, in conjunction with other eccleſiaſtics and politicians, they had occaſioned. Indeed their very learning was ignorance: men of a better and wiſer ſpirit ſometimes aroſe, but very thinly ſcattered, who would not wear the chain, and who determined to think for themſelves; *theſe*, at ſuch a period, were phenomena, obliged to proceed with caution, and with difficulty eſcaping perſecution.

A brief account of Verulam, of which once flouriſhing city much is not now to be ſaid, introduces us to the falſe piety and fanatical devotion by which this abbey was founded and maintained. From its origin in the ſuppoſed penitence, the ſuperſtition, and the vanity, of the Mercian prince, we are conducted in its hiſtory through different periods, according to the lives of the abbots. For a regular detail, we muſt refer the reader to the volume before us, as our limits will only admit of a few detached obſervations.

Roman Britain employs Mr. Newcombe's pen for a few pages, in which we remark a conjecture concerning *Colonia*, or Colcheſter, that has the air of ingenuity, and perhaps of probability alſo; we ſhall relate it in the author's own words:

'*Colonia* was a military ſtation, on a place whoſe name was eaſily latinized, perhaps, from ſome Britiſh word; and if a conjecture be allowed, as we find many places called from the trees moſt prevalent in them, as Berkſhire from the birch-trees, Oakley from the oaks, Bucks from the beech-trees, juſt as Chemies from the Norman les chénes, *oaks*, why may not Colonia have come from the Britiſh cóllen, which ſignifies hazels; but certain it is that the ſaid town called Colonia had ſome origin of that name and likeneſs, becauſe the name of the river is Coln *, and ſeveral villages adjoining thereunto.'

To corroborate this derivation, mention is made in a note of a river in Glouceſterſhire which bears the ſame name, near to which is a village or pariſh called *Hazleton*, and another having the appellation of *Nutgrove*.

* Camden's opinion is alſo favourable to this idea.

In the opinion of the infatuated devotee, Amphibalus muſt ſurely be a ſaint as high as Alban his pupil. Yet we hear nothing concerning the diſcovery of his bones till the year 1178, when an impudent mendacious viſion led with the utmoſt eaſe to the ſpot,—and a ſuperabundance of *miracles* very naturally followed. It is not improbable that a man of the name of Alban might ſuffer during the perſecution which, in the reign of Diocleſian, was excited againſt the Chriſtian faith: but the tale of this inſtructor is not likely to gain ſo ready an aſſent.—Mr. Newcombe has failed to remind his readers of the notable conjecture that Amphibalus, or *Amphi-bolos*, ſignified nothing more than the *cloke* of Alban, which *pious* CRAFT transformed into a ſaint, and a martyr: there is a laughable account of this matter in the 1ſt vol. of Tom Brown's works.

Architecture is a ſubject to which a ſurvey of theſe antient remains naturally leads us. On this head our author preſents us with ſome very pertinent remarks; whether they occurred from his own reflection, or are extracted from thoſe who have preceded him in the inquiry, we will not determine. The pointed arch, which appears in the church, and is here 'to be ſeen, in all the ſeveral ſpecimens of good and complete building,' naturally engages his notice: he regards it as an erroneous opinion that this arch firſt aroſe in the reign of Henry III. and he inſiſts that 'it was erected in the time of the conqueror and his ſons, before 1115.'—The proportion, beauty, ſtrength, and utility of theſe erections he juſtly admires, and proceeds to remark, that

'This antient and religious ſtyle of building has never received its due praiſes, nor the inventors their due merits, from thoſe even who pretend to underſtand theſe works. Perhaps nothing has ſo much contributed to keep down their fame as calling them *Gothic*; and becauſe invented in rude and unpoliſhed ages, this art itſelf is likewiſe thought to be a rude jumble of contrivances. But be it conſidered, it was the invention of people who lived ſome centuries after the Gothic name was ſunk and undiſtinguiſhed among the nations of Europe: it was invented and improved by Chriſtians, and men of pious and elevated minds. *When* it began or *where*, we know not. But when men ſaw that Heathen temples, though beautiful and exquiſite in their external parts, were, within, neither beautiful nor enlightened (for they were without windows, and full of ſmoke and filth from lamps * and fires) nor fit to be applied to the worſhip of a pure and holy mind, they learned to build for themſelves: and here it muſt be ſaid, that they ſtudied the internal from the beginning, and aimed at ſuch a ſtructure as ſhould tend to raiſe the thoughts, elevate the mind, and captivate the heart of man, by charming his ſight.'

It has been conjectured, with ſome appearance of reaſon, that the ſolemn groves, frequented for Druidical worſhip,

'* *Lychnychi penſiles in delubris, Plin. lib.* 34.'

might

might ſuggeſt the idea of thoſe arched and ſtately walks which appear in ſome ancient churches. It is very probable, however, that they owed their riſe partly to ſuperſtitious fancies which paſſed for religion, and partly to that ſpirit of pride and love of diſtinction which laboured by all means, for ſelfiſh purpoſes, to domineer over the reſt of mankind. It is well known that theſe buildings were not intended for the common people: *they* were rarely admitted, and then only to a certain part, with great diſtance and awe. We may be allowed to ſuppoſe that, like the Druids of remoter times, their civil and eccleſiaſtical ſucceſſors have underſtood the efficacy of ſuperſtitious policy.

Mr. Newcombe, in the courſe of his work, occaſionally hazards remarks, in which he appears, in ſome meaſure, as an apologiſt for monaſtic and popiſh obſervances;—the words *piety* and *pious* are employed where, poſſibly, ſuperſtition or craft might more properly ſupply their place: the term *ſuſpected*, which he uſes, p. 167, concerning the fraudulent tricks, or, as they called them, miracles, of thoſe times, is far too gentle;—and when we are told that, in the monkiſh or popiſh worſhip, 'the ſenſes only were entertained and charmed, and the mind left void of help,' and at the ſame time read that 'it was a kind of ſervice that ſeemed to have ariſen, or to have been well calculated, for more perfect beings, as reſembling the heavenly harmony which ſhall occupy the bleſſed;' we feel both ſurprize and diſguſt.

Though, in ſuch reſpects as the above, we cannot, as conſiſtent Proteſtants, avoid making ſome objections, there are many other occaſions in which we obſerve in Mr. Newcombe a becoming liberality of mind and freedom of judgment:—Thus when he relates the coming of Auſtin to convert the Pagan Saxons, he juſtly remarks, 'his deſign was to introduce the *Chriſtianity of Rome*, or in other words, the profits of the pope and church;' when Abbot Richard is ſaid to have recovered the uſe of a paralytic arm by aſſiſting at the removal of St. Cuthbert's bones, he rationally concludes, it is more likely that, 'by ſome ſudden and uncommon exertion, he might ſtretch the contracted ſinews, and cauſe the humours to flow again and nouriſh the part, than that the Almighty ſhould work a miracle, when there was no juſt occaſion;' in another place he ſays, 'nothing ſo much ſhews the ignorance of the Romiſh church in theſe ages as the uſe of *altars*, which have no neceſſary place in pure Chriſtian worſhip:' this, with ſome ſentiments that follow, we regard as worthy of a Chriſtian divine, although we alſo think that *many* practices, equally with this, demonſtrated the ſuperſtitious ignorance of ſome and the craft of others.—Again we read, 'it is here proper to remark, that great part of the ſervice conſiſted

in ſinging; and, whenever any prayer intervened, the prieſt ſtopped and ſaid, *Let us pray*; which being copied from the maſs-book into our liturgy, ſounds oddly till we underſtand that it means a tranſition from ſinging;'—the worſhip of the Romiſh church, together with ſeveral of their practices, he often cenſures, ſometimes gravely, and occaſionally with a degree of ridicule; as when he talks about a rib of *Wolſtan*, a *moſt ineſtimable relic*, which a biſhop of Worceſter preſented to the abbey of St. Alban; and, concerning one peculiar intention of theſe religious houſes, praying for *the dead*,—'their occupation they ever conſidered as devoted to the ſervice of the dead: and it is wonderful to behold how much more diligent they were to ſerve the dead than to benefit the living; their own peculiar province was to be *factors* for the *dead*;'—ſpeaking alſo of popery, he adds, 'It is impoſſible to reſolve in our minds this corrupt ſyſtem of doctrine and worſhip without ſhuddering at the extreme impudence of thoſe who could invent and eſtabliſh it, and at the groſs ignorance of thoſe who could receive and follow it;' and he very properly notices the reſemblance of popiſh worſhip to that of pagan Rome.

The reader will meet with ſeveral amuſing particulars in the peruſal of this volume, as may indeed be expected in a work of this nature. The ſtyle, eſpecially in the former part, ſeems not to have received ſufficient attention, but improves as we proceed: the frequent occurrence of the conjunction *and*, in ſome places, is rather unpleaſant. The engraving of the church, though good in point of perſpective, does not ſeem to be ſufficiently accurate.—We ſhall probably have occaſion to take a farther notice of this edifice and its antient magnificent appertenances; as we underſtand that a ſecond volume will ſoon be made public.

ART. VII. *Eſſay on Pulmonary Conſumptions*, including the Hiſtories of ſeveral remarkable Inſtances of recovery, from the moſt alarming Stages of the Diſorder, by an improved Method of Treatment. By William May, M.D. &c. Plymouth. 8vo. pp. 139. 3s. 6d. Boards. Cadell.

WE are inclined to hope that the general liberality and good ſenſe, with which the improvement of phyſic is at preſent purſued, render in a great meaſure ſuperfluous any apologetical introduction to a work which has for its object the eſtabliſhment of a more effectual method of treating a diſorder that is acknowleged to be one of the moſt fatal and irremediable. That conſumption is in its own nature incurable, we conceive, is a dogma merely founded on the bad ſucceſs of all known modes

by

by which its cure has been attempted; and we believe that the degree in which it prevails would not materially obſtruct the trial of any new plan that ſhould have authenticated and deciſive fact, or even probable reaſoning, to ſupport it. It muſt not, however, be concealed that a long experience of very different modes of treatment has afforded too plauſible grounds for the concluſions of deſpondence; for they muſt have little attended to the medical hiſtory of this diſeaſe, who ſuppoſe that the lately prevailing ideas of its aſthenic or atonic nature are novelties. Thoſe who treat of the *Engliſh conſumption*, in particular, during the laſt century, pretty generally agree that its eſſence conſiſts in debility, and that it often appears without either inflammation or fever; and, though we do not find that the capital medicines of the tonic claſs were uſed to the extent that has been lately propoſed, yet certainly the *diet* of conſumptive perſons has popularly been made as nutricious as could well be borne; and, if evacuations have been adviſed by phyſicians to obviate peculiar ſymptoms, there has always exiſted a prejudice againſt their uſe in a diſeaſe, the *obvious* character of which was weakneſs and ematiation. Farther, we know, from manifold experience, that nothing is more difficult than to diſſuade the lower claſs from urging on conſumptive patients many highly ſtimulating kinds of food and drink, from the notion of their being ſtrengthening and cordial; and that few among them die of conſumptions without having previouſly been brought to an habitual uſe of ſtrong liquors.

After theſe remarks, ſuggeſted by Dr. May's introduction, we proceed to the work itſelf. The firſt chapter relates hiſtories of various caſes of recovery from pulmonary conſumption, under the tonic plan of treatment. Some of theſe are only ſlightly mentioned from preceding writers; others are more fully deſcribed, and appear to be fair inſtances of the efficacy of the method recommended, where all the uſual diagnoſtics of conſumption had made their appearance. We certainly do not wiſh to detract from their concluſiveneſs, as far as concluſions can be drawn from a few ſelected caſes. How far this liberty extends, we leave to the conſideration of men of experience and accurate obſervation.

The next chapter treats on the analogy between ſcrofula and conſumption. It is obſerved that both are found in perſons of a ſimilar temperament, marked by laxity and delicacy of fibre; and, as ſcrofula generally appears at an earlier period than phthiſis, the latter is ſuppoſed by Dr. May to be the former arrived at maturity.

Chap. 3d treats of the general indication of cure in pulmonary conſumption. This is entirely taken from its leading

character

character of debility. After an emetic, the Peruvian bark, myrrh, opium, and ſteel, are recommended in various forms and combinations. Some obſervations on the effects of theſe medicines follow in the next chapter, in which we find nothing remarkable. That theſe medicines will often diſagree, we know perfectly well. How to *make* them agree is a difficult taſk, and not to be accompliſhed by the directions of a few pages.

The fifth chapter diſcuſſes the antiphlogiſtic method, and the difference between active and paſſive inflammation. Its leading purpoſe is to prove that no true phlogiſtic diatheſis exiſts in conſumption, and that the ſcrofulous or atonic inflammation, which accompanies it, is no indication for the debilitating method of treatment, but the reverſe. Dr. M. thinks that it can never be a matter of difficulty to aſcertain which of the two oppoſite ſpecies of inflammations exiſts in a caſe; and he affirms that the active prevails in robuſt conſtitutions ſolely; the paſſive, in thoſe of a weak and delicate fibre. We preſume that he here means ſpontaneous inflammations, or thoſe which proceed from a conſtitutional cauſe; ſince he would ſcarcely affirm that inflammations from caſual and external cauſes, which in all temperaments run through ſimilar ſtages and are liable to ſimilar inflammations, are ſpecifically different.

The concluſion compares the two oppoſite modes of treating pulmonary conſumptions with reſpect to their events as recorded in medical writers; and Dr. May does not at all heſitate to pronounce in favour of the teſtimonies to the ſucceſs of the tonic, as ſuperior to thoſe of the antiphlogiſtic plan. In drawing this concluſion, he is, indeed, obliged to avow a diſbelief of ſome relations to the contrary effect;—as thoſe of Dr. Dovar reſpecting the ſurprizing efficacy of repeated bleeding.

We are ſorry that this article has been accidentally delayed.

ART. VIII. *Obſervations on the Effects of Buxton Water.* By Joſ. Denman, M. D. 8vo. pp. 144. 2s. 6d. Johnſon. 1793.

WE conceive that we ſhall not do injuſtice either to the author or to our readers, by paſſing over thoſe chapters of this work which relate to the hiſtory, ſituation, and climate of Buxton, as well as thoſe on the ſtructure of the earth, the riſe of the ſprings, and the analyſis of mineral waters in general, and thoſe of Buxton in particular. By not noticing theſe topics in his title, (though they compoſe the largeſt part of his work,) we conclude that Dr. Denman was conſcious that he had added nothing to the information which we already poſſeſſed concerning them;—but with reſpect to the medicinal effects of the waters, the obſervations of a reſident near the ſpot, during a practice

practice of forty years, cannot but be valuable; and to them we ſhall pay due attention.

Theſe obſervations are not given in a very methodical form, nor are they preceded, as we wiſh they had been, by any account of the ſenſible effects of the waters on perſons in health. In the chapter on drinking Buxton water, after ſome remarks on the length of time in which it has been practiſed medicinally, and the obſervation that it has long been, and ſtill is, almoſt the only water in the place uſed for culinary purpoſes, the Doctor proceeds to conſider its effects in diſorders of the ſtomach and bowels. In caſes of debility of theſe organs, denoted by indigeſtion, acidity, and flatulency, they ſeldom fail to give ſpeedy and permanent relief. It is, however, right in ſuch caſes to begin with the ſmalleſt draughts of the water, and ſometimes to add a ſpicy medicine, as a few drops of tinct. cardamomi, in order to render it more ſtimulant. Particular attention to the ſtate of the *primæ viæ* is neceſſary in ſuch a courſe, and the occaſional uſe of emetics and aperients when indicated. The water itſelf ſometimes opens the bowels, and this effect is almoſt always a beneficial one. As a tonic, the water is eminently uſeful in habitual diarrhœas; as likewiſe in ſome caſes of obſtructions in the bowels, if not attended with coſtiveneſs. In ſpaſmodic diſorders of the inteſtinal canal, the buſineſs of diſcharge is beſt effected by means of injections. A caution is given reſpecting the uſe of lenitive electuary as an aperient, which, by its fermenting quality, uſually occaſions gripings and flatulency.

Gout is the next diſorder conſidered; and very peculiar cautions are ſaid to be neceſſary in the uſe of the water in gouty caſes. Where no evident ſigns of debility exiſt, drinking the water uſually occaſions wandering pains and redneſs in the limbs, with ſome degree of fever. In diſorders of the ſtomach and bowels proceeding from miſplaced or repelled gout, the waters are as beneficial as in other ſimilar affections of thoſe organs. It is therefore in a tonic gout alone that Buxton water is uſeful; and in this caſe it will generally render the attacks more mild and regular, with longer intermiſſion.

In palſy, Dr. D. candidly owns that long experience forbids him from ſpeaking much in praiſe of the water; the uſe of it, in ſuch caſes of this diſorder as are attended with ſymptoms of plenitude, ſometimes bringing on ſymptoms of ſtupor and heavineſs which threaten apoplexy; beſide that their effect in ſtimulating the appetite often gives riſe to hurtful indulgence in eating:—but palſy is frequently attended with manifeſt debility; and in theſe caſes the gentle ſtimulus of the water cannot be hurtful, but will prove ſerviceable.

Nervous complaints, as they are called, are ſo various in their cauſe, that a particular inveſtigation of them cannot be here expected. The chief practical diſtinction, with reſpect to the uſe of Buxton water, is, whether they are attended with fever. When purely owing to weakneſs or irritability of the ſyſtem, either the water or the air of Buxton generally produces ſome benefit.

In ſcrofulous diſorders, Buxton water is frequently of uſe, but by no means in thoſe which are attended with fever and affections of the cheſt; and, in general, the ſmalleſt preſence of hectic ſhould be an abſolute bar to drinking this water; the heating effects of which are highly dangerous even in the convaleſcent ſtate of pulmonary complaints, and ſcarcely fail to aggravate the ſymptoms of tubercles in the lungs.

Nephritic complaints often receive a ſudden relief from this water, for which it is difficult to account, and which has been aſcribed to its tendency to correct acidity in the firſt paſſages, but may probably be owing to its mere diluting effects. The addition of ether to the water is uſeful in this as well as in ſome other caſes.

On the whole, in chronic diſorders only has Buxton water any pretenſions to celebrity. Here its action is alterative, and it therefore ſhould be continued with due perſeverance. As to the doſe of the water, Dr. D. thinks it is generally preſcribed in too large quantities. In common, he is of opinion that two glaſſes, each containing the third of a pint, taken before breakfaſt, at the diſtance of 40 minutes from each other, and one or two of the ſame between breakfaſt and dinner, are quite ſufficient. He cautions perſons againſt ſuffering ſervants to give this water to drink at table, as they are apt to do; ſince, notwithſtanding it has loſt its warmth, much of its effects ſtill remains.

The next chapter relates to bathing. The heat of Buxton bath being only 82 degrees, the firſt ſenſation on plunging in is a ſlight ſhock; which, however, is ſoon overcome, and is ſucceeded by a pleaſant glow. The general effect of this bath will then be, moderately ſtimulating and relaxing the ſolids, and accelerating and rarefying the fluids. To proceed to particular effects:—Bathing is uſeful in many diſorders of the ſtomach and bowels, even in thoſe where fulneſs, hardneſs, and tenſion, forbid the internal uſe of the water: but in theſe, ſuitable medicines, together with friction, ſhould accompany it. In many affections of the kidnies and bladder, without calculus, the frequent and long-continued uſe of the bath is found to be beneficial. Bathing in the gout has very ſeldom been attended with miſchief, even when imprudently employed

during

during the paroxyſms. It is often very beneficial, aſſiſted by friction, in reſolving juices impacted in the tendons and aponeuroſes, and in reſtoring the tone of the muſcles. The pump ſhould not be uſed till the bath has ſoftened the ſolids and attenuated the fluids. The chronic rheumatiſm is a diſorder peculiarly fitted for relief from the bath: but there are pains of the hip, ariſing either from matter formed, or ſimply from large diſtenſion of the veſſels, which the bath rather aggravates than relieves. It is a common obſervation that the pains of chronic gout or rheumatiſm are, for a few days, increaſed by bathing, which is ſuppoſed to be a ſign of the reſolution of impacted fluids, and therefore of future benefit. This may be ſometimes the caſe: but, at other times, ſuch a plea is uſed to induce the patient to perſiſt in an ineffectual trial.

Of the benefits of bathing in paralytic caſes, little can be ſaid in general, their nature and cauſes being ſo different. Where the affection is partial, and confined to the limbs, it may do eſſential ſervice, joined to other ſuitable aids.

Many diſeaſes of the ſkin receive conſiderable benefit from the bath: but to aſcertain the particular diſtinctions of ſuch a numerous claſs would exceed the limits of ſuch a work as the preſent. In general, the benefit may be ſuppoſed to be owing to clearing the ſkin from impurities, and to promoting local and general perſpiration.

As to the time of day proper for bathing, Dr. D. objects to the uſual recommendation of morning, eſpecially in caſes where air and exerciſe are requiſite, as it might be dangerous, after uſing the bath, to expoſe the body to cold and wet. He prefers the time after taking exerciſe, between breakfaſt and dinner.

Such is the general view of the practical matter of this work, which we recommend in its detailed ſtate to thoſe who are particularly concerned in the uſe of the waters. The obſervations appear to us to be equally judicious and candid; and to give the writer a good title to retire with honour from the field, as he wiſhes, a *miles emeritus.*

Art. IX. *Poems, Lyric and Paſtoral.* By Edward Williams, Bardd, wrth Fraint a Defod Beirdd Ynys Prydain. 12mo. 2 Vols. 10s. ſewed. Johnſon, &c. 1794.

Dr. Johnſon, with his uſual peculiarity, ſomewhere ſays of the work of an uneducated writer, that, compared with excellence, it is nothing, but is very well for the perſon who wrote it. The poems before us, which are the production of a

Welſh

Welſh maſon, deſerve a more favourable ſentence, and will be read with lively intereſt by all ſuch as deſire to become acquainted with the long-hidden ſcrolls of Cymbric verſe. The original pieces are not all ſo attractive as thoſe which are tranſlated *: but they have uniformly the merit of an amiable morality, of recurring to no hacknied claſſical alluſions for decoration, and of preſenting no images but ſuch as the obſervation of Nature in our own iſland may ſuggeſt. The preface and appendix contain information which remarkably confirms the account of bardiſm publiſhed by Mr. Owen, along with the heroic elegies of Llywarq †.

'The fair pilgrim, from Dafydd ap Gwilym,' ‡ a poet of 1350, has much tenderneſs of ſentiment and boldneſs of apoſtrophe: it brings to mind the celebrated Norwegian ſong of Orra-moor, ſo ſtrangely miſ-tranſlated in the Spectator.

'The Charmer of ſweet MONA'S Iſle,
With Death attendant on her ſmile,
Intent on pilgrimage divine,
Speeds to Saint DAVID'S holy ſhrine;
Too conſcious of a ſinful mind,
And hopes ſhe may forgiveneſs find.
What haſt thou done, thrice lovely maid?
What crimes can to thy charge be laid?
Didſt thou contemn the ſuppliant Poor,
Drive helpleſs Orphans from thy door,
Unduteous to thy parents prove,
Or yield thy charms to lawleſs Love?
No, MORVID, no; thy gentle breaſt
Was form'd to pity the Diſtreſs'd;
Has ne'er one thought, one feeling known,
That Virtue could not call her own;
Nor haſt thou caus'd a parent's pain
Till quitting now thy native plain.
Yet, lovely nymph, thy way purſue,
And keep repentance full in view;
Yield not thy tongue to cold reſtraint,
But lay thy ſoul before the Saint;
Oh! tell him that thy lover dies;
On Death's cold bed unpitied lies;
Murder'd by thee, relentleſs maid,
And to th' untimely grave convey'd.
Yet ere he's number'd with the dead,
Ere yet his lateſt breath is fled;

* Some of theſe pieces are tranſlations of ancient Welſh poems, and ſome are rendered into Engliſh from the author's own Welſh compoſitions.

† See Review, Sept. 1793, p. 18. ‡ See Rev. N. S. vol. ix. p. 69.

Confeſs,

Confeſs, repent, thou cruel Fair,
And hear, for once, a Lover's pray'r,
So may the Saint with ear benign,
Sweet Penitent, attend to thine.
Thou ſoon muſt over MENAI go;
May every current ſoftly flow,
Thy little bark ſecurely glide
Swift o'er the calm pellucid tide;
Unruffled be thy gentle breaſt,
Without one fear to break thy reſt,
Till thou art ſafely wafted o'er,
To bold ARVONIA's tow'ring ſhore.
O! could I guard thy lovely form
Safe through yon deſart of the ſtorm,
Where fiercely rage encount'ring gales,
And whirlwinds rend th' affrighted vales:
Sons of the tempeſt, ceaſe to blow;
Sleep in your cavern'd glens below;
Ye ſtreams that, with terrific ſound,
Pour from your thouſand hills around;
Ceaſe with rude clamours to diſmay
A gentle Pilgrim on her way.
Peace! rude TRAETH MAWR; no longer urge
O'er thy wild ſtrand the ſweeping ſurge;
'Tis MORVID on thy beach appears,
She dreads thy wrath—ſhe owns her fears;
O! let the meek repentant maid
Securely through thy windings wade.
TRAETH BYCHAN, check thy dreadful ire;
And bid thy foamy waves retire;
Till from thy threat'ning dangers freed,
My charmer trips the flow'ry mead,
Then bid again with ſullen roar,
Thy billows laſh the ſounding ſhore.
ABERMO, from thy rocky bay,
Drive each terrific ſurge away:
Though ſunk beneath thy billows lie
Proud fanes, that once aſſail'd the ſky.
Daſh'd by thy foam, yon veſtal braves
The dangers of thy burſting waves.
O! CYRIC, ſee my lovely fair
Conſign'd to thy paternal care;
Rebuke the raging ſeas, and land
My MORVID on yon friendly ſtrand.
DYSSYNNI, tame thy furious tide,
Fix'd at thy ſource in peace abide;
She comes—O! greet her with a ſmile!—
The charmer of ſweet Mona's Iſle.
So may thy limpid rills around,
Purl down their dells with ſoothing ſound,
Sport on thy boſom, and diſplay
Their cryſtal to the glitt'ring day;

Nor

Nor ſhrink from Summer's parching ſun,
Nor, chain'd in ice, forget to run.
So may thy verdant marge along
MERVINIA's Bards in raptur'd ſong
Dwell on thy bold majeſtic ſcene,
Huge hills, vaſt woods, and vallies green,
Where revels thy enchanting ſtream,
The Lover's haunt, and Poet's theme.
Thou, DYVI, dangerous and deep,
On beds of ooze unruffled ſleep;
O'er thy green wave my MORVID ſails;
Conduct her ſafe, ye gentle gales;
Charm'd with her beauties, waſt her o'er
To fam'd CEREDIG's wond'ring ſhore.
Foamy RHEDIOL, rage no more
Down thy rocks with echo'd roar;
Be ſilent, YSTWYTH, in thy meads,
Glide ſoftly through thy peaceful reeds;
Nor bid thy dells rude AERON ring,
But halt at thy maternal ſpring;
Hide from the nymph, ye torrents wild,
Or wear, like her, an aſpect mild;
For her light ſteps clear all your ways;
O, liſten! 'tis a Lover prays!
Now ſafe beneath ſerener ſkies,
Where ſofter beauties charm her eyes,
She TEIVI's verdant region roves,
Views flow'ry meads and penſile groves;
Ye lovely ſcenes, to MORVID's heart,
Warm thoughts of tenderneſs impart,
Such as in buſy tumults roll,
When Love's confuſion fills the ſoul.
Her wearied ſtep, with awe profound,
Now treads MENEVIA's honour'd ground.
At DAVID's ſhrine now, lovely maid,
Thy pious oriſons are paid:
He ſees the ſecrets of thy breaſt,
One ſin, one only ſtands confeſs'd,
One heinous guilt, that, ruthleſs, gave
Thy hopeleſs Lover to the grave.
Thy ſoften'd boſom now relents,
Of all its cruelty repents,
Gives to Remorſe the fervent ſigh,
Sweet Pity's tear bedews thine eye;
Now Love lights up its hallow'd fire,
Melts all thy heart with chaſte deſire:
Whilſt in thy ſoul new feelings burn,
O! MORVID, to thy Bard return;
One tender look will cure his pain,
Will bid him riſe to life again,
A life like that of Saints above,
Extatic joy, and endleſs love.'

The Sonnet entitled 'The Power of Innocence' is finely conceived, but ſuffers from its galloping anapæſtic metre: with which, from the practice of our poets, we have learned to aſſociate comic rather than ſublime ideas:

'I have felt the rough North, and fierce fangs of the froſt,
On the bed of diſeaſe by ſharp anguiſh been toſt;
Theſe agoniz'd nerves were once horribly pain'd,
When long on my fleſh the live embers remain'd;
A torture ſtill keener corroded my heart,
From my love's darling objects doom'd ſadly to part;
All theſe have I felt, all with patience I bore,
And, if *Duty* commands, I can ſtruggle with more;
There's a pain ſtill ſeverer, and bear it who can!
The ſtinging reproach of a ſenſible man;
'Tis *Innocence* can, without ſhedding one tear;
She can ſing in the flames, and triumphantly bear.'

In a note to the poem of 'Ivor the Liberal,' we are told that Arthur 'was no more than the ſon of Meirig king of Glamorgan, elected to the chief command of the Britiſh armies againſt the Saxons;' and that ſuch were Caſſivellaunus, Cunobelinus, Caractacus, and others. If theſe three perſonages be mentioned by the Welſh writers, it were well to acquaint us with the etymology and orthography of their names, and with the actions aſcribed to them. After all that Milton's learning has done to throw light on the early hiſtory of Britain, many queſtionable points remain, which it ſeems poſſible to clear up; and from no ſource is ſo much additional information to be expected as from the archæologiſts of Wales.

Early in the ſecond volume, occurs an ode from the Gododin of Aneurin, who is ſaid to have written in the year 1550. It has ſome ſpirit and ſublimity, but the whole imagery is without the ſlighteſt alluſion to any peculiar religious opinions or rites, and is a war-ſong, which might as well have been written in 1793 in the fields of Flanders, as ſo long ago in thoſe of Cattraeth. The Greek and Latin writers have certainly aſcribed to the Druids an idolatrous polytheiſm:—but all information from domeſtic ſources concurs in aſſigning to them the pureſt monotheiſm: of which laſt opinion it is ſome corroboration, if this ode be genuine, that its ſtanzas contain no mythological alluſions whatever. Indeed, none of the old Welſh poetry, that we have ſeen, bears any ſtamp of this kind; and it is therefore ſo remarkably leſs attractive and delightful than the poetry of other rude nations.—We ſubjoin this piece:

'War's ireful havoc roll'd along,
Its fury blaz'd with rapid flame;
She led the death-denouncing throng,
Daughter of *Eudaf*, glorious name!

Her breaſt, more white than driven ſnow,
Feels, rending deep, the deathful blow;
Aim'd well the *Saxon* flung his dart:
Her faithful heroes weep around,
View BRADWEN, breathleſs, on the ground!
See the laſt blood ſtream from her heart!
We madden'd at the rage-inſpiring ſight;
Her eyes untimely clos'd in Death's eternal night.

Fair leader of th' embattled hoſt,
Of BRITAIN's high-born ſoul poſſeſs'd,
In youth's high-bloom for ever loſt,
We drench with tears thy lovely breaſt:
Now, ſtamping wild, we tear the ground,
Bid kindled Anger's trump reſound,
And meditate th' avenging blow;
Burns in the ſoul reſentment's fire,
We ruminate reſiſtleſs ire,
And hurl its horrors on thy foe:
Soon ſhall the piercing ſteel, th' unerring dart,
In ſearch of ſweet revenge explore that *Saxon*'s heart.

True, BRADWEN, to thy deathleſs name,
We chace thy foes with wrath profound;
Fierce as the deſolating flame,
When heather'd mountains blaze around.
Struck with Diſtraction's wild amaze,
We on thy blood-ſtain'd beauty gaze,
Whilſt thy great ſoul aſcends the ſky;
We whet the blade, we graſp the lance;
Bid War's indignant rage advance;
Thy death demands, their thouſands die:
They fall, they load th' obſtructed fields of war,
And Vengeance, true to thee, mounts her triumphant car.

O! BRADWEN! 'twas a woful day,
We gave thee to the trophied urn,
Whilſt to ſupernal realms of day,
Bright myriads hail'd thy bleſt return:
Long ſhall the glories of thy name
Stand foremoſt on the rolls of Fame,
The Bard's high ſong for ever grace;
'Twas *this* reliev'd each aching breaſt!
We, with the ſoothing thought impreſt,
Kiſs'd thy dead lips, our laſt embrace:
Till time expires, through diſtant ages far,
Thy tale ſhall rouſe to life th' avenging ſoul of War.

Again return illumin'd ſkies,
Your taſk, ye Sons of Death, reſume!
Britons! dead BRADWEN calls! ariſe,
Revenge! revenge! her hapleſs doom!
With potent mead high fill the horn!
Bid ſongs of death hail up the morn!

Loud

Loud raiſe the warriot's ancient lay!
'Tis noon—proclaim the dire event!
How through fierce ranks on carnage bent,
Stern Havoc tore his rapid way;
The Saxons fall, we view their mingled blood
Stream down the rugged brink, and ſwell the crimſon'd flood.

From toils of death we ſought repoſe,
Sleep chain'd us to th' unfeeling dead;
Till, wrap'd in gloom, chill morn aroſe,
And rous'd us from the gory bed;
O'er *Cattraeth*'s field we wander far;
Trace, anxious trace, the track of war;
Shroud in cold earth our honour'd ſlain;
Loſt in th' aſtoniſhment of life,
We view the dreadful ſcene of ſtrife,
The ſlaughter'd legions heap the plain.
Terrific Monarch of the dreadful place,
Exulting Horror ſhews his heart-benumbing face.

One peaceful Sun again appears,
No battle treads the mangled ground;
Afar no weeping mother hears
Of claſhing ſteel the dreadful ſound.
Yon aged Sire!—his wiſhes burn,
Hoping to ſee, with joy, return
A darling ſon: but hopes are vain;—
Far, far, he lies depriv'd of breath;
Trod by th' exulting heel of death,
That ſtalks a giant o'er the plain:—
Abhorring Nature, ſtruck with wild affright,
Flies from the reeking field, and ſhudders at the ſight.

At *Madoc*'s tent the clarion ſounds,
With rending clangor hurried far;
From echoing dells each note rebounds,
But when return the Sons of War?
Thou, ſprung from dire neceſſity,
Dumb Peace, the deſart yields to thee;
Owns now thy melancholy ſway;
Loud ſounds the trump, and loud again,—
What tramp can rouſe th' unheeding ſlain;—
What call awake the breathleſs clay?—
One, only *one*, hears the continued blaſt,
And, bleeding, crawls along the ſlaughter-mantled waſte.

One tent contains our living few,
Each in fierce conflict ſadly torn;
Uncheer'd we taſte, with anguiſh view,
Sad Victory's repleniſh'd horn;
See traverſing the tract of death,
With wilder'd look, with panting breath,
New throngs poſſeſs'd of wretched life;
What doleful moans! what piteous cries!

Of wailing mothers rend the ſkies,
Of orphan'd babe, and widow'd wife;
They tear their locks, and view the trampled hoſt,
Where died their only joys, where all their hopes are loſt.

Struck dumb with grief, yon beauteous fair,
Beſide her clay-cold lover weeps;
Sweet maid! thy ſighs are ſpent in air,
On death's eternal bed he ſleeps.
He wakes no more to bleſs thy charms.
To glad thy ſoul with circling arms,
With love in raptur'd looks confeſs'd:
O! turn away thy woful eyes,
They drench in vain the cheek that lies
Unconſcious on thy lovely breaſt,
Thy Bard's pierc'd heart ſore feels thy rankling grief,
Can mingle tears with thine, but what can yield relief?'

The Exhortation to Emigrate, from the Welſh of an anonymous emigrant, about the time of the ſettlement of Pennſylvania, will at this period be read by many with kindred feelings. Religious intolerance, the policy of little minds, produces, as often as it is revived, the ſame deplorable effects.

'The Holiday Prize' is no unfavourable ſpecimen of our author's paſtorals. Of the *theory* of bucolic poetry he ſeems to have a very juſt idea, from the various paſſages in his notes relative to that ſubject. It is ſtrange that, with ſo rational a diſlike to the borrowed forms, recollected terms, and artificial manners, of Pope's ruſtics, he ſhould not have given us Welſh or Engliſh names inſtead of Strephon and Phillis; and that he ſhould not have made his ſhepherds ſing for a wager inſtead of a prize:

'Twas ev'ning, benign were the ſkies,
We met where the maypole was rear'd;
And, warm for the Holiday Prize,
Two ſwains in the conteſt appear'd;
Two ſhepherds renown'd on the plains
For ſkill in the paſtoral ſong:
And thus, in delectable ſtrains,
Were led the gay carols along.

STREPHON.

How ſweet o'er the full-flowing bowl,
When gleeful companions are met,
With joy to repleniſh the ſoul,
And toils of the day to forget;
When ſocial enjoyment runs high,
Tale jocund, or fanciful jeſt,
The frowns of dull care I defy,
For mirth is at home in my breaſt.

COLIN.

COLIN.

When twilight grows dim on the plains,
'Tis ſweet with my DELIA to rove,
Where nightingales warble their ſtrains,
And quiet prevails in the grove;
All haunts of rude mirth I forſake,
Avoiding its clamour and ſtrife;
But keep every feeling awake,
To nobler enjoyments of life.

STREPHON.

The huntſman with merry-ton'd horn,
Bids valleys and mountains reſound;
And early goes out in the morn,
To chaſe the fleet hare o'er the ground:
With him through thick woodlands I fly,
Through dangers, wild rivers, and rocks;
Whilſt muſical hounds, in full cry,
Run ſwift in purſuit of the fox.

COLIN.

More pleas'd with the dangerleſs hour,
I plant in my garden the roſe;
Or muſe in my jeſſamine bow'r,
Where nigh the ſweet eglantine blows;
And, pleas'd with the blackbird and thruſh,
I walk the green meadows along;
Or, under the bloom-cover'd buſh
I ſit and attend to their ſong.

STREPHON.

In ſport of the turf I delight,
The ſwift-running ſteeds of the race;
When holiday gambols invite,
I ev'ry gay moment embrace;
When mirthful at eve on the mead,
We lead the gay paſtime along,
Through the rounds of its rapture I ſpeed;
The frolic, the dance, and the ſong.

COLIN.

More uſefully ſpending the day,
My flocks I'll attend on the down;
Where, fled from all follies away,
The moments are ſweetly my own;
I pleaſures approv'd by the wiſe
In ſcenes of tranquillity ſeek;
The nobleſt enjoyments ariſe
From thoughts that are peaceful and meek.

STREPHON.

Through thickets with CHLORIS I walk;
I fondle with PHILLIS the fair;
AMYNTA can mirthfully talk,
How charming her ſhape and her air;

I, chief of the muſical ſwains,
Could I wiſh to be fetter'd for life;
Might cull from the nymphs of our plains
The faireſt of all for my wife.

COLIN.

My DELIA, for modeſty fam'd,
For a ſoul that can folly deſpiſe;
My beautiful DELIA that's nam'd
By none but the good and the wiſe;
I lov'd her with paſſion unfeign'd,
For mental endowments alone;
The wiſh of my ſoul is obtain'd,
For wedlock has made her my own.

The prize was a pipe of renown,
It came from a region remote;
It's warblings at eve on the down
Out-rival'd the nightingale's note;
Whilſt loud approbation declar'd
The wiſh of th' unanimous throng;
This pipe was proclaim'd the reward
Of COLIN's unparallel'd ſong.'

The 'ode on converting a ſword into a pruning hook,' recited on Primroſe-hill, and the extracts from the Triads, will gratify the antiquary. The more we recover of the Cimbric remains, the more probable it ſeems that the Cimbri once were (perhaps before they quitted Aſia,) a more learned and civilized people than ſince they have been known to European records.

On the whole, theſe volumes merit attention, and afford much amuſement: but we think that the really ingenious author would better have conſulted the permanence of his reputation by ſuppreſſing *a portion* of his effuſions, and by making public only his more ſelect productions.

ART. X. *Farrago.* Containing Eſſays, Moral, Philoſophical, Political, and Hiſtorical, &c. &c. 8vo. 2 Vols. pp. 420. in each. 10s. 6d. Boards. Elmſley. 1792.

THESE volumes are publiſhed for the benefit of the Society for the relief of perſons impriſoned for ſmall debts. It reflects no ſmall diſgrace on our ſtatutes that there ſhould be occaſion for ſuch an inſtitution: that for debts, which a moderately laſting application to labour would diſcharge, it ſhould be poſſible to take away the power of labouring at all, and thus to puniſh, with long and arbitrary impriſonments, the effects perhaps of very venial miſconduct, if not of unavoidable circumſtance. Yet, among the great number of political eſſays which occur

occur in the courſe of theſe papers, we have not obſerved one on the ſubject of the laws of debtor and creditor;—a proof that the *objects* of this Society are at leaſt not uppermoſt in the mind of the charitable author.

His diſſertations, however, are generally written with perſpicuity and with urbanity: they glide over a variety of ſubjects; and, if they do not often effervesce with original ideas, they are ſeldom ſtale with very familiar opinions. The firſt, a rhapſody on Shakſpeare, is among the worſt of them. Then follow Thoughts on Boxing, Friendſhip, Government, and on the Relative happineſs of the Civilized and Savage State; in which laſt paper, the author, without reluctance, acknowleges that probably every ſavage may 'enjoy as large a portion of content as the moſt accompliſhed courtier of Europe.' If the ſavage be as happy as the higher orders of ſociety among us, how infinitely would the balance preponderate againſt civilization! The Eſſays on Public Executions, Commerce, Politics, Religion, are written with liberality and good-ſenſe. Thoſe on Politeneſs, Ennui, Biography, Marriage, Truth, have a fameneſs of diſcuſſion; and the paper on Kings is only remarkable for adding a new point to the old fable of the Frogs *.

In the Eſſay on Language, Wit, and Humour, we learn that the deſervedly celebrated tranſlation of Hudibras into French was executed by a Colonel Townley, then in the ſervice of the Empreſs Maria Thereſa.—Next occur Treatiſes on Ingratitude, on Reveries, and on Prudence and Fortune; which laſt ſtrikes us as one of the beſt pieces in the collection, but which inculcates an inference diametrically oppoſite to that of a celebrated moral compoſition, Againſt Inconſiſtency in our Expectations. The Eſſay on Senſibility is rather unintereſting.

In a long note in the Letter on Education, the author has tranſcribed, from our 57th vol. p. 310, (*Oct.* 1777,) a relation concerning the *Philanthropinum*, a college for boys at Deſſau in Germany, in which the objects and methods of inſtruction are much more varied than is uſual in ſchools. The adminiſtering of information concerning branches of ſcience, by means of engravings properly ſelected and arranged, has been one of the leſs common reſources there put in practice. On the whole, the

* 'It may be doubted whether the inventor of the Fable of the Frogs' Petitions to Jupiter, for a King, meditated a ſatire on the governments of mankind, but it may be ſo applied. The Corſicans, on their petition to Jupiter, received "A log—Theodore." To other nations, have been ſent a ſucceſſion of "Storks:" but, which is not related of the Frogs, the people of the different countries, near whom the Storks have reigned, have conſtantly prayed to Jupiter to preſerve King Stork.'

inſtitution has done much credit to the founders:—but we have heard that, although great attention was paid to the diet and even to the ſports of the pupils, which it was in contemplation to methodize by the rules of antient gymnaſtics, doubts have ariſen about the ſyſtem of early inſtruction, and of requiring intenſe application from thoſe of a tender age, which have occaſioned ſome relaxation in the peculiarities of the diſcipline. The very early evolution of the intellectual faculties, it ſeems, has been ſuppoſed prematurely to accelerate certain phyſical proceſſes, and to endanger, in ſome reſpects, the future bodily vigour of the ſtudents.

In the paper on the Hiſtory of the Engliſh Conſtitution, we were ſurprized to find ſo little notice taken of the reign of Richard II, a period ill underſtood, but which deſerves to be ſtudied. It preſents ſome of the earlieſt inſtances in our hiſtory of inflicting civil puniſhment for religious opinions, and the firſt precedent of a convention of both houſes of parliament interfering with the order of ſucceſſion.

The remainder of the firſt and the whole of the ſecond volume offer no original matter. The contents are an abridgment of Henault's Chronology of France; an abridgment of Blackſtone's Commentary, which appears to us to be leſs convenient than that author's own analyſis; a tranſlation of De Pauw's ſomewhat ſcarce Eſſay on the Viciſſitudes of our Globe; an Hiſtorical Account of the Goths, Vandals, and Huns, extracted, without corrective notes, from Gibbon's Hiſtory; and, laſtly, copious ſelections from De Pauw's *Recherches Philoſophiques*, which may in a great degree ſupply the place of the original work. The Epitome of De Pauw would have formed a convenient volume apart.

From our minute account of this entertaining work, every reader will be able to judge of its importance to himſelf: not forgetting the encouragement which is due to it on account of the benevolent object of its publication.

ART. XI. Mr. Gilpin's *Expoſition of the New Teſtament*, [*Article concluded.*]

IN the laſt Review, we laid before our readers a ſketch of the plan of this very reſpectable work; and, having exemplified with what ſingular ſucceſs Mr. Gilpin has given a view of the ſcope and leading deſign of the more obvious parts of the ſacred writings, and ſhewn in what manner he has performed the taſk of expounding thoſe which are more difficult; we now proceed to point out, with all poſſible brevity, and, we truſt, with unqueſtionable candour, ſome objections which, we think, may

may reaſonably be urged againſt his performance, and the mode in which it is executed. Were we to omit this part of our duty, we do not apprehend, (ſuch, as we have already obſerved, is our opinion of Mr. G.'s equity and impartiality,) that we ſhould fully anſwer the expectation of the worthy author.

Before we proceed, however, we muſt remind our readers of one thing which they ought never to forget; viz. that, as often as we undertake to point out the defects of a writer of great merit and eminent abilities, it is always an even chance that the fault may lie in our own judgment, rather than in the work of which we are obliged thus freely to ſpeak our ſentiments. It is incumbent, therefore, on our readers, at ſuch times more particularly, to judge for themſelves; and to watch us in the execution of this part of our taſk more narrowly than in any other. We muſt alſo obſerve, by way of previous remark, that, ſhould our readers, in the preſent inſtance, coincide with us in opinion, and think thoſe things, which we are about to notice, to be real defects; yet they will by no means agree with us in judgment, if they account them more than trifles in the execution of a great work like the preſent, or ſuffer them to derogate any thing from Mr. Gilpin's general merit as an author. In all his writings, he has given unqueſtionable proofs that he poſſeſſes an elegant and accompliſhed mind, united to a benevolent and good heart; and this Expoſition, whatever may be thought of its parts, certainly, as a whole, bears great additional teſtimony to the ſame effect.

The firſt objection which, we think, may properly be made to Mr. Gilpin's performance, is the handſome and expenſive mode in which it is printed and publiſhed; and into which he has been probably betrayed by his known taſte and love of elegance. He himſelf repreſents his work as principally adapted to 'two claſſes of people—to the younger ſtudents in divinity as an introduction to the ſcriptures—and to thoſe, whoſe engagements in the world, or neceſſary buſineſs, may prevent their making deeper reſearches.' He ſhould have recollected, however, that of theſe claſſes of readers few can afford to pay a guinea for a bare introduction to the ſcriptures, or a ſimple outline of their meaning; and which, if they could but diveſt themſelves of their early prejudices *, they might, by reading the Bible, even

* To an ordinary reader of the bible, however, we queſtion whether to do this completely be not almoſt a vain and hopeleſs attempt. Such an immenſe quantity of filth and rubbiſh was heaped, load after load, on that moſt ſimple and rational of books, while it lay buried in the Augean ſtable of popery, that it ſeems, even yet, after all that has been done by the early proteſtant reformers, and by thoſe who have

even under all the diſadvantages of the common tranſlation, acquire, not only at a cheaper rate than that which in the preſent inſtance is afforded, but alſo in a much better and more faithful way than by the help of any expoſitor that we have yet ſeen; all of whom, more or leſs, attribute, to the writers of the ſacred volume, meanings which appear to us to have no foundation but in the preconceived notions of the expoſitors themſelves, of their predeceſſors, or of the ſect, party, or church to which they belong. Would it not have been more congenial to the deſign of Mr. Gilpin's Expoſition, and have rendered it more extenſively uſeful to thoſe for whoſe ſervice it is intended, if he had imitated the example of Bp. Watſon; who, in the publication of his collection of theological tracts, has very properly been more ſtudious of cheapneſs than of beauty *?

We proceed to another objection. Such is Mr. G's good ſenſe that it was not poſſible that he ſhould diſgrace his work by admitting into it the groſſer nonſenſe and abſurdities of many wild ſectaries, or even of ſome weak individuals of his own communion; who, without a ſingle requiſite for the buſineſs, have ſet up for expoſitors of ſcripture,—under a perſuaſion, as it ſhould ſeem, that, the farther they receded from all that was rational and human, the nearer they ſhould approach to what was evangelical and divine: but has he not leſſened the value of his work by paying rather too much deference to the doctrinal theology of our own church; and has he not occaſionally deviated

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have ſhewn themſelves to be their genuine legitimate deſcendants by continuing to preſs ſtill farther forward in the ſame noble path, to require the labour of another Hercules, or rather perhaps of a ſucceſſion of Herculeſes, before the world at large will behold the Bible in all its native purity and undefiled ſimplicity; and yet—ſuch is the depth of the riches both of the wiſdom and knowlege of God!—ſo plain and perſpicuous, ſo unextinguiſhably bright and clear, are the main deſign and grand object of the ſacred volume, that, even when enveloped in darkneſs greater than that of Egypt, it was never wholly loſt and obſcured, but ſtill continued to ſend forth many a genial ray, of warmth enough to chear the hearts of thoſe who approached it, and of light ſufficient to guide all, who truſted its direction, to their felicity.

* Since the above was penned, we have ſeen a republication of Mr. Gilpin's Expoſition in a leſs expenſive form, in two vols. 8vo. by which our objection is in great meaſure obviated: but ſtill, perhaps, the price of twelve ſhillings is more than many of thoſe, for whom he profeſſes to write, will find it convenient to ſpare for the purchaſe of what the author conſiders not as a ſubſtitute for, but only as an introduction to, other and more critical expoſitions of the bible.—To this octavo edition, a ſermon is annexed, on a ſubject which is congenial to the deſign of the work itſelf.

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from his plan of giving only the leading ſenſe of the ſacred writings, by attending too much to minute expreſſions, and ſeeking ſupport to the tenets of church, or his own private opinions, from the ſecondary and ſubordinate ſenſes of ſcattered and detached paſſages? It is true that, if the ſyſtem of any one church muſt be implicitly followed, we know not any which we ſhould prefer to the eſtabliſhed church of our own country:—but a judicious and experienced commentator muſt know that there is a mixture of true and falſe in the ſyſtems of all churches. His buſineſs, therefore, eſpecially when he profeſſes to give only the general meaning of the ſacred writers, is utterly to diſregard, and carefully to baniſh from his pages, all the little doctrinal peculiarities which diſtinguiſh one ſet of Chriſtians from another; and which, though they are, each in its turn, magnified into matters of the very firſt conſequence by the particular ſect or church into whoſe creed they are incorporated, are in reality matters of no importance to Chriſtianity. His buſineſs is not to embarraſs his expoſition by noticing the theological ſubtilties which this denomination of believers, or that,—his own church, or another—may extract, or invent, by ſpeculating on unconnected texts and half texts: or, as it ſometimes happens, by analyzing detached words and ſyllables: but, ſelecting what is good from every claſs, he ought to confine himſelf wholly to that common Chriſtianity in which the wiſe and the ſober of all churches agree.

On the ſubject of this objection we will explain ourſelves a little more at large, by giving a few particular inſtances, wherein we think that Mr. Gilpin has been ſeduced from his plan by a deſire of ſupporting his own opinions, or thoſe of the church of which he is a worthy member. The doctrine of tranſubſtantiation is formally diſclaimed by the Church of England; and Mr. G. has taken no kind of notice of it, in his account of the celebration of the laſt ſupper. In ſo doing, he has done right. He has neglected to notice this popiſh tenet, not, we preſume, merely becauſe he himſelf diſbelieves it, nor becauſe it is diſavowed by our church, but for a better reaſon; becauſe, whether the doctrine be true or falſe, it certainly is not the *leading* ſenſe of any one part of ſcripture, and therefore could not conſiſtently come into an expoſition conſtructed on Mr. Gilpin's plan. In like manner, the Calviniſtical doctrine of predeſtination, though, in the opinion of the acuteſt reaſoners, it is the genuine doctrine of our articles, and though it was intended by our firſt reformers, who drew up thoſe articles, that it ſhould be moſt ſincerely believed by all who ventured to ſubſcribe them, yet is not now embraced by any of the heads of our church; and it is even a very great rarity to meet with it in

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any of the inferior clergy, or among the laity; nay, there have been inſtances, within theſe few years, of perſons being refuſed ordination for no other reaſon but their adherence to this doctrine of our articles. Here, likewiſe, Mr. Gilpin, taking little or no notice of this Calviniſtical tenet, confines himſelf tolerably well within the limits of his plan; at leaſt, if he ſhould be thought to exceed them in any ſmall degree, it certainly is not in order to give ſupport to the doctrine of predeſtination, but, rather, ſlightly to hint his diſapprobation of it.

On the other hand, the doctrines of the Trinity, and of the atonement, though it is well known that they are diſbelieved by vaſt numbers both of the clergy and laity of our church, ſome of whom have publicly avowed their diſbelief, yet continue to be countenanced by church authority; and it is expected that all who ſeek ſupport and preferment from their eccleſiaſtical ſuperiors, or their allies the civil powers, ſhould make profeſſion of them. It alſo appears that Mr. Gilpin is a believer in theſe doctrines. All this, however, is no reaſon why he ſhould, in his expoſition, lend any ſupport to the latter any more than to the former doctrines. Conſiſtently with his plan, he ſurely ought to have paſſed over the one in ſilence, as well as the other. The doctrines of the Trinity and the atonement ſhould have been unnoticed, not becauſe of the idea that they are falſe, but becauſe, even on the ſuppoſition that they are true, and have been fairly dug out of ſcripture by the biblical miners, yet certainly they are not the *leading* ſenſe of any one part of ſcripture. Mr. Gilpin may perhaps ſay that he has never ſeen the paſſages, on which he grounds thoſe doctrines, ſatisfactorily explained in any other way. It may be ſo; and we can ſay for ourſelves that we have never ſeen the paſſages, on which tranſubſtantiation and predeſtination are grounded, ſatisfactorily explained in any other way *. Notwithſtanding this, however, we can ſee very

* Of proteſtants, ſome explain the words, "*this is my body*," and "*this is my blood*," &c. by ſaying that they are metaphorical: but who ever metaphorically gave the name of one thing to another, unleſs there was *ſome* reſemblance, or analogy, *in ſome way or other*, between the two?—and where will the wit of man trace the ſlighteſt ſimilitude between a piece of bread and the body of Jeſus, or between a cup of wine and his blood? The reſt explain them by ſaying that they are commemorative words, and mean no more than: "you are to eat bread and drink wine in remembrance, or commemoration, that my body was broken, and my blood ſhed, for my diſciples:"—but, when a man ordains one thing to be a memorial of another, does he ever ſay of the firſt that it actually and really *is* the ſecond? If a column or obeliſk were to be erected on Runnymede, in commemoration of K. John's ſetting his hand and ſeal to Magna Charta, would any one ever dream

very clearly that theſe doctrines are not the *leading* ſenſe of thoſe paſſages; and therefore are properly diſregarded in ſuch an expoſition as the preſent.

Another objection, we think, may be drawn from a part of the work which, Mr. Gilpin ſays, (as the reader may have ſeen already in the extract which we made in our laſt review from the author's general preface,) 'he has laboured, and on which he has taken all the pains he could, and has uſed the beſt helps he could find.' We mean the part which conſiſts in tracing, or rather in ſupplying, the connection between the diviſions of a writer's diſcourſe, and making out the thread of his narrative, or the chain of his reaſoning. We muſt, however, do Mr. Gilpin the juſtice to obſerve that this is an objection which does not lie againſt him in particular, but which may, with equal truth and reaſon, be urged againſt all the commentators on the ſcriptures that we have yet ſeen. They ſeem to ſuppoſe that the ſacred writers, and eſpecially St. Paul, in the very middle of a diſcourſe on one ſubject, ſuddenly, and without the leaſt preparation or warning, leaves the matter in hand, and plunges deeply into the very heart of another ſubject, which has no natural connection nor ſimilarity with the former; and then, after beſtowing a few words or ſentences on this laſt, as rapidly and wildly flies off to a third, or, it may be, comes back again to the firſt: thus vaulting about from one thing to another, without purſuing any method or following any guide, as the commentators ſeem to imagine, but caprice, and without the probability of producing any effect but that of puzzling the reader. Then theſe learned gentlemen find out that the Jewiſh writers are more abrupt than thoſe of any other nation; that Paul, in particular, was a man of ſuch a fervid imagination, (or, to ſpeak more plainly, of ſuch a confuſed

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dream of putting, as an inſcription on the ſtone; *this is the hand*, or, *this is the ſeal, of John, King of England?*

In like manner, with regard to thoſe paſſages of holy writ on which predeſtination is grounded, Mr. Gilpin has perhaps inſerted in his expoſition the beſt explanation of them that is extant: but, if any candid man were to confront the text with the paraphraſe, we think that he would be puzzled to ſee how the latter could be fairly deduced from the former.

We truſt it is wholly needleſs to caution our readers againſt ſuppoſing that we are believers in tranſubſtantiation, or in predeſtination. All that we mean is to deal honeſtly by the interpretations of all parties, catholic or proteſtant, churchman or diſſenter; and where, as in the preſent caſe, the explanations of all are alike unſatisfactory, to excite critics to a more diligent inveſtigation of the true and rational ſenſe of the ſacred writers.

underſtanding,) that, with all the advantage of time to arrange his ideas, and to reduce them into writing, he could not reaſon connectedly on the ſame topic for five minutes together;—and we know not how many more curious diſcoveries. Hence, in order to make the ſacred writers intelligible, they ſupply the connection, as they call it; under the ſanction of which term, they ſupply ſuch things as it is impoſſible that any writer, who intended to be underſtood, could ever have omitted. No man in his ſenſes ever built an edifice, conſiſting of different ſtories, without making a regular ſtair-caſe, or at leaſt ſome mode of communication to go from one ſtory to another, if he meaned that his building in all its parts ſhould be inhabited by men. If therefore we ſee a finiſhed building without ſuch communication, though it may perhaps, when viewed through the medium of our prejudices and preconceptions, appear in other reſpects to be deſigned for a dwelling-houſe, its lower apartments ſeeming to correſpond to our notion of parlours, and its upper to that of chambers; yet, wanting the proper communication, we may be aſſured that the ſtructure was intended to anſwer ſome other purpoſe, and that we do not thoroughly underſtand the nature of it;—and thus the commentators ſhould have argued in the caſe of St. Paul; concluding, when they found him deſtitute of all connection and coherence, not that he wrote in a way in which no man before or ſince ever did, or as it appears to us ever could write, but that, either becauſe they were not properly acquainted with Jewiſh idioms, phraſes, figures, and cuſtoms, or becauſe they were miſled, and put on a wrong ſcent, by the preconceived opinions of themſelves, or of their contemporaries, they did not rightly comprehend the meaning and deſign of thoſe parts which, as they explained them, ſeemed to have no union with each other. Were we to deſcribe theſe connecting commentators,—inſtead of calling them, with Mr. Gilpin, the beſt helps, we ſhould ſtyle them the worſt hindrances, toward underſtanding the ſacred writers; becauſe, by miſinterpreting what thoſe writers do ſay, and ſupplying a great deal which they do not ſay, they make them talk very ſmoothly and conſiſtently about one thing, when the writers themſelves are, in reality, talking as regularly and conſiſtently about another thing; and thus the commentators, inſtead of illuſtrating the bible, darken and obſcure it, by covering it with the veil of their own theological ſyſtems.

We muſt not omit to inform our readers that, beſide a particular preface and table of contents to each book of the New Teſtament, Mr. Gilpin has prefixed to his expoſition, a LIFE of JESUS, drawn from the prophecies of the Old Teſtament,

and likewiſe a very uſeful general PREFACE to the whole work.

In this preface, Mr. G. deſcribes the ſtate of the world, and particularly of the Jewiſh nation, at the time of the coming of Jeſus; ſhews the general expectation of a Meſſiah that prevailed among the Jews and Gentiles; aſſerts the great ſimplicity of his religion; explains the way in which it was taught by himſelf and his immediate followers; makes ſome obſervations on the nature, ſtyle, and authenticity of the writings which compoſe the N. T.; gives two liſts of the reſpective dates or times when, according to the opinions of Michaelis and of Lardner, they were written; enumerates the cauſes which, in matters of leſs moment, have contributed to render the Bible obſcure and difficult; maintains, in oppoſition to Mr. Locke and others, the utility of commentators; condemns the plan of harmonizing the Evangeliſts, thinking it much better to expound the four goſpels ſeparately as he has done, in the order in which they follow one another, than to blend them together into one narrative; and concludes with a few explanations of perſons and things that occur frequently in ſcripture.

On the ſubject of commentators, we muſt briefly obſerve that, notwithſtanding what Mr. G. has ſaid, we think Mr. Locke was perfectly right when he condemned them all in a body. Nor can we aſſent to Mr. Gilpin's opinion that it was not quite fair, in one who was a commentator himſelf, to paſs ſuch a general cenſure on his fellow labourers in the ſame vineyard. In fact, they were not his fellow labourers. They all, without exception, laboured to expound the bible ſyſtematically, in conformity with the pre-eſtabliſhed creed of their own church, or ſect, whatever it might happen to be. He endeavoured to explain it rationally, juſt as he would any other book, having nothing in view but to find out the meaning of the writers; and ſtriving to keep himſelf wholly indifferent as to what opinions that meaning might be found to ſupport, or what ſyſtems it might contribute to pull down. Mr. Gilpin, however, thinks that he fell into ſome miſtakes. We think ſo too. What human being was ever entirely free from error? We do not, however, believe that his miſtakes aroſe from truſting too much to his own reaſon, and looking too little into commentators: but from a very oppoſite cauſe,—from his knowing too much about commentators, and being too ſtrongly tinctured with their ſyſtems and opinions, their modes and manners, either imbibed among the prejudices of early life, or acquired by ſubſequent reading. Even the ſtrong mind of that great man, exerting itſelf with ſuch efforts as it did, and labouring with ſuch aſſiduity, was unable, (ſo obſtinate and inveterate

veterate are theological prepoſſeſſions!) to burſt its fetters, and to diſengage itſelf thoroughly from the habits, temper, ſpirit, and turn of mind of a commentator. Hence we think that he has made Paul too much of a technical theologian, too great a dealer in ſyſtematical divinity; inſtead of repreſenting him, as he appears to us, after all the attention which we have been able to give to him, as a writer wholly intent on inculcating practical and moral chriſtianity. Thanks, however, to the labours of Mr. Locke, and of thoſe who have followed the path which he marked out, commentators are now much improved, and are become much more rational than they were in his days. Yet, even at preſent, if a man wiſhes thoroughly and intimately to underſtand his bible, and will take the neceſſary pains for ſo doing, (which we muſt tell him, beforehand, will be a work of no ſmall labour,) we would adviſe him to forget the ſyſtematical divinity which he has learned in his youth, and to throw aſide all commentators. Under this term, however, we do not include, nor did Mr. Locke ever think of including, critics and philologiſts who elucidate language, nor antiquaries who explain cuſtoms; nor yet geographers, nor chronologers: but merely theologians, who frame ſyſtems, invent, improve, or ſupport doctrines, and, diving into the depths of the metaphyſical abyſs, extract myſteries from fragments and particles *.

In

* It is wonderful to ſee with what minuteneſs and particularity of detail theſe theological gentlemen will unfold the nature of the Godhead, diſplay the ſecrets of the inviſible world, adjuſt the whole proceſs and ceremonial of the final judgment, and draw out of the ſcripture a thouſand other curious things which were never put into it: thus kindly letting the moſt ordinary reader of their diſcoveries into a thorough knowlege and underſtanding of many profound myſteries, about ſubjects of which the prophets, apoſtles, and evangeliſts, poor men! knew no more than a child knows;—and it is ſtill more ſurprizing to ſee with what ſlender materials they will do all this. They have only to tack a little bit from one end of the Bible to a little bit from the other, and to ſew to the whole a few ſcraps from the middle; and then, as Butler ſays, they

"Can tell as eaſy how the world was made,
As if they had been brought up to the trade:"

or any thing elſe that they have a fancy to tell. It muſt be owned, however, that, though their original materials are ſlight, they have immenſe reſources in their own ingenuity and contrivance. The ſon of man, as we learn from the book of Revelations, hath the keys of hell and death, and we know that he gave to Peter the keys of the kingdom of heaven: but what privilege or power of gaining information could theſe confer, when compared to the ſuperior advantages of the perſons of whom we ſpeak; who have contrived to get into their hands the keys of every door that they may think proper to open

In a word, if a reader of piety, charity, and humility, (and after all, theſe, we think, are the perſons who read their Bibles with the moſt profit,) will but reſt ſatisfied with having a general and ſuperficial view of its contents, and of its great leading object, that of purifying the hearts and lives of mankind by giving them certain and indubitable aſſurance of the future infallible reward of virtue, and the inevitable puniſhment of vice:—we ſay, if a reader will content himſelf with this knowlege, let him read his Bible with any commentator, or no commentator, juſt as he likes. It matters not. If he do but reſolve, and hold firmly to his reſolution, not to perplex himſelf with any thing farther, he can never go wrong: for theſe things are ſo very prominent, and ſo repeatedly inculcated, over and over again, from one end of the Bible to the other, that even the thickeſt gloom that was ever hatched in the murkieſt den * of popery would have been utterly unable for a moment to conceal their ſplendor from the ſight, had not prieſtcraft, at the ſame time, with a holy zeal for vice and ignorance, caſt its broad mantle over the gift of God, and concealed from every eye but its own,—the Bible itſelf.

If the reader, however, be more curious and critical; if his appetite be ſo nice and delicate, that it muſt be gratified with ſomething more than the coarſe and plain, but wholeſome, bread of life; if he be too faſtidious to embrace a revelation until its minute ſubordinate parts are made as rational, conſiſtent, and level to his comprehenſion, as the great and primary deſign of the whole: then let him caſt away, at once, all his theology, and, if poſſible, the very name and memory of it;

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open, whether in heaven above, or in earth beneath, or in the waters under the earth? Then they have at command the compound lever of type and antitype, the powerful engine of double ſenſes, and, in ſhort, all the cumbrous mechaniſm that is carefully preſerved, to an infinite amount, in the vaſt ſtorehouſe of theological machinery. When we read our Bibles, we ſee (Acts, i. 7.) that there are ſome things which God hath put in his own power; and the more we read them, the more we are inclined to believe that the number of theſe things far, very far, exceeds what is commonly ſuppoſed. The ſecret things, which belong unto the Lord our God, are innumerable: but thoſe things which are revealed, and which belong unto us and to our children for ever, poſſibly reſpect only this one object, viz. that we may do all the words of this law: (Deut. xxix. 29.) Thus it is, when we read our Bibles: but, when we read the authors whom we have been deſcribing, which are the very ſame that Mr. Locke adviſes the biblical ſtudent to throw wholly aſide, all is completely reverſed; and it ſeems as if God had reſerved nothing to himſelf, but had put every thing into the power of the theological commentator.

* Shakſpeare.

and, girding on the whole armour of philological learning, let him penetrate boldly and vigorouſly into the region of Jewiſh idiom, Jewiſh metaphor, Jewiſh allegory, Jewiſh perſonification, Jewiſh manners, and Jewiſh rites and cuſtoms, both civil and religious. If he have courage to do this—and to do it effectually, will require no ſmall ſhare of aſſiduity, patience, ſpirit, and independence—he will diſcover more and better things too, in the ſcriptures, than are "dreamt of" in his divinity*; he will diſcover, as far as, at this diſtance of time, may be diſcoverable by human ſagacity, the whole mind and meaning of the ſacred writers; and, unleſs we are much deceived by our own experience, he will find that meaning, when diveſted of its Jewiſh dreſs, inſtead of being recondite, metaphyſical, myſterious, and doctrinal, to be every where familiar, moral, ſimple, and practical; in ſhort, he will find what he ſeeks, a religion which, not only as a whole, but in all its parts, is natural, intelligible, agreeable to common ſenſe, and perfectly conſiſtent with all that ſound reaſon teaches of the ways and will of God. We muſt however repeat that the critical reader will never be able, with all his toil and labour, to arrive at this deſirable point, unleſs he has completely diveſted himſelf of his theological prejudices and prepoſſeſſions.

As to the ſcheme of harmonizing the Evangeliſts, we agree with Mr. Gilpin that all attempts to bring them into exact conformity, in every *minute particular*, are abſurd, utterly unworthy of a rational critic, and more likely to injure and diſgrace the goſpel-hiſtory, by expoſing it to ridicule, than to promote the cauſe which they are intended to ſerve. Still, however, we are of opinion that a much more full and complete, and alſo a much more clear and diſtinct, and indeed every way better arranged and digeſted, account of the life and tranſactions of Jeſus may be obtained by bringing the four different relations together, and reducing them into one narrative, than by reading them ſeparately in the order in which we have them in the common Bibles.

It is true that, in matters of inferior conſequence, and ſuch as nowiſe affect the truth of their hiſtory, or their own integrity, the Evangeliſts differ occaſionally from one another; and ſometimes that difference amounts to a contradiction. When this is the caſe, it is clear that they cannot all be right: but there is nothing in this to prevent us from harmonizing their narratives; any more than there is in the contradictions

* "There are more things in heaven and earth, Horatio,
Than are dreamt of in your philoſophy." HAMLET.

which

which may be found in the original writers of Greek and Roman ſtory, to hinder us from extracting one uniform hiſtory from their ſeparate and ſometimes inconſiſtent materials.

In like manner, where one commentator ſuppoſes an incident, as recorded by one evangeliſt, to be the ſame with that recorded by another; while a different commentator is of opinion that they are different events: this is no more hindrance to a harmony, than a difference of opinion among critics as to the identity of a fact to be found in Livy and Dionyſius, Polybius or Appian, is a hindrance to the blending of their narratives together. In theſe reſpects, we can ſee no cauſe for making any diſtinction between ſacred writers and profane. They are to be treated exactly alike. If we cannot, without doing violence to common ſenſe and reaſon, follow all their accounts, we muſt follow thoſe that are moſt probable.

Mr. Gilpin ſuppoſes that, when the Evangeliſts are explained ſeparately, we have a better opportunity of examining the difficulties of each writer, than when the four goſpels are melted into one; by which means the *parts* of each are loſt, and the difficulties of any one account are not ſo well underſtood, by reaſon of its being ſeparated by the harmonizer from that context and connection in which it was originally placed by the writer:—but Mr. Gilpin ſeems to forget that what a reader of the goſpels wants, and eſpecially a reader who looks only for the leading ſenſe and great outline of the buſineſs, is not to eſtimate the character of each Evangeliſt as a writer, and to explain his ſeparate difficulties, but to underſtand and reconcile the difficulties that occur in the hiſtory as a whole. Now many of theſe difficulties are only made conſpicuous and apparent by bringing the ſeparate narratives into one point of view, and comparing them together; and many of them can in no way be ſo well and properly ſolved and explained, as by purſuing the very ſame method of juxta-poſition and compariſon.

Nor do we agree with Mr. Gilpin that, by explaining the four Evangeliſts ſeparately, the *whole* becomes more uniform. What if LUKE, without giving us any circumſtances to eſtabliſh their chronological order, records many parables and hiſtorical paſſages not to be found in the other Evangeliſts? How does the whole appear more uniform if we take Luke's account ſeparately, and leave theſe things juſt as we find them, than if we weave them into thoſe places of the blended narrative in which we ſee any reaſon for inſerting them; or, ſeeing no reaſon for inſerting them in one place more than another, if we introduce them any where as we pleaſe? LUKE probably put them down in the way in which we have them, be-

cauſe he did not know how to arrange them any better. He knew that they happened: but the order of time in which they occurred, he either could not aſcertain, or did not think it worth his while to inveſtigate. It ſhould always be remembered that the Evangeliſts were not ſo ſolicitous to draw up, in exact chronological order, a regular view of the life and tranſactions of Jeſus, as to illuſtrate the *nature* of what he did and taught. Their primary object was not to gratify curioſity by compiling a hiſtory, but to reform the lives and morals of mankind by ſhewing what was the courſe of human conduct which God was pleaſed to countenance by a miraculous diſplay of his power, and finally to crown by a reſurrection to future happineſs. Of the firſt three Evangeliſts, it is ſuppoſed, by the beſt critics, that no one ſaw either of the other goſpels before he had written his own. By diligently examining MATTHEW and MARK, therefore,—comparing them with their fellow-labourer, and calling in likewiſe the aſſiſtance of John, it may ſometimes happen that we may come at a better knowlege of the order of ſome of theſe things preſerved by Luke alone, than was poſſeſſed by Luke himſelf. When this is the caſe, why ſhould we not avail ourſelves of our ſuperior information; and how do we render the whole leſs uniform by ſo doing?

The preſent elegant and accompliſhed expoſitor conceives, however, that an additional ſtrength of evidence accrues to the Chriſtian cauſe from contemplating the four accounts ſeparately, as the teſtimony of four independent witneſſes, all confirming the ſame facts without the leaſt material variation. This would be true, if we were to ſuppoſe the reader of a harmony to be entirely ignorant that the one account which he is peruſing is compoſed out of the diſtinct original records of unconnected writers:—but is it poſſible that this ſhould ever happen? Can any reader ſit down to the peruſal of a harmony thus unprepared? If he cannot; then, knowing that what is laid before him has been ſeparately delivered and atteſted by four perſons of fair and upright character, without their having entered into any concerted ſcheme or agreement for the purpoſe, he is in poſſeſſion of all the ſupport to the Chriſtian cauſe that he can derive from the circumſtance of independent teſtimony, in whichever way he reads the goſpels. With ſuch previous knowlege, of which we think no one can poſſibly be deſtitute, this part of the external evidence is as ſtrong when the hiſtory is ſeen in harmony, as when it is contemplated in its ſeparate parts. We are to conſider likewiſe, that, when we bring the four accounts together, a number of little unimportant

portant variations, and trifling diſcordancies, muſt of courſe be noticed by the harmonizer; and thus be rendered conſpicuous to many readers who would never have found them out by taking the pains to turn from one goſpel to another. Now theſe uneſſential differences give to the goſpel-hiſtory a ſurprizing air of probability; and have been well ſhewn to conſtitute no inconſiderable part of the internal evidence of Chriſtianity. On the whole, therefore, we rather think that Chriſtianity is a gainer, in point of evidence, when the life of its Divine Author is read in a Harmony.

Nevertheleſs, of all the reaſons aſſigned for expounding the Evangeliſts ſeparately, by far the weakeſt is that with which our expoſitor concludes. 'This is the order, and mode, in which it hath pleaſed God to exhibit the evidence of the goſpel; and we may therefore take it for granted, it was the beſt.' We really ſhould not have expected any thing ſo trivial from a man of Mr. Gilpin's ſenſe. To us it appears exactly like contending that, if a perſon were accidentally to open his Bible with the wrong end upward, he ought to take it for granted that ſuch was the beſt mode of peruſing it, ſince it was the way in which God had been pleaſed at that moment to exhibit it to him.

Though Mr. G. profeſſes not to enter much into matters of criticiſm, his work is enriched with ſeveral very uſeful and judicious explanatory notes. Among theſe, it gives us pleaſure to ſee the expoſitor occaſionally, and eſpecially in a note on Matthew, viii. 32, boldly declaring, after having given the beſt and moſt uſually approved ſolution of a difficulty, that he did not find ſuch explanation ſatisfactory to himſelf; and honeſtly confeſſing that he did not thoroughly underſtand the paſſage, and was unable to clear it of its embarraſſments. This is a manly avowal; and we wiſh that critics in general would oftener follow the example than they do:—but they are ordinarily better pleaſed with adopting a line of conduct which Mr. G. has purſued in another place, where he plays the part of a theologian rather too much to meet with our approbation. In a long note on the word *faith*, at the beginning of the 11th chapter of the Epiſtle to the Hebrews; after explaining that word to mean a reliance on the promiſes of God to ſend the Meſſiah into the world; he amuſes himſelf and his reader, (but not much, we think, to the profit of either party,) with an attempt to account, *more theologico*, for ſeveral crimes committed by perſons whoſe hiſtory is recorded in the Old Teſtament; by ſuppoſing that the offenders were led into their guilt, eſpecially in the caſes of polygamy, concubinage, and inceſt,

through a too eager deſire to contribute to, and participate in, the production of that long-expected prophet: obſerving, at the ſame time, that 'Moſes would hardly have mentioned ſeveral of theſe crimes, unleſs with a view to ſhew how ſtrongly the promiſe of a ſaviour wrought in the early ages of the world.' If Mr. Gilpin here means nothing more than ſimply to aſſign a cauſe for an effect, it may be ſaid that he has made an aſſumption for which he has no authority in his Bible: but if he means to go farther, and to apologize for guilt, he has ſet up a miſerable defence indeed for his clients; whom he has repreſented as doers of evil that good may come, and has degraded to a level far below that of the contemptible propagators of the pious frauds which diſgraced the darkeſt ages of Romiſh ſuperſtition. Why, moreover, ſhould Moſes ſet himſelf, with ſuch earneſtneſs, to ſhew the wickedneſs that the expectation of a Meſſiah has introduced into the world? In our opinion, this is an employment that would have ſuited better with the views and character of an infidel. Indeed, what effect any part of this apology for wickedneſs,—which, however enormous, a true theologian holds himſelf bound to defend, or at leaſt to excuſe, though it be done at the expence of all common ſenſe and reaſon, and even at the manifeſt hazard of confounding the diſtinction between virtue and vice, provided the wickedneſs which he would palliate do but conſtitute a feature in the character of ſome ſcripture worthy what effect, we ſay, any part of Mr. Gilpin's preſent apology, or any ſimilar ſacerdotal reverie, or hypotheſis, can produce, unleſs it be to raiſe a ſmile in the countenance of an unbeliever, we are quite at a loſs to determine.

We have now delivered our ſentiments at ſome length, and with great freedom, on Mr. Gilpin's Expoſition; and we truſt that we have every where ſpoken the language of the higheſt eſteem, and the moſt perfect good will, toward the excellent and cultivated author. If to him, or to our readers, we appear in any place to have departed from this ſtyle, we declare that in ſuch place our words do ill expreſs the feelings of our hearts, which are replete with gratitude and reſpect for one who, in various inſtances, has ſucceſsfully laboured to multiply the accompliſhments of his countrymen by cultivating their taſte, and to increaſe their happineſs by improving their morals; and who, in the preſent caſe, has produced a work which, notwithſtanding our criticiſms, we conſider as far ſuperior to what we could have atchieved, had it been our lot to undertake a taſk of the kind.

ART.

ART. XII. *A Statiſtical Account of Scotland.* Drawn up from the Communications of the Miniſters of the different Pariſhes. By Sir John Sinclair, Bart. 8vo. Vols. III. IV. V. VI. and VII. 1l. 13s. Boards. Cadell, &c. 1793.

THE nature of this laudable undertaking, tending to exhibit a parochial ſurvey of all North Britain, having been ſufficiently explained in our account of the two former volumes*, we now proceed to obſerve that the materials here brought together were collected on the ſeveral ſpots by reſpectable inhabitants, who appear to be men of knowlege and obſervation; and that they form a moſt valuable ſtock of local circumſtances, ready for any political purpoſes.

The whole number of pariſhes in Scotland is declared by Sir John Sinclair to be about 950; of theſe we are preſented with Accounts to the following amount; Vol. I. 53 pariſhes: II. 50. III. 80. IV. 71. V. 40. VI. 57. VII. 55. Total 406. According to which enumeration, the probable extent of the whole undertaking may be computed.

The great obſtruction to agricultural improvements in Scotland conſiſts in the depreſſed condition of the inhabitants, which is ſummarily exhibited by the Reverend Mr. Anderſon, in his account of the united pariſhes of Kinguſſie and Inch, in the county of Inverneſs, the centre of the kingdom: (Vol. iii.)

'The pariſh in general does not raiſe grain ſufficient to ſupply itſelf. The kinds uſually cultivated, are bear, oats, and rye. I have already ſtated my opinion on corn-farming in this climate; and yet, notwithſtanding the diſadvantages mentioned, were the exertions of the induſtrious tenant properly directed,—were he inſtructed by thoſe whoſe circumſtances enable them to make uſeful experiments,—were he freed from vexatious ſervitudes, that are the bane of improvement, and taught to look forward with hope to the period when he ſhould enjoy the fruit of his labour ſecured to him and his children, by a leaſe for a length of years; there is little doubt but the ſoil could be brought to maintain double the number of its preſent inhabitants. The reverſe of this picture is unfortunately too true.—The lands in many places are only held from year to year, or on very ſhort leaſes. Graſſums (fines) are frequently exacted; additional burdens are impoſed without regarding whether they correſpond with the progreſs of improvement; and perſonal ſervices are ſo often demanded, that the tenant, in many inſtances, is more at the diſpoſal of his landlord, than the feudal vaſſal was of his ſuperior in former times. The rigour of theſe exactions has of late been in ſome degree alleviated; and it is to be hoped that, in an enlightened age, the practice will be diſcontinued altogether.

'There is no village either in the pariſh, or in the whole diſtrict. This inconvenience is ſeverely felt. Not only the luxuries, but even

* See Rev. N. S. vol. viii. p. 285.

many of the common neceſſaries of life, muſt be ſent for to the diſtance of more than forty miles. Tradeſmen have no fixed place of reſidence where they can be reſorted to. There is no centre for the little traffic, or barter, requiſite to be carried on in an inland country. The wool that could have been manufactured in the place, muſt be ſent by a long land carriage to buyers invited from another kingdom. The flax that might have proved a ſource of wealth to both proprietor and tackſman, has been neglected, becauſe ſkilful people are not collected in one cloſe neighbourhood, to carry it through the whole proceſs.'

Hence it is evident that no exertions can be expected until theſe oppreſſions be removed, and the cultivator be left to reap the profits of his labour. The liberal ſpirit of the times (where *politics* are out of the queſtion,) will ſoon effect this happy change; and, among other pleaſing inſtances of its operation, we ſelect two; the firſt, furniſhed by the Rev. Mr. Clawſon, of the pariſh of Dalziel in the county of Lanark:

'The late Archibald Hamilton, Eſq. the father of the preſent proprietor, enjoyed the eſtate during the courſe of a long life. His father had begun to plant a little, and this branch of cultivation he proſecuted for a good part of his life, with great judgment and perſeverance, planting all kind of trees known in this country, adapting each to its proper ſituation and expoſure, and covering and adorning a country which before was ſterile and naked, with extenſive foreſts. His ſucceſs was equal to his attention. His plantations were extended to 150 acres of foreſt trees, which are the admiration of all who have ſeen them; to which his ſucceſſor has added about 10 acres more, beautifying the country, and ſheltering the neighbouring fields from the cutting blaſts, by which alone the fertility of many of them is greatly increaſed. He had the good fortune to live to ſee trees, which he had planted after he appeared as a lawyer at the bar, grown to 12 feet in girth. He pleaſed himſelf with having the furniture of his dining room made of his own wood. And for ſeveral years ſince his death, more timber of his planting has been ſold in one year, than the value of the yearly rent of the eſtate, when he entered into the poſſeſſion of it; and yet the trees are ſtill ſo crouded, as to want room to expand their branches.

'He was no leſs attentive to the orchard than to the foreſt. Upon ſloping banks by the ſides of brooks, &c. he planted apple, pear, and plumb trees, from time to time, to the extent of 20 acres; and for a long time paſt, ſince theſe have grown up, the fruit has been ſold, in good years, from 100l. to 167l. Of all theſe 20 acres, not 6 were worth 6d. an acre, except for planting foreſt trees; but from the variety of expoſures which thoſe orchards enjoy, and the tall foreſts which emboſom them, ſo many of them are ſecured from the injury of blights and mildews, as always to enſure a crop of fruit, if there be fruit any where in the country.

'Nor was he leſs ſucceſsful in promoting improvement in agriculture, by cheriſhing and prompting the induſtry of his tenants.

He

He convinced them, by the whole of his conduct, that he took an intereſt in their welfare. He and his family made themſelves intimately acquainted with their condition, were ever ready to hear their tale, to take part in their trouble, or to rejoice in their proſperity. If any of his huſbandmen were borne down with the preſſure of incidental misfortunes, he raiſed them again by his bounty and forbearance, never diſmiſſing any of them who were willing to continue in their poſſeſſions; but, at the end of every leaſe, preferring them or their poſterity to a new one, at a reaſonable rent; and this has been ſo uniformly the practice of his family, that there are tenants who can reckon their anceſtors in the poſſeſſion of the ſame farm, previous to the period at which this family became proprietors. He incloſed the fields with hedges, and ſheltered them with planting. He aboliſhed the feudal cuſtom of exacting carriages and other ſervices from his tenants; and, in ſhort, did every thing to turn their attention ſolely to the cultivation of their own farms. Under this mild and benevolent treatment, the peaſantry, finding their induſtry tended as much to their own and their poſterity's permanent advantage, as to that of an indulgent landlord, profited by every leſſon and example. They began to ſummer fallow their fields, to ſtreight their crooked ridges, to carry lime, and make compoſts; and the benevolent ſpirit of their landlord ſpreading among them, every one is ready to aſſiſt his neighbour on all emergencies. And thus has the value of the eſtate riſen to nearly five times the yearly rent, which it yielded when the ſame gentleman firſt ſucceeded to it; and at the ſame time the condition of the tenants, with their moderate farms, and plain manner of life, is perhaps as happy as any to be met with.'

'—This pariſh is indebted to its late proprietor for another important improvement. All along the high ways, he gave leaſes and feus of ſpots of little value, for building. On theſe there are now upwards of 50 handſome cottages erected, filled with induſtrious inhabitants, having neat little kitchen gardens around them; by which he not only improved and beautified his own eſtate, but ſet an example, which has ſince been followed by others.'

The other inſtance is cited by the Rev. Mr. Johnſton of the pariſh of Montquhitter, Aberdeenſhire, in the perſon of Joſeph Cumine, late of Auchry: (Vol. vi.)

'Nature had endowed Mr. Cumine with an active and vigorous mind. Cool, ſagacious, penetrating, he connected a ſound judgment and correct taſte, with unſhaken reſolution and unwearied application. Slow, but ſure in planning, he was prompt and ardent in executing his deſigns. When he aſſumed the management of his eſtate, in 1739, it yielded L. 150 ſterling of rent, of which he could only call L. 60 his own. The heath extended to the back of his houſe: in front, an exhauſted moſs and a moraſs, fed by the water of Auchry, offended the eye: and the whole of his farm, deſtitute of a garden, conſiſted of a few acres dignified with the title of Place Croft. He gradually baniſhed the heath;—reduced the river to a regular channel;—converted the moraſs, when drained, into a neat garden and incloſures;—and, at various times, took from the adjoining lands 200 acres, which he converted into an elegant farm,

inclosed and subdivided; where the useful and the pleasant, blended by the hand of a master, command the respect of the critic, and excite the delight of the traveller. He accompanied his other improvements by a superior breed of cattle, whereof, by judicious management, he greatly encreased the size and the value.

'As his estate was extremely well accommodated with moss, he gradually subdivided large farms. He strictly prohibited the absurd practice of paring and burning the mossy soils: he made tracts, to improve by water those fields that could be commanded by it: he bound his tenants to drive annually from quarries, 7 Scotch miles distant, a prescribed quantity of limestone, which he taught them to break, burn, and apply: he obliged them to sow a certain proportion of their land with turnip, flax, and grass seeds: he encouraged them to rear their own cattle, instead of wasting their money in buying expensive sets: he frequently walked or rode through his estate, freely conversing with his tenants, rousing them to industry by motives suited to their respective tempers, and particularly distinguishing the sagacious and active: and, by the united energy of popular virtues and solid sense, he triumphed over every opposition from soil, climate, and prejudice, gradually introducing the principles of rational farming, and laying the foundation of progressive improvement.

'Observing that his tenants were frequently at a loss for a market, he determined to establish a permanent one on his own estate. For this purpose, he planned a regular village, contiguous to the church, upon the moorish part of a farm, which in whole yielded only L. 11 a year. For a while, he felt in silence the sneers of his neighbours, who reprobated this scheme as wild and impracticable; but these temporary sneers soon gave way to lasting esteem. He prevailed on a few to take feus: he assisted the industrious with money;—obtained premiums for the manufacturer;—decided every difference by his arbitration,—and animated all to their utmost exertion by his countenance and counsel. Settlers annually flocked to Cumineſtown, (the name assigned to the chief of the clan,) and the village, built of freestone, soon assumed a flourishing appearance. In connection with some neighbouring gentlemen, he established in his village a linen manufacture; and though, for particular reasons, the scheme was dropt, yet, by introducing the spinning of linen yarn, and fixing the residence of some capable weavers, its consequences continue to operate for the public good. In short, a series of sensible management fixed upon Monquhitter 75 feus, occupied by a set of honest, industrious, and active feuars and their tenants, who, instead of L. 11 sterling, the original rent, produced him annually from L. 120 to L. 150 a year. Mr. Cumine, during life, was an object of general esteem; and, at his death, had the pleasure of leaving to his heirs an annual revenue of more than L 600.

While senators acquire popular characters by ostentatiously haranguing on public virtue, and heroes gain fame by manuring the earth with the blood and mangled carcases of their fellow-creatures, such men as those above mentioned are the true friends of their country and the human race!

On

On a general philoſophical view, however, we diſcover one diſagreeable truth, ſufficient to check all exultations on the rapid progreſs of agriculture, and eſpecially of manufactures and trade: for though a vigorous attention to theſe ſpecious advantages quickens the faculties of a people, and increaſes their accommodations and ſubſtance, it has a fatal effect on manners: their primitive ſimplicity and œconomy giving way under theſe alterations to extravagance and diſſoluteneſs of all kinds. This is a truth acknowleged by many of the preſent reporters; who, while they relate the improvements which are taking place in theſe pariſhes, remark the attendant decline of ſobriety and morals,—ſtrongly exemplified in the growing luxury of the city of Glaſgow.

Not only a decline of morals, but, alſo, paradoxical as it may appear, an alarming increaſe of deſtitute poor generally follows improvements in a country. In remote pariſhes, where there is little or no trade, and the natives are all ſimple huſbandmen and fiſhermen, the weekly contributions at the church doors, though ſometimes ſtated not to amount to more than ten, fifteen, or twenty pounds yearly, are often more than ſufficient to ſatisfy all the calls of diſtreſs; ſo that, in ſome inſtances, the ſavings form a fund to anſwer extraordinary occaſions: but it is far otherwiſe where manufactures and trade are briſk.

The information and the ſentiments, which are to be collected from this great and valuable maſs of parochial memoirs, have the merit of not being the work of one man, ſhaped according to one ſet of opinions: they are the repreſentations of reſidents in all corners of the nation; and if the judgments of intelligent gentlemen, in very different ſituations, ſhould be found ſometimes to vary on particular points, as reſpecting incloſures, the ſize of farms, the perſonal ſervices of tenants, management of the poor, tithes and glebes, &c. the reader will have the ſatisfaction of comparing them with the data on which they are founded, and with each other, and then of deciding for himſelf.

It is to be regretted that, in ſo voluminous an aſſemblage of detached materials, ſome mode of local arrangement had not been adopted, to preſerve a degree of order and connection among them: but if the caſual receipt of the materials, and the occaſional mode of communicating them to the public, as early as the quantities will warrant, forbid the expectation of ſo much attention to regularity; we at leaſt recommend it to the worthy compiler, at the cloſe of his patriotic labours, to aſſiſt his readers with an index to the pariſhes, claſſed under the reſpective counties in which they are ſituated.

ART.

ART. XIII. *Mr.* Brand's *Conſiderations on the Alteration of the Conſtitution of the Houſe of Commons, &c.*

[*Article concluded. See our laſt Review, p.* 321.]

IN the former part of our ſketch of theſe Conſiderations, we gave a brief view of the author's objections to a parliamentary reform, under the preſent political circumſtances of this country, unleſs ſuch a meaſure were preceded by an equalization of the land-tax; with an abſtract of ſome of his arguments in ſupport of his favourite ſcheme, and of his anſwers to objections, &c.—we now proceed to his propoſal for *increaſing* the *produce* of this important branch of our general ſyſtem of taxation.

Mr. B. would have a million *per ann.* raiſed by the land-tax, joined to what is levied annually from that ſource at preſent; which, with ſome addition from the exiſting ſinking fund, would produce 3,485,000l. a year; this he would call the *Adequate Fund*, and would have it veſted in commiſſioners for buying up the national debt. The operations of this fund he deſcribes:—but for particulars we muſt refer to the book.

The author quotes the opinion of Baron Maſeres reſpecting an augmentation of the land-tax, who goes ſo far as to ſay that "there is reaſon to apprehend that it will be neceſſary not only to continue the land-tax at 4s. in the pound, but even to increaſe it to double its preſent quantity, or to *four millions* a year*."

Mr. B. admits that the world may think it abſurd in him to ſuppoſe ſo extraordinary a caſe probable, as the increaſe of the land-tax: but he ſtill adheres to his opinion, and makes the following obſervations, which are certainly entitled to great weight:

'I know very well, that there is much ridicule frequently attached to the ſuppoſition, that plans of ſpeculative men, buried in the duſt of a library, will ever influence the important tranſactions of the political world, or produce events on which the fate of great claſſes of men, or even great nations, ſhall depend; and that to conſider, and be prepared beforehand, as to what part we ſhall act, when we ſee ſuch ſcenes to be approaching, is ſomething even beneath the folly and dotage of timidity. It would be eaſy to multiply examples, to ſhow, that the confidence which gives birth to ſuch maxims, has been very frequently ill-founded: and the aſtoniſhing events of the laſt twenty years will not lend it any great ſupport; at leaſt, it will not be derived from the revolutions of America, of France, or of Poland.

'In Davenant's Eſſay on Foreign Trade and Plantations, he has preſerved the heads of a plan which fell into his hands, for the general government of the colonies which were then planted.

* *Treatiſe on Annuities*, 1783.

'Five

'Five of the articles it contained, were as follows:

'That the colonies of Boſton, Connecticut, Rhode Iſland, New York, the Jerſeys, Pennſylvania, Maryland, Virginia, and Carolina, ſhall appoint deputies, to meet annually, or oftener.

'That this meeting be called the Congreſs, and be held in the moſt central colony—New York.

'The Congreſs is, among other things, to be empowered to decide in all differences between province and province;

'To conſider of ways and means to ſupport *the union* and ſafety of the provinces againſt their common enemies;

'To allot and proportion the quota of men and money of each province, to be furniſhed againſt the common enemy *.

'The ſeizure of the church property in France, which has terminated in the ruin and exile of the greater part of the Gallican clergy, preſenting to every country in Europe, but perhaps more particularly to this, the melancholy ſpectacle of numbers of men, reſpectable for their virtues, their literature, their rank, fallen, and as it were fallen in a day, from eminence, from affluence, and from a liberal competency, into a ſtate ſo hopeleſs, and ſo helpleſs, all its circumſtances conſidered (the commiſeration they inſpire us with being excepted), that no other claſs of men can perhaps be involved in the like calamity. This ſeizure is the tranſcript of a plan, brought forward in the aſſembly of the States at Pontoiſe, in the minority of Charles IX. The original, deſtined to be the ſource of ſo much iniquity and miſery, is preſerved to us, in the 27th book of the hiſtory of that excellent magiſtrate De Thou. A long-continued war, and the prodigality of the Court, had exhauſted the treaſury, and involved the Crown in great debts. The aſſembly went into the ſubject of ways and means, to diſcharge them: the reſumption of profuſe grants and penſions was not forgotten; but the capital reſource was the ſeizure of eccleſiaſtical property. "The revenues reſulting from the ſecular juriſdictions of the clergy were to be confiſcated; and many things were propoſed, detrimental to the ſacred order; one-fourth of every benefice of 500 livres, a third of every benefice of 1000, and one-half, if it amounted to 3000 livres of yearly income, was to be taken away, and paid into the treaſury. If the annual produce was 12,000 livres, 3000 only were to be left to the former poſſeſſor: the remainder was given to the king. The rents of all the convents of the Carthuſians, the Maturins, the Celeſtins, the Minims, and of all the nunneries, were to be ſeized to the king's uſe, reſerving to their members ſufficient ſuſtenance. All the real eſtates of the biſhops and canons were to be ſold, with an exemption of the *château*, or capital manſion, in which they reſided: this ſale, it was

'* The powers reſerved to the Crown, were to appoint a high commiſſioner to preſide in Congreſs, and a commander in chief of its troops. That body was to conſiſt of 20 members, two from each colony; a very numerous aſſembly, as the whole continent did not "contain quite 200,000 perſons of Engliſh parentage." Upon the ſame ſcale, the firſt Congreſs which ſat, would perhaps have contained 250 members.'

computed,

computed, would raiſe 1,200,000 livres*. The intereſt of one-third part of the purchaſe-money was to have been reſerved to the late proprietors of ſuch eſtates; which would have been as productive as their former rents: the remainder was to have been applied to diſcharge the crown debts: thus the royal income would have been increaſed, and the nation for ever freed from thoſe taxes with which they were then ſo much oppreſſed."

'Even while I am writing, the new partition of Poland adds one more to theſe memorable inſtances. King Staniſlaus, in a tract on the *liberum veto*, and the anarchy of the country, has this remarkable prediction. "We ſhall be the prey of ſome famous conqueror, or perhaps the neighbouring powers will come to an agreement for the partition of our ſtates."

'The remote ſources of ſome great inſtitutions, which have been uſeful, or of a more dubious nature, might be here added: but it is not our preſent buſineſs to multiply hiſtorical anecdotes of any determinate deſcription.'

In ſection 4th, Mr. B. ſhews that the home diſtrict, excluſively of London, pays to the land-tax 652,275l.; that, according to the fair proportion, the remote diſtrict ought to pay 2,075,100l. whereas it actually pays no more than 1,038,184l.; that is to ſay, 1,036,916l. ſhort of its juſt contribution:—but, as, during the century through which the preſent aſſeſſment has laſted, an allowance of inequality, he ſays, might be made to the remote diſtrict for 18 years of that period, on account of the diſtreſſes of diſtant counties, this would reduce the ſum of 1,036,916l. which it ought to have paid in addition to 845,060l.; which ſum, had it been levied on the remote diſtrict for 82 years, and converted into a ſinking fund, would, in that ſpace of time, have paid off a debt *twice as great* as that which at preſent weighs down the nation; for, ſuppoſing the 3 per cent. funds to have been, on an average of 82 years, at 85⅞, it would by this time have extinguiſhed a capital at that rate of 444,830,000l. a ſum which the remote diſtrict has ſaved at the expence of the home counties. The proportional payment of Yorkſhire he ſtates at 263,120l. and the actual payment, he ſhews, is 91,620l.; ſo that Yorkſhire contributes leſs by 171,500l. *per ann.* than her fair proportion to the general land-tax.

Mr. B. next ſtates, and anſwers, the following grand and plauſible objection to an equalization of this tax:

'* CXX. *Librarum Myriadas.* This is copied literally: it appeared to me ſuſpicious; and, upon examination I found it falſe. At the death of Francis II. it was found that he had left upon the nation a debt of 42,000,000 livres. The words quoted from De Thou make its amount 1,200,000 livres only. *Entretiens d'Eraſte, par M. l'Abbé Fillaſier*, 1774, p. 916.'

"From

"From the original impoſition of the land-tax, (and a whole century has now elapſed ſince that time) all contracts for eſtates in this diſtrict, have been made in full confidence, that this proportion of payment would be perpetual. It is not a few individuals whoſe intereſts are ſacrificed to this innovation, but the whole body of purchaſers of land, for that whole term; who in number perhaps exceed three-fourths of the cotemporary purchaſers in the kingdom. All theſe, by one act, will be ſtripped of a property for which they have paid a fair value, and in which they thought themſelves ſecured by the public faith. It has certainly been tacitly given; but it has been ratified as often as the preſent and original proportion has been re-enacted, which has been an annual practice of the ſame continuation as the tax. And hence the State is become as firmly pledged, by theſe repeated acts, as by the moſt expreſs promiſe: for a legal right, the moſt abſolute and plenary, both to benefits and exemptions, may be founded on long-continued cuſtoms; and every good ſyſtem of laws, recognizes ſuch cuſtoms as a foundation of civil right: all invaſions upon them have always been diligently repreſſed in the common courts, where the maxim, *quieta non ſunt movenda*, conſtantly has been had in reverence. But this cuſtom is of a higher nature: it is the cuſtom of the legiſlature; and the cuſtom of parliament is the law of parliament, which is paramount to all its ordinary acts, and a fundamental part of the Conſtitution, limiting even that power, which limits every thing elſe."

"To this it is anſwered, that the facts alledged are not true: and admitting their truth, the concluſion muſt then reſt entirely upon ſome other aſſumptions, uſed in conjunction with them in the courſe of the argument, which are totally repugnant to the firſt principles of ſociety.

"It is laid down as a fact in this argument, that all purchaſes ſince the eſtabliſhment of the tax, have been made in full confidence that no equalization would in future take place. To this it is replied, that the expectation of the purchaſers on this head, could not amount to ſuch a confidence: Our anceſtors in the home diſtrict, before the impoſition of the tax, made their reſpective purchaſes, without any compenſation for a perpetual charge upon their purchaſed income, of double the magnitude which the new land-owners of the remote counties will have to pay, after the equalization has taken place. I repeat the words, *of double the magnitude*; for the queſtion being here of purchaſed income only, by the equalization they will loſe a part of ſuch income, equal to one-half only of that taken away from our anceſtors, at the original impoſition of the tax: and this is the whole purchaſed income, the tax after the equalization will take from them; the part thereof paid by them at preſent not being purchaſed income. For at the treaty for the ſale of the eſtate to each individual, its amount was deducted out of its income, and no money paid for it; and their expectation, that the whole of their purchaſed income would be liable to no tax, muſt have been weakened, by their knowledge that the State had formerly taken from the perſons they repreſent, the ſame quantity of purchaſed income which is now required for the equalization; and from the proprietors of the home diſtrict, the double of that

that quantity. Their expectation therefore of continuing to enjoy the whole of their purchaſed income untaxed, muſt be leſs than that entertained by our anceſtors, prior to their having experienced ſuch an aſſeſſment; and even the expectation the latter might form, muſt have fallen very ſhort of the meaſure of full confidence, pretended to by the purchaſers of the remote diſtrict; as, in the courſe of more than fifty years before the land-tax took place, occaſional aids of great amount, under other names, had frequently been levied upon land. The confidence therefore under which they pretend to have purchaſed muſt have been diminiſhed, by the experience of the former failure of a confidence, better founded, in the caſe of the home diſtrict. It therefore could not be what they ſtyle it, a full confidence. And it may be added (though it depends upon a poſition to be proved hereafter) that they muſt always have ſuſpected, that the inequality of the land-tax muſt ultimately be remedied; becauſe, in countries where the greater outlines of a moral policy are upon the whole well preſerved, no exemption flagrantly abuſive can ſubſiſt to all perpetuity: and that ſuch forms of government, by their own internal vigour, ultimately purge off all real feculencies.

'But if we examine this full confidence which has perpetually exiſted, a little more cloſely, we ſhall come to its true nature: it is a new ſpecies of full confidence, which has ſubſiſted under a conſtant expectation, entertained in both parts of the kingdom, that it would ultimately fail. The ſubject of Baron Maſeres's work on annuities, makes him a very good authority on this head; he has beſide paid conſiderable attention to it: by him we are informed, that "the perſons who had been lightly taxed, have *always* feared; and thoſe who have been heavily taxed have *always* hoped, that the Parliament would, one day or other, have ſufficient regard to juſtice to correct this groſs inequality." It follows that the purchaſers of eſtates in the remote diſtrict did not, at the time of purchaſing, regard that part of their income which an equalization would take from them, as a certain and perpetual annuity; but as a contingent income only, which muſt ceaſe on the happening of a certain event, which was ſo probable in their opinion, as to be the object of conſtant fear. Now nobody can imagine, that the ſame number of years purchaſe would be paid for an income or part of an income, which it was always feared might be taken from the purchaſer, as for an abſolute perpetuity; there muſt have been ſome difference in the purchaſe-money. Now this difference allowed to the buyer, was the value of the inſurance againſt the contingency happening; or, the income ceaſing by the equalization of the tax. And this is effectively the ſame thing, as if the purchaſer had paid down the whole value of that income; out of which a ſum equal to the then reputed value of the hazard, had been repaid to him by the ſeller, as a proper equivalent to the loſs of it, when it ſhould happen.'

The 5th ſection treats of the number to be added to the home and remote diſtricts according to Mr. Pitt's plan in 1785, and Mr. Flood's in 1790. The two following tables will ſhew the addition which each would make, and in what proportion to the preſent repreſentatives of the two diſtricts:

Number

Number of Members.	Preſent.	Plan of 1785 *.	Additions by the latter.
Home Diſtrict -	24	39	15
Remote Diſtrict -	68	125	57
Majority of latter	44	86	42

'By this plan the majority of the repreſentatives of the landed intereſt of the home diviſion, would be increaſed from forty-four to eighty-ſix, or very nearly doubled.

'But this majority would have received a further acceſſion of ſtrength, by a diſproportionate addition of new members for great towns, if that part of the plan of 1785 had ever been carried into execution. For the majority of the members of the whole diſtrict would have received a further increaſe of fourteen votes, or have now become fifty-ſix in the whole: for the latter would have brought an augmentation of power to the landed intereſt of its proper diſtrict; though perhaps not quite ſo certain and effective, as an equal diviſion of repreſentatives of counties.'

Number of Members by	Preſent ſyſtem.	Plan of 1790.	Additions by latter.
Remote Diſtrict - -	68	146	78
Home Diſtrict - -	24	46	22
Majority of former	44	100	56

'By this plan the majority of the repreſentatives of the landed intereſt of the remote diſtrict, would be conſiderably more than doubled.

'This decreaſe of power of the landed intereſt of the home diſtrict in the Commons, is an unbalanced loſs, to be repaired by no probable circumſtance.'

Mr. B. does not aſſert, but he inſinuates, that the counties in the remote diſtrict, particularly the county of York, firſt ſet up the cry of reform, for the purpoſe of gaining by it an increaſed majority of members to oppoſe to the reaſonable demands of the *home* diſtrict that the land-tax ſhould be equalized, and indifferently claſſed, in every part of the kingdom.

He concludes with the following very forcible appeal to thoſe deſcriptions of men whoſe fortunes are veſted in the public funds, or in trade:

'One very important queſtion on this ſubject ſtill remains to be diſcuſſed: and that is, how will the intereſt of the public creditors, and the whole claſs of men whoſe income is derived from the profit of ſtock, be affected by the landed intereſt of the remote counties acquiring an additional power in the Houſe of Commons?

'* Expreſſed in the neareſt whole numbers.'

'By the plans for this alteration here examined, the weight of the landed intereſt in the Houſe will be greatly increaſed. If ſeventy-two members for counties were ſubſtituted inſtead of the ſame number for boroughs; its weight will be very conſiderably augmented, although twenty-eight members were admitted, for the more populous unrepreſented towns.

'But there is no occaſion to employ much conſideration upon this, as the plan for the abſolute ſuppreſſion of boroughs ſeems abandoned. If they be left in their preſent ſtate, and any number of members be added to the counties, the addition to the landed intereſt in the Houſe will diminiſh the relative importance of that of the other two—the mercantile and the monied men. If the mode of election in boroughs be changed, by admitting more of their inhabitants to have votes, it will not tend to counterbalance the increaſe of weight the landed intereſt will acquire as above: but if that change be made, by admitting the inhabitants of the circumjacent country, of any deſcription, to votes in a borough, it will give ſome further ſuperiority to the landed intereſt.

'By the equalization of the land-tax, ſuch an addition may be made to the applicable ſinking fund, that it will very ſoon, by its own operation, become what has been called, in this Eſſay, an adequate fund. It has been ſhewn to be the property of that fund, that while it is applied to the extinction of capital, a debt ceaſes to increaſe periodically; or the additions made to it in every war are paid off in peace. By the operations of ſuch a fund, it is evident, that the price of ſtock will be ſupported, both in peace and war, at a rate much higher than at preſent can permanently take place. Hence the value of the funded income of that great body of the public creditors, the proprietors of the 3 per cent. ſtocks, and the irredeemable annuities, will be very greatly increaſed; while the intereſt of capitals in trade will be reduced; and that great claſs of men will be benefited by ſome moderate increaſe of profit, and by a new facility of obtaining capital, whenever an opportunity of employing a greater to advantage, preſents itſelf.

'Theſe are the conſequences of a revenue acquired by an equalization of the tax, ſo applied: it is the only apparent anchor of the national hope: juſtice demands it from the landed proprietors of the remote diſtrict: they themſelves will be great ſharers of the benefit which the public may thus receive from it; and ſo far the expence of their ſacrifice will be leſſened: but I think an enlightened attachment to the good of their country ought to make them preſerve it for this purpoſe, to give it up on no other condition.

'But if, before the equalization be obtained, the commercial intereſt and the public creditors concur in any plan for the alteration of the repreſentation, which adds to the majority of the members of the remote diſtrict in the Houſe of Commons, they render it apparently impoſſible, and deſtroy the foundation of their beſt hopes. No bodies of men exiſt, whoſe intereſt at this juncture ſhould lead them more ſtrongly to oppoſe the alteration of the conſtitution of the Commons, than the inhabitants of our commercial cities and towns, both in the home and remote diſtrict, together with the great majority of

of our public creditors: and perhaps it would be difficult to fix upon a meaſure which it was more their intereſt to unite all their ſtrength againſt.'

Our readers will by this time have perceived that Mr. B. is not only an excellent calculator, and a powerful reaſoner, that he is extremely well verſed in the whole ſyſtem of finance, and is an able writer, but alſo that he is the moſt formidable opponent that has yet appeared to the meaſure of parliamentary reform. He does not combat it on its own intrinſic merits or demerits: but he preſſes into his ſervice the hopes and fears of two great bodies of the nation. He tells the reformers of the North and the South that an unequal land-tax is a grievance; and that, if they perſevere in this purſuit of reform, the home diſtrict muſt apply for an equalization of that tax. To the home diſtrict he ſays, whatever hope you may entertain of this equalization, it will be blaſted if you conſent to a reform; becauſe you will by ſo doing ſtrengthen the hands of the remote counties, whoſe intereſt it is to reſiſt an equal and fair aſſeſſment.—We will go ſo far as to ſay that we never read a work of this nature which we admired more than the preſent, and which we think may be quoted as far as it agrees with that of Adam Smith, without any diſparagement to the latter author. We, however, ſtill adhere to the opinion which we expreſſed at the outſet, that the performance is as artful as it is able; for we think that Mr. B., in framing it, had it not ſo much in view to procure an equalization of the land-tax, as to ſtir up an oppoſition to reform, by bringing to bear againſt each other the hopes and the fears of the home and remote diſtricts; for he ſtates the majority of the latter to amount, at this moment, to 44 members in the Houſe of Commons; a majority fully adequate to the rejection of any propoſition for equalizing the land-tax; and he tells the home diſtrict that it ought to exert every faculty againſt a reform, becauſe the adoption of ſuch a meaſure muſt render ſtill more impracticable any plan for relieving the home counties from their preſent very great inequality of the weight of the public burthen.

We cannot but expreſs our ſurprize that Mr. B. ſhould ſuffer his work to come from the preſs with ſuch an uncommonly large liſt of errors; many of which are of the utmoſt importance to the ſenſe, but which, in all probability, few readers will take the trouble of marking as they occur. This taſk, however, *we* have found it neceſſary to perform; and we have alſo diſcovered ſome few miſtakes which eſcaped Mr. B.'s own attention when he framed the aſtoniſhing liſt.

ART. XIV. *Imitations of the Epigrams of Martial.* 4to. Two Parts. 2s. 6d. each. Faulder. 1793.

A TRANSLATION of the Epigrams of the witty poet Martial, connecting his ſpirit with his brevity, has been long a *deſideratum*, and may indeed be ſtyled the *opprobrium poetarum*. We muſt, however, confeſs the difficulty of the taſk, on account of the conciſeneſs of the Roman language, which no modern tongue poſſeſſes; and we muſt therefore reconcile ourſelves to the impoſſibility of ſucceſs.

The imitations now before us have faults, but they have alſo conſiderable merit; and the frequent applications to characters of the preſent day will probably, with a conſiderable number of readers, be a paſſport in their favour.—From the following ſpecimens, a judgment may be formed of the imitator's talents for this kind of writing:

'MARPLOT had long expos'd his wife *in vain*,
No ſoul would touch her under Mansfield's reign:
But Kenyon quickly made her worth purſuit—
Adultery is now forbidden fruit.' *

'Compell'd by death his millions to diſgorge,
Sir Thomas hardly left a mite to George;
And hence the aſtoniſhing report was ſpread,
That George half-wiſh'd his father was not dead.' †

'John Bull, why fret ye ſo, and rack ye,
To find a ſchool for Maſter Jacky?
In Greek and Latin, what's the comfort?
Merely a well-flogg'd aching bum for't.
'Twould break your heart, howe'er obdurate,
To ſee your ſon a ſtarving curate;
Or uſher, teaching brats their reading;
Or tatter'd pleader never pleading;
Or manufacturer of verſes———
Sure and good grounds for parents' curſes,
Who ne'er ſhould pardon the tranſgreſſion
Of ſuch a beggarly profeſſion.
—The only profitable calling
Is thrumming cat-gut now, or ſqualling:

* *Nullus in urbe fuit totâ, qui tangere vellet*
Uxorem gratis, Cæciliane, tuam,
Dum licuit: ſed nunc poſitis cuſtodibus, ingens
Turba fututorum eſt: ingenioſus homo es.

† *Nihil Amiano, præter uridam reſtem*
Moriens reliquit ultimis pater coris.
Fleri putet potuiſſe quis, Maronille,
Ut Amianus mortuum patrem nolit?

Your

Your lads of brilliant parts and fingers
Are brought up fidlers all, and fingers.
But if you find his brain too muddy
For ſo abſtruſe a courſe of ſtudy,
Get him a pulpit, at a venture,
The liſts as auctioneer to enter—
—Or, there's a way to wealth ſtill ſhorter,
—Make him a quack in brick and mortar.' *

' Safe landed in London, young gentleman, ſay,
What means you ſhall practice for puſhing your way?
" I'll take to the robe; with my Latin and lungs,
Soon Garrow and Erſkine ſhall bridle their tongues."
Better take to the road.—There's both Lackwit and Lean
In a term ſcarce got ſix-pence to keep their bands clean.
" I've a talent for verſe, and I'll give it free ſcope:
You'll no longer be partial to Pindar and Pope"—
Do you envy thoſe ſhadows, in ſhabby great-coats?
Our Pope's and our Pindar's are all Sans-Culottes.
" I'll worſhip at court."—A mere lottery at beſt:
Bute ſucceeded, indeed;—but he ſtarv'd all the reſt.
" Adviſe then, dear friend, for I'll live here, I vow."
If you're good, you may live, but God only knows how. †

The following lines poſſeſs the ſpirit as well as the terſeneſs of the original:

' How gen'rous John, at night, when drunk! how ſoon
Cool'd on the morrow! do, John, drink ere noon.' ‡

' Van Butchell's dead wife is ſtill kept in his houſe,
Like brawn in a pickle to nouriſh the fleſh:
And ſo handſome ſhe looks, and ſo ſmiles in the ſouſe,
If reviv'd, ſhe would die to be pickled afreſh.' ‖

In a future edition, our Engliſh Martial will doubtleſs take that opportunity of correcting ſome bad rhymes, as well as a

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* *Cui tradas, Lupe, filium magiſtro,*
Quæris ſollicitus, diuque tentas.
Omnes grammaticoſque rhetoraſque
Devites, moneo, nihil ſit illi
Cum libris Ciceronis, aut Maronis, &c. &c.

† *Quæ te cauſa trahit, vel quæ fiducia Romam,*
Sexte? quid aut ſperas, aut petis inde? refer.
Cauſas, inquis, agam Cicerone diſertius ipſo,
Atque erit in triplici par mihi nemo foro, &c. &c.

‡ *Omnia promittis, cum totâ nocte bibiſti,*
Manè nihil præſtas: Poſthume, manè bibe.

‖ *Et latet et lucet Phaëtontide condita guttâ*
Ut videatur apis nectare clauſa ſuo.
Dignum tantorum pretium tulit illa laborum:
Credibile eſt ipſam ſic voluiſſe mori.

few inſtances of faulty meaſure; the effects, we preſume, of inadvertency. We muſt do him the juſtice of obſerving that many of the indecencies, which contaminated the original, are laudibly ſoftened, with little, if any, loſs of the valuable ſpirit of the Roman poet: but we muſt add that, if theſe inſtances of his improvement on Martial had been more frequent, we ſhould have been better pleaſed.—The chaſter eye of the modern reader turns with diſguſt from the page of obſcenity or filth, however ſparkling with wit, or enlivened by humour. Right ſorry ſhould we be to find the library of a gentleman diſgraced by the licentious labours of an Aretine. We enjoy the playful corruſcations of *innocent* pleaſantry, but we deſpiſe even *wit*, however brilliant, when made the vehicle of immorality; as it then becomes the lightning of deſtruction.

ART. XV. *Love's Frailties*, a Comedy in Five Acts, as performed at the Theatre Royal, Covent Garden. By T. Holcroft. 8vo. 2s. Shepperſon and Co. 1794.

BURSTS of theatrical applauſe or cenſure have at all times been conſidered as very critical marks of popular opinion. Sir Gelley Merrick, who was executed for treaſon in 1601, was indicted, among other things, for giving money to players to perform an old tragedy of Richard the Second. Under George the Second, it was expected from a loyal ſubject to mark certain paſſages in Guſtavus Vaſa; and that monarch, having one night been received at the theatre with murmurs of diſapprobation, *ſhook*, as he inquired the cauſe from his attendants: —but, learning that the people were diſpleaſed only becauſe he had kept them waiting, he took out his watch, looked at it with marks of concern, made them a bow of apology, and received at once the accuſtomed thunders of their glee. No wonder, then, that theatrical plaudits ſhould not always be left to their natural courſe: that at Brighton, at Saliſbury, at Lynn, coercion ſhould have been thought neceſſary to obtain the abſence of thoſe who diſlike the public repetition of the hymn of God ſave the King; and that ſome pains ſhould alſo have been taken to interrupt the repreſentation of Mr. Holcroft's comedy of Love's Frailties: for it certainly contains many ſentiments which are not juſt now in full faſhion.

Bating this objection, it is a very entertaining performance, preſenting ſcenes delineated with great energy and ſkill, and exhibiting touches of beautiful pathos and natural feeling. Some features of the plot and of the dialogue are taken from the German *Hauſvater*; which play, in its turn, was borrowed, with ſuch alterations as might ſerve to domeſticate the incidents

and

and characters, from that maſter-piece of the French theatre, Diderot's *Pere de Famille*. By means of theſe ſucceſſive changes, there remains no very ſtrong reſemblance between the prototype and the imitation; and the whole preſerves completely the appearance of a native and original drama. The character of the high-minded artiſt came recommended by NOVELTY, (a rare circumſtance!) to an Engliſh audience.

Works of this kind, which every one reads, it is rather neceſſary to announce than to analyze: but we ſhall preſent the reader with a ſcene,—of the lighter kind:

'*Lady L.* Well, well; if you are certain you are not jealous—

'*Muſc.* Oh very certain—But, now, tell me, ſeriouſly, Lady Louiſa—Do you think Charles is—a favourite?

'*Lady L.* With Lady Fancourt?

'*Muſc.* Yes.

'*Lady L.* Nay, Mr. Muſcadel, I appeal to your own penetration. You are a man of wit and diſcernment.

'*Muſc.* Why—I own—Ha, ha, ha! What fooliſh thing, now, am I going to own?

'*Sir Greg.* A thouſand——

'*Muſc.* Sir?

'*Sir Greg.* You *may* own; and have a thouſand to ſpare.

'*Muſc.* No—No—I, of all others, I am the—the man of her heart.

'*Lady L.* I doubt it.

'*Muſc.* Seriouſly?

'*Lady L.* Seriouſly.

'*Muſc.* No—No—'Tis impoſſible—Let us forget it.

'*Lady L.* Do; if you can.

'*Muſc.* Can! Ha, ha, ha! That is very good! Hay, Sir Gregory?

'*Sir Greg.* Ay, ay; vapour away. Your character is pretty well underſtood.

'*Muſc.* So much the better. People of merit loſe nothing by being known. Day-light or Dark, a diamond will ſparkle.

'*Lady L.* And you, Mr. Muſcadel, always ſhine. Like a lamp-reflector, you abſolutely blaze us blind.

'*Muſc.* Sitting or ſtanding, riding or walking, I do every thing with a grace. See me take out my handkerchief, put on my gloves, pick up a fan, preſent a bouquet, dangle in my chair, loll in my chariot; the moſt trifling actions are made intereſting by my manner. Nay, I even ſleep like a gentleman.

"*Sir Greg.* I think, Mr. Muſcadel, it is now ſix years ſince you came to your eſtate?

"*Muſc.* You are right. It was a great epocha! My father died in the morning, I was in full poſſeſſion before noon, in the evening I had an aſſignation with a beautiful woman, was caught by the huſband in her bedchamber, appointed to exchange a ſhot with him at five the next morning, loſt half my fortune at White's in the interim, met my man, lodged a bullet in his body, ſent an atteſted account of the affair to the papers, took poſt for Dover, and enjoyed a hearty ſupper, my

bottle of Burgundy, a French *chanſon d'amour*, and a ſound ſleep, the next night at Calais.

" *Sir Greg.* While your father and the man you had wronged lay ſtretched on their bier!

" *Muſc.* Um—No: as it happened, the gentleman mended, in ſpite of me and the doctors: the news was ſent me, we became the beſt of friends, and in ſix weeks I had the pleaſure to wiſh him joy of his recovery.

" *Sir Greg.* After ſeducing his wife, and—

" *Muſc.* Was it my fault that ſhe was handſome, and I irreſiſtible?"

' *Sir Greg.* Ha! You may well be a favourite with the ladies!

' *Muſc.* Oh, yes: I can't help it. No more can they. I have a ſmile for one, a nod for another, a wink for a third, a hem and a how do you do for a fourth, and ſhe who gets a ſqueeze of the hand from me thinks herſelf in heaven!

' *Lady L.* And you really have no fear of a rival, with Lady Fancourt?

' *Muſc.* A rival? Ha, ha, ha! Rival?—Charles is gallant—Her ladyſhip is polite—but—Oh, no: ſhe is too fond of me.

' *Sir Greg.* Indeed!

' *Muſc.* Paſt doubt.

' *Lady L.* How do you know?

' *Muſc.* She told me ſo.

' *Lady L.* What, herſelf?

' *Muſc.* Herſelf.

' *Sir Greg.* With her own lips?

' *Muſc.* Lips? Ha, ha, ha! No; the lips often deceive; the eyes never.

' *Lady L.* Be not too confident; there are coquettes in the world.

' *Muſc.* I know it; I am one. How do you like me, Sir Gregory?

' *Sir Greg.* Not at all.

' *Muſc.* Ha, ha, ha! No?

' *Sir Greg.* You are a modern man of faſhion; a beau, whoſe characteriſtic it is to babble; though you know little of what you ſay, and leſs of what you mean.

' *Muſc.* And you are a bully, of the old ſchool: a kind of walking machine, to grind down beef.

' *Sir Greg.* *(Aſide)* Baboon!

' *Muſc.* You are an old batchelor, too; and have been all your life preaching continence, and practicing—

' *Sir Greg.* *(Suddenly)* Sir, I muſt beg you will not, any more, make free with my moral character.

' *Lady L.* Fie, Mr. Muſcadel! There is nothing of which Sir Gregory is ſo chary as his moral character.

' *Sir Greg.* Niece!—

' *Muſc.* Egad, it is very true: a fair character, like a fair ſkin, if cloſely inſpected, has a thouſand irregularities.

' *Lady L.* *(Significantly)* Ay, like the purple bloom on a freſh gathered plum, it muſt be admired, not touched; if you handle it, you deſtroy its beauty—Don't you, uncle?

' *Muſc.* Your character and mine, baronet, are certainly very oppoſite.

'*Sir Greg.* Or I would hang myſelf! You pretend to wit: but, like bookſellers, you deal in what you don't underſtand.

'*Muſc.* Ha, ha, ha! You are an eight day clock, wound up once a week; a fixed ſtar, that every fool knows where to find; an evergreen, always of one colour: a pariſh clerk, whoſe whole vocabulary begins and ends in amen. I am a camelion; an Engliſh April-day; a comet, that always appears in a blaze, is the talk of the town, the terror of married men, and the admiration of the whole world! While everybody is enquiring whence it comes, how long it ſtays, where it goes, and when it returns?

'*Lady L.* You affect ſingularity, Mr. Muſcadel.

'*Muſc.* No: it is natural to me. We men of faſhion are always leading the canaille into abſurdities, purpoſely to laugh at them. We are a kind of Will with the wiſp; we glitter and entice the gazer into a bog, and there leave him.

'*Lady L.* Come, come; I muſt begone, to dreſs.

'*Sir Greg.* Ah! you are rare animals!

'*Muſc.* Meteors, Sir Gregory; which you terreſtrials may gaze at, but cannot reach: a kind of rainbow, the ſplendor of which everybody admires, but nobody can equal.' [*Exeunt.*

On the ſuppoſition that this comedy, as we have already ſaid, will be generally peruſed, we refrain from giving an outline of its plot, and from entering into a particular examination of its parts: only farther remarking that we think it very intereſting and impreſſive in the library, and that, we underſtand, it was equally ſo on the ſtage. We lament that any haſty zeal or prejudice on the part of the audience, or any inadvertent expreſſions from the author's pen, ſhould have driven it from public repreſentation, after having been performed only ſix times.

MONTHLY CATALOGUE,

For APRIL, 1794.

POLITICAL *and* COMMERCIAL.

Art. 16. *A Letter to the Right Hon. Earl Stanhope,* in which the Neceſſity of the War is conſidered, and the Conduct and Views of Great Britain and her Allies vindicated. 8vo. pp. 89. 2s. 6d. Miller. 1794.

We can ſcarcely conceive what it was that induced this author, when he firſt reſolved to conſider the neceſſity of the war, and vindicate the conduct and views of the powers confederated againſt France, to addreſs his letter to Lord Stanhope; for he tells us, in his 3d page, that, among the many eminent perſons either in the phalanxes of government or of oppoſition, to whoſe opinions on the preſent intereſting criſis the people looked up with anxious impatience, no one thought of ranking this noble Earl, 'though poſſibly ſome few fanatics, whoſe imagination and prejudices, had long ſince *ran* away with their

their judgment and diſcretion, did, probably, anticipate the day when, from a Britiſh peer, they ſhould receive a ſanction for their chimeras, and ſome food for their hopes.' If the author entertained an idea that he might perhaps have made the noble Lord a proſelyte to his opinions, he muſt have had a very high notion of his own talents; as ſo many able writers, who have treated the ſame ſubject, have failed to operate a political converſion in his Lordſhip. Perhaps it was this very failure of other great men that ſpurred him on to purſue an object which they had abandoned as unattainable. The more deſperate the attempt, the greater the glory of ſucceſs: it is in the removal of diſorders which are deemed by others incurable, that a phyſician ſhines moſt; and it muſt crown his fame to cure a head pronounced by his learned brethren to be *tribus Anticyris inſanabile.* If it were on this ground that the writer proceeded when he reſolved to addreſs Lord Stanhope, we muſt applaud his ſpirit, though we cannot praiſe his judgment.

With reſpect to the performance itſelf, abſtracted from the conſideration of the perſon to whom it is addreſſed, truth compels us to ſpeak of it in terms of approbation; and thoſe who moſt ſtrenuouſly condemn the policy of the preſent war muſt confeſs that the author maintains its juſtice and neceſſity with great ability, and in many inſtances with ſucceſs.

Thoſe who have heard Lord Stanhope ſpeak, as a public orator, will be glad to ſee a picture of him in a few lines, which gives a ſtrong idea of his Lordſhip's manner:

'Thoſe who are acquainted with your Lordſhip muſt be ſenſible that a *coolneſs* of judgment is by no means the moſt prominent feature in your character.—Thoſe ſudden and irregular flaſhes, which are occaſionally burſting from the crater of your underſtanding, afford a pretty clear idea of the contents, and a full illuſtration of every part of the Volcanic mountain.' LETTER, &c. p. 3, 4.

Art. 17. *Conſiderations on the French War*, in which the Circumſtances leading to it, its Object, and the Reſources of Britain for carrying it on, are examined, in a Letter to the Right Honourable William Pitt. By a Britiſh Merchant. 8vo. pp. 66. 1s. 6d. Eaton. 1794.

Though profeſſing to carry theſe conſiderations no farther than the preſent war, the circumſtances leading to it, and the reſources of this country for ſupporting it, the Britiſh Merchant allows himſelf a very wide range, and travels far beyond his ſelf-preſcribed limits at the beginning of his journey.

He examines the title of Mr. Pitt to the character of a ſtateſman and of a financier, and he undertakes to ſhew that he has no fair pretenſions to either. Mr. P.'s open oppoſition to Mr. Fox's India bill, and his covert adoption of its proviſions.—His production of a ſtring of propoſitions for regulating the commercial intercourſe between this kingdom and Ireland, *not a ſingle word of which*, he ſaid, *could be altered*, though he afterward concurred in alterations of ſo eſſential a nature that the miniſters of Ireland did not dare to preſs them on the parliament of that country—His declaration that, without ſome arrangement, *it was impoſſible* that the commerce of the two kingdoms could

could go on, coupled with the fact that, without any arrangement, except an explanation of one act of parliament in the laſt ſeſſions, it has ſince been carried on for years—His determination to go to war with Spain for a paltry object, and his acceptance of a kind of half apology from that court—His reſolution to wreſt from Ruſſia and reſtore to the Turks the poſſeſſion of Oczachoff, which, in the hands of the Ruſſians, he ſaid, would endanger the balance of power; and his ſubſequent conſent that the Empreſs ſhould retain a conqueſt which would, in his opinion, put it in her power to impoſe a yoke on, at leaſt, the North of Europe—All theſe facts the author quotes as irrefragable proofs that Mr. Pitt is not entitled to the appellation of a *ſtateſman*. His aſſertion may be juſt: but what has all this to do with 'the preſent war,' or 'with the circumſtances leading to it?' It is not, however, our buſineſs to find out a connection between the main ſubject and the Epiſodes, when the author himſelf did not think it proper to create any. He appears to us, in one particular, at leaſt, to reſemble Sterne in his Triſtram Shandy, who makes his readers travel a conſiderable way on their journey before he thinks proper to bring his hero, not on the ſtage, but even into the world.

Mr. Pitt's pretenſions to the character of a *financier* the author overturns with ability; and, if his objections to the preſent war were that the Chancellor of the Exchequer is not qualified for his office, and conſequently not likely to be able to raiſe the ſupplies, nor to manage the revenue with judgment, we would ſay that this point was as judiciouſly introduced as it is ably treated:—but his objections to the war are of a far different nature; and therefore we muſt remark that, though his obſervations reſpecting Mr. Pitt's talents as a financier may be juſt, and his arguments concluſive, they are miſplaced, when introduced into a work bearing ſuch a title as the preſent; and we feel ourſelves juſtified in ſaying with Horace—"*Non erat his locus.*"

Our author next takes up the ſubject of parliamentary reform, and ſhews that Mr. Pitt has brought on himſelf, in that buſineſs, the imputation of duplicity and inſincerity. This is an attack on the miniſter's *heart*, as the former was on his *head*; and, if each might be conſidered as having been made with ſucceſs, they would leave our premier "poor indeed!"—but our author does not ſtop here; for he brings charges againſt Mr. Pitt, which, if true, would point him out as a very fit object of impeachment; for, without mincing the matter, the writer tells him that he has 'proſtituted the peerage for the purchaſe of votes in the Houſe of Commons.' It is not for us to inveſtigate the truth and the propriety of this aſſertion: but, could we for a moment ſuppoſe it to be well founded, we ſhould feel the moſt inexpreſſible diſguſt at the repeated panegyrics on the conſtitution pronounced by the miniſter; for nothing could be more deteſtable than that a man ſhould be loud in the praiſe of that inſtitution on which he was trampling at the very time. We cannot believe that Mr. Pitt was guilty of ſo groſs an act of inconſiſtency; and therefore we will preſume that, when he adviſed the king to beſtow coronets with *ſo very liberal* a hand, his object muſt have been to preſerve the conſtitution inviolated, without any regard to the preſervation of his own power or place, and, conſequently, without intending to ſully the hitherto *ſpotleſs purity* of the Houſe of Commons!

It would be a tedious taſk to follow the preſent author through all his wanderings; we only obſerve that, before he comes immediately to the queſtion of the preſent war, he touches on the ſlave trade, the corporation and teſt acts, the French revolution, Mr. Burke's and Mr. Paine's books, political ſocieties, modern diviſion of parties, proclamations, inſurrections, proſecutions for ſedition, the injuſtice of ſtigmatizing the enemies of the war with the odious name of Jacobins, and the wilful miſapplication of the word *equality*. This enumeration will ſerve to ſhew that we were not wrong when we ſaid that the author allowed himſelf a very wide range indeed.

He next conſiders the objects of Auſtria and Pruſſia in carrying on the war, which he aſſerts to be the reſtoration of monarchy in France, and, with it, that deſpotiſm which muſt neceſſarily grow out of a government profeſſing to derive its authority not from man, but from *heaven*. In the purſuit of ſuch objects, he juſtly obſerves that it would be ſhameful in England to concur with the allies.

The Bank of England does not eſcape the laſh of this writer, who thinks that this eſtabliſhment ought to bear no inconſiderable ſhare of blame for its conduct in refuſing to diſcount bills, when, on the proſpect of a war, the merchants and manufacturers were reduced to great diſtreſs for money to anſwer their engagements: he ſuggeſts the propriety of forming ſeveral public banks at the expiration of the exiſting charter of monopoly enjoyed at preſent by the Bank of England.

In ſpeaking of the reſources of England for carrying on the war, he touches on one point, which will draw on him the reſentment of the clergy, who will not fail to make the nation ring with the cry of "the church is in danger;" for he roundly aſſerts that the *poſſeſſions of the church* ought to be ſold for the relief of the public. As this is ſacred ground, we will not profane it with our unhallowed feet; the author therefore ſhall tread it by himſelf:

'Our annual expenditure may now be ſtated at 17,000,000l. and every campaign muſt add 500,000l. for intereſt to it. But how is this revenue to be procured?—a languid and diſtreſſed commerce muſt neceſſarily be followed by a diminiſhed revenue, and ſhould that commerce not recover itſelf it is not eaſy to point out new ſubjects of taxation. The land is already very heavily burthened, not by the land-tax only but by the poor rates * and other charges, which give no aſſiſtance to the revenue. To meddle with the funds, might affect public credit. The Duke of Richmond indeed has pointed out a ſubject of taxation in caſe of emergency, which might be found productive, I mean *the poſſeſſions of the church*. Formerly indeed tythes and glebe lands were conſidered by ſome as the property of the church by divine right, but now it ſeems admitted that they are only ſalaries to the eccleſiaſtics, paid not immediately out of the public treaſury, but by lands or the produce of lands ſet apart *by the ſtate* for their uſe. Theſe the ſtate may reſume whenever the public exigencies require it, paying to the clergy their

* "The poor rates at Norwich owing to the ſtagnation of the trade are ſaid now to be not leſs than twelve ſhillings in the pound on the *rack rent*."

ſalaries

ſalaries (without diminution) out of any other funds it may think fit to appoint. A biſhop, or a prieſt, ſtands in no other relation to the ſtate, than a prime miniſter, or a judge; they are equally ſervants to the public and ſalaried as ſuch. The annual revenue of the church may be ſtated at leaſt at 2,500,000l. this ſold at 40 years purchaſe would produce 100,000,000l. The ſtate might guarantee to the clergy the ſame ſalaries they now enjoy, and this vaſt capital would be raiſed at an intereſt of only 2½ per cent. per annum, without injury to any perſon whatever. I know it may be ſaid that in proceſs of time the ſalaries, thus *fixed*, may become inadequate to the ſupport of the clergy, but the legiſlature may always rectify any ſuch inconveniencies as they ariſe. And at all events that inconvenience is remote, the advantage to the public immediate and the demand urgent.'

Here is a ſacrilegious plunderer, who would relieve the poor at the expence of the church! why churchmen ſhould not have the good things of this world we cannot ſee. One of the eight beatitudes is, "Bleſſed are the poor in *ſpirit*:" but here is not a word about poor in *pocket*; evangelical poverty has long been confined to Mendicant friars, who alone make profeſſion of it; the dignified followers of the apoſtles have nothing to do with it: nor can we ſee that they are in the wrong; for we know no reaſon why a Chriſtian prelate ſhould not find it as commodious to ride through the vale of tears in a coach and ſix, as to trudge it on foot, like a lean curate, expoſed to the inclemency of the weather. The better the accommodations are on the road to heaven, the more, it is to be hoped, it will be frequented.

Leſt we ſhould be involved in the cenſures of the church, by any longer keeping company with this ſpoiler of "the Lord's inheritance," we will ſend him away with this admonition, "Be juſt and fear not;" and with this character, that, though he has brought into his letter various topics in no degree connected with its title, he has given to the world a performance which will not diſcredit him either as a writer or a man of reflection.

Art. 18. *Plain and Candid Statement of Facts*, reſpecting the Natural and Civil Rights of Man, and the peculiar Excellencies of the Britiſh Conſtitution. 8vo. pp. 69. 1s. 6d. Baldwin.

The author acknowleges that this pamphlet exhibits but few marks of originality: we wiſh that, in borrowing opinions from the writings of others, he had made a more judicious ſelection, and had taken for his guides, when deſcribing the Britiſh Conſtitution, thoſe writers who did not wiſh to flatter the crown at the expence of public liberty, nor to repreſent the monarch as the vicegerent of heaven, rather than the firſt magiſtrate of the ſtate, not deriving his authority from any divine right, but from the law of the land.

Many of the principles of this work are, without doubt, conſtitutional: but there are others, which have evidently been taken from the old ſchool, and which, if puſhed to their full length, would overturn the preſent ſettlement of the crown, which was the conſequence of reſiſtance to arbitrary power: they would revive the hated and exploded maxims of paſſive obedience in the ſubject; and would re-eſtabliſh the anti-conſtitutional doctrine that, for the exerciſe of the royal prerogatives, a king is accountable only to God.

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The author makes a fair diſtinction between the conſtitution and its adminiſtration. By the firſt, he means 'the form of the legiſlature, the rights and functions of ſeveral parts of the legiſlative body, the conſtruction, office, and juriſdiction of the courts of juſtice.' By the latter, he underſtands the reduction of the principles of the conſtitution into practice. He admits that grievances may have been introduced in the adminiſtration through the intervention of human paſſions: but then he contends that it would be unjuſt to charge them to the account of the conſtitution. True: but, ſhould it be found that the Britiſh conſtitution is ſuch in reality as he deſcribes, it ought to be made accountable for all the grievances which the people endure who live under it. 'We are told [ſays he,] (in ſeveral late publications,) of power derived from the people, of a ſocial compact, of an original conſtitution antecedent to all government; but the people are not named, nor the compact produced, nor the conſtitution referred to. The end of all power is the happineſs of the governed, in whatever hands it may be lodged. Such was the idea, which the moſt ancient nations entertained of human government. Kings and rulers they conſidered as delegates of an higher power, and diſpenſing the laws in his name; obedience to which was enforced, not from perſonal fear, but an inward conviction of its rectitude. On this account, we find them called by Homer,

———— "Delegates of Jove,
From whom the pow'r of laws and juſtice ſprings."

'Obedience therefore appears to be a moral obligation, a duty to which we are bound as a mean of producing general happineſs, and the ſource of power—the Lord of all Empire.'

Homer may be very good authority when the object of an author is to deſcribe the manners, laws, and conſtitutions of mankind in the days of that celebrated poet: but, with great ſubmiſſion, we object to his authority to decide on what he never could have heard mentioned—the Britiſh conſtitution, which, in oppoſition to our author, we are not afraid to aſſert, was founded in compact. When the Barons extorted the great charter from king John by force of arms, they did not deem themſelves in a ſtate of rebellion:—though they were embodied and arrayed againſt "the Lord's anointed," it never occurred to them that they were waging war againſt *heaven* in the perſon of its *delegate*; on the contrary, they viewed themſelves in the light of champions of the rights of their country, invaded by their king, whoſe duty it was, impoſed on him by his oath of office, and the law of the land, to reſpect and protect them. They demanded nothing from him that was in its nature new; they aſked for no grant; what they required was that he would *recognize* and *confirm rights* which belonged to the nation long before he was born; and that he would renounce uſurpations which he had dared to eſtabliſh in oppoſition to thoſe rights. *Magna Charta* is a *declaratory* law. It does not *create*, but *acknowleges*, for inſtance, the *trial by jury*. When was that mode of trial firſt introduced into this country? No one can tell: ſtill, like all other human inſtitutions, it muſt have had an origin; it muſt have been part of ſome compact, though no copy of ſuch compact can now be found. Can it be endured that, becauſe the written account

count of an agreement is no longer to be found, it is to be inferred that it never exiſted; or that, ſhould it never have been reduced to writing, that therefore the agreement was never made? When the original of a compact cannot be produced, a cuſtom conſtantly kept up is good evidence of it: this appears every day in our courts of law; where proofs of a *modus* eſtabliſhed time out of mind in a pariſh are received as evidence of a compact between the incumbent and the pariſhioners in antient times, though no other veſtige of it remains than a ſettled practice, exiſting beyond the memory of man. Perhaps few families in England could produce the original titles to their eſtates derived from the firſt Norman kings; and ſtill fewer could ſhew grants from the Saxon monarchs. Would it be fair hence to infer that no ſuch titles ever exiſted, that no ſuch grants were ever made? Original grants of lands muſt be preſumed; and the conſtant poſſeſſion and deſcent of eſtates from father to ſon muſt, in reaſon, as they are in law, be received in good evidence that they came into families in a regular and legal way, though the written grants ſhould, ages ago, have been deſtroyed.

Where is the inſtrument which gives to the poſſeſſor of the caſtle of Arundel, either as ſuch, or as the heir of the firſt grantee, take it either way, the right of ſitting in parliament as an Earl? Very probably the Duke of Norfolk, who is now Earl of Arundel in right either of his birth or of the poſſeſſion of that caſtle, tranſmitted to him by his anceſtors, could not produce it: but he could produce what would be juſt as good, a conſtant enjoyment of the right, and a deciſion of the Houſe of Lords founded on ſuch evidence of the original grant, as appeared to their Lordſhips to warrant the judgment which they pronounced on that occaſion.

At the revolution, the convention,—conſidering that time out of mind the power of the kings of England had been reſtrained by certain obligations of the conſtitution; that, in different ages, the people had riſen againſt ſuch of their kings as had endeavoured to extend that power beyond the limits, to which, in the general opinion of the nation, the conſtitution had confined it; that, acting on this opinion of the duty on one ſide, and the breach of it on the other, parliament had often dethroned kings, ſet aſide the next heir, brought forward a more diſtant relation, and ſeated him on the vacant throne; and that, in acting in this way, parliament had always ſtood on its *right* to watch over the conduct of the monarch, and to ſee that his government was conformable to the law of the land;—the convention, we ſay, taking theſe circumſtances into conſideration, rejected the idea of a divine right in Kings to reign in England, and aſſumed, as an indiſputable propoſition, that a compact did originally exiſt between the people and their rulers, though no copy of it was then to be found; and that, on no other ground could the practice of parliament for ages back be maintained: it aſſerted that king James was guilty of a breach of this compact; and for ſuch breach he was puniſhed with the loſs of his crown.

If no compact ever were made, James could not break it; his puniſhment were unjuſt; if he was the delegate of heaven, it was ſacrilege to drive him from his throne; and it was an aggravation of it

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to deprive his poſterity of the crown, and to transfer it to a remote branch of his family.—

We had flattered ourſelves with a hope that the reſolution of the convention parliament reſpecting James II. would have for ever ſet at reſt the doctrine of divine right and paſſive obedience. We little thought that it would have been revived at the end of the 18th century; that any individual would have riſen, who would venture to ſet up his judgment in oppoſition to that famous deciſion, in which the whole nation has acquieſced; or that he would judge ſo ill of the underſtanding of the monarch now on the throne, as to think that he could pleaſe him by propagating a doctrine incompatible with his majeſty's title to the crown; a title not derived from James I. whoſe heir at law he is not, though he is his ſucceſſor; nor from the nomination of heaven, for we know nothing of it,—but from the act of ſettlement, enrolled among the records of parliament, and engraven on the memory of a nation which conſiders the acceſſion of the houſe of Hanover as the triumph of the people's rights over the doctrines of paſſive obedience, non-reſiſtance, and indefeaſible hereditary right in their kings.

Our author, however, poſitively denies the exiſtence of any compact. He ſays that, in the firſt ages, governments were either patriarchal, that of a parent over his family; or military, that of a captain over his fellow-warriors. As to the patriarchal government, it does not apply to a ſtate of ſociety; for the authority of a father extended only over his own family; and ſociety is an aggregate of families. The military government, we preſume, was very early eſtabliſhed; for, in the oldeſt accounts of aſſociated men, we find a captain at the head of a band of warriors: but we would aſk the author who placed him there? How came they to obey? 'did they conſider obedience as a moral obligation,' and therefore did they bow their voluntary necks to his yoke? Or was it the effect of fear? had he ſingly frightened them into compliance? had he effected his purpoſe by the ſame means, by which the Iriſh ſoldier in America told Gen. Waſhington he had *ſingly* made thirteen Engliſhmen priſoners at the ſame time, by *ſurrounding* them? Or did his fellow-warriors firſt elect him their leader, and then obey him, becauſe they themſelves had beſtowed on him the command under certain conditions either expreſſed or underſtood? Until our author can ſhew how one man could ſubdue thouſands, we muſt beg leave to think, when we read of a captain at the head of a tribe of warriors in early times, that he was elected by his companions; that he was therefore their creature; and that he was conſequently removable, in the principle of their agreement, if he violated the terms on which they had raiſed him to rank and power.

At page 16 he ſays, 'Freedom of mind is alſo ſecured to the ſubject; he may worſhip God in what manner ſoever his conſcience dictates without moleſtation or interruption, with no other reſtraint but that of public decorum and public ſafety.' Is the author ſerious in this declaration? Has he ever read the penal code of this country, againſt diſſenters, written in characters of blood? Has he ever read of the executions ſanctioned by the ſtatute-book, when the only crime

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of the convicts was their religion? If he has not, let him read without delay, and then review this his raſh aſſertion. Moſt of thoſe ſanguinary ſtatutes have, indeed, been repealed within the laſt twelve months: but many others, of a moſt ſevere nature, ſtill remain, which hang over the heads of conſcientious men; who, if they can be ſaid to enjoy toleration, are obliged to purchaſe it with the ſacrifice of ſome of the moſt valuable of their civil rights.

At page 17 he pronounces a juſt panegyric on king Alfred, and on the ſyſtem which that prince had eſtabliſhed: but, ſays he, 'the feudal tyranny of the Normans defaced this beautiful fabric.' We adviſe him to be cautious here, for he is treading on dangerous ground, and ſupplying his adverſaries with arms againſt himſelf. We read that, before the conqueſt, all the lands of England were ſubject to the gavel law, and that it was by the Normans that entails were invented. Hence, his adverſaries might ſay, it would follow that it is by Norman tyranny that the ariſtocracy of the country is upholden at this day; for the Normans were the firſt, according to ſome of our beſt writers, who introduced among us the law of primogeniture. The Barons, who exclaimed—*Nolumus Leges Angliæ mutari*, were trained in the ſchool and ſentiments of the Norman tyranny; for their eſtates were all entailed, and were conſequently ſubject to reſtraints unknown to Engliſhmen when Alfred raiſed 'the beautiful fabric' of their conſtitution.

We have hitherto noticed thoſe principles in this pamphlet which it is impoſſible for us, as conſtitutionaliſts, to ſubſcribe: but it would be unfair not to ſay that the work abounds with paſſages which breathe the genuine ſentiments of liberty, and which appear to have been drawn from the pure ſource of the conſtitution: how any other could have found their way into the ſame pamphlet, is to us a matter of equal ſurprize and regret.

The author is liberal enough to admit that there are abuſes in our preſent ſyſtem; and all that he appears to deprecate on this head is that the people may not ſubvert government when correction is all that can be wanted. He does not abſolutely ſay, but it may be implied from what he does ſay, that reform is neceſſary; all for which he contends is that it 'ought to be regulated by circumſtances that depend on the temper of the times in which it is to be effected.' Above all things, he inſiſts that a *revolution* ought to be avoided; and he ably points out the dangers that would infallibly attend ſuch a meaſure;—here, his and our opinion completely coincide. He concludes with a juſt and animated encomium on the Britiſh conſtitution.

Art. 19. *The Meditations of a Silent Senator.* 8vo. pp. 57. 1s. 6d. Nicol. 1794.

Would that all our ſenators reſembled this honeſt meditator! A reform in parliament would then be a moſt unneceſſary work; for it muſt be a matter of the greateſt indifference to the people by whom the members of the lower houſe are elected, if, when they find themſelves ſeated there, they be determined to liſten to no other voice than that of reaſon, and to purſue no other object than that of public good!—but, alas, how much is it to be feared that the day will never

come, when every repreſentative of the commons ſhall be able to ſay, with the author of theſe meditations, (page 3) 'I am free, therefore, to confeſs that I did not enter the houſe (*the firſt day of the preſent ſeſſions,*) without an opinion; but it was ſelf-formed, and therefore flexible to better reaſoners than myſelf: it was my own opinion, and therefore at my own diſpoſal; for I had built on no man's ground, nor borrowed from any man's abundance.' This gentleman (for the honour of the ſenate we will not allow ourſelves to look upon him as only an imaginary being,) did not ſuppoſe it became him to put his reaſoning faculties into commiſſion, and to appoint a miniſter or the proprietor of a borough the commiſſioner to think for him; he thought for himſelf; and, when every other member of parliament does the ſame, our ſenate indeed may err, being compoſed of mere men,—but it will never do wrong from a corrupt motive; its judgment may be miſled, but its heart will be found in the right place.

The author of theſe meditations preſerves conſiſtency through the greateſt part of his work; in ſome paſſages, indeed, he is rather too animated for a man who is reaſoning only with himſelf in his cloſet, and who, not meeting with oppoſition from a determined adverſary, might be preſumed to be out of the way of that colliſion which produces fire: but, in general, he maintains the cool, collected, and unimpaſſioned turn of mind which becomes a man who is in the act of reflecting, and whoſe ſole object is to diſcover what is right, and to purſue it.

There are points in which we do not agree with our author: but they are few in number; while, on the other hand, his candour, his method, and the general ſoundneſs of his arguments, challenge our reſpect and applauſe.

The following extracts will ſhew the grounds on which he thinks it inexpedient to propoſe terms of peace to France at this moment, (though he profeſſes that nothing is nearer to his heart than a wiſh for peace,) and on which he builds an opinion that to ſend an ambaſſador to Paris for the purpoſe of terminating the war by treaty would, on the one hand, be abſolutely ineffectual, while, on the other, it would be highly diſgraceful to this country:

"Give me peace with thoſe, who are at peace with Heaven," ſays the true philanthropiſt; to him therefore we will refer this ſpecious propoſition, that recommends a peace with France; and aſk him, if the name of Heaven is yet in uſe with thoſe, to whom the propoſition is applied? Are the characters of the people, with whom we are at war, leſs unjuſt than they were when they forced the war upon us? All Europe anſwers with one voice,—they are not: it is not therefore on the ſcore of juſtice that we ſeek occaſion to put an end to the war; for that, which upon juſt cauſes commenced, upon the ſame cauſes claims to be continued.

'It is policy then, that perſuades us to the peace; but to peace with whom? with a people, whom we confeſs to be unjuſt, and whoſe injuſtice to the conviction of all the world has known neither ſtop nor abatement; with a people, whoſe deterioration of character has increaſed from day to day. But I will ſuppoſe the negotiator to ſay, he has nothing to do with the morality of a nation; if in his morality he includes

includes good faith, he will hardly ſay ſo much; or if he does ſtill ſay it, he will take eſpecial care to bind thoſe faithleſs parties in ſuch ſturdy fetters, as they ſhall not break, but at their own immediate peril: from a Tippoo Saib we require ſomething more than the ſolemnity of form, or the ſecurity of perſonal honour; we demand fortreſſes in pawn, or hoſtages in hand; and thoſe hoſtages ſhall be even the ſons of the tyrant, in whom we can repoſe no prudent confidence. But the democrats of France are faithleſs, they are tyrants; and what hoſtages, what pledges ſhall we demand of them? or rather let me ſay, what pledges are we in a ſituation at this moment to demand, or they at this moment in a temper to concede? The deſpot before alluded to delivered his ſons at the gates of his capital: are we or our allies upon the road to Paris? how futile and evanid then is this propoſition, which in its very premiſes confutes itſelf, by preſcribing that very movement to ſpring from us, which can in no caſe warrant the concluſions drawn from thoſe premiſes, till it ſprings from them? Who talks of peace to a tyrant, till he has humbled him; and what terms of ſecurity and advantage are to be expected from a faithleſs and inveterate enemy by gratifying his pride, and giving him to underſtand you are not able, or willing to contend with him any longer?

'But muſt we indeed go to Paris for a peace, and take theſe gentlemen's words for the neceſſity of it? To whom ſhall we go, and what deſpicable ſuppliant ſhall we ſelect from the dregs of human miſery, to bear the inſtrument of ſhame? who has a ſoul ſo mean as to accept a commiſſion, which would ſtamp the name of Briton with eternal infamy? who will bear the deed that belies all treaties, violates all faith and extinguiſhes all national honour? And whither muſt he carry it, to whom muſt it be addreſſed, what *mountain* muſt he invoke to *fall on him and cover him?* to the Convention he cannot apply, for they have excluded him by law, which *denounces death on him, who dares to treat with us.* What door will open to the beggar of Britain, when the owner, who vouchſafes to him the charity of a hearing, pays the penalty of his condeſcenſion by the forfeiture of his head? to what tree of liberty ſhall he cling for ſhelter and protection; on what bloody altar erected to the genius of infidelity, ſhall he offer up the blaſted laurels of his nation? to what murderer ſhall he reſort for mercy, to which of the Atheiſts ſhall he fly for Chriſtian charity and compaſſion? To the deified whore of the temple let him go, and kneeling at her feet, *call from morning even until noon*, ſaying, O goddeſs, hear us!—and *if there is no voice*, then like one of the frantic prophets of Baal, let him *leap upon her altar, and cut himſelf with knives and lances till the blood guſhes out; but let him* know for a certainty, there *ſhall be neither voice nor any to anſwer, nor any that regardeth.*'

The author loſes ſight (page 43, and in the 8 or 9 following pages,) of the ſeriouſneſs and gravity with which he had hitherto meditated on the important objects under his conſideration; and, indulging in a vein of humour, he fixes on the only perſon in England who could, with ſafety to himſelf, undertake the arduous taſk of negociating at Paris; the only perſon whom this country could, with credit to herſelf, employ at preſent in ſuch a buſineſs, and in every reſpect the fitteſt to treat with the Sans Culottes; this perſon, he ſays,

'is the worthy gentleman, who ſuſtains with ſo much dignity the profeſſion of a tailor, and exhibits ſo much wit without the aid of brains, in the celebrated drama of *Harlequin's Invaſion*: this decapitated perſonage having nothing to loſe by the experiment, being endowed withal with the happy gift of ventriloquy, is a trunk, as I may ſay, cut out for the very purpoſe.'—Into the mouth,—we beg pardon,—into the belly of this ventriloquiſt, our author puts a ſpeech addreſſed to the "Moſt High and Mighty Mountain," replete with humour in ſome paſſages, and with very cutting ſatire in others.

Art. 20. *The Speech of Earl Stanhope*, in the Houſe of Peers, on his Motion to acknowledge the French Republic, January 23, 1794. 8vo. 6d. Ridgway.

A word not quite in ſeaſon.—The rejection of the motion is well known.

Art. 21. *Short Hints on a French Invaſion.* By John Ranby, Eſq. 8vo. 6d. Stockdale.

The hints of this very ſenſible writer are well calculated to baniſh, from the minds of our countrymen, thoſe alarming apprehenſions reſpecting a French invaſion which have lately been ſo unaccountably excited: we ſay *unaccountably*, though many of our politicians are decidedly of opinion that the deluſion may, in truth, be eaſily explained on *political ground*. However this may be, Mr. Ranby gives us, in a ſmall compaſs, a manly and rational diſcuſſion of the ſubject; and his concluſion (which ſeems to be perfectly juſt,) is, that an invaſion of this country is not to be expected; that it is highly improbable, if not totally impracticable: but that, on the whole, ſuppoſing that ſomething of the kind may poſſibly be attempted, yet, 'if we act with common prudence, firmneſs, and ſpirit, the only conſequences will be ravaging a few miles of country, and a few villages on the ſea coaſt, and a ſpeedy deſtruction of the French army.'

Art. 22. *The Contraſt*; being the Speech of King George III. at the Opening of his Parliament 1794, and the Speech of Preſident George Waſhington, at the Opening of the Congreſs of the United States of America, December 3, 1793. 8vo. 6d. Symonds.

The nature and deſign of this publication are ſufficiently explained by its title-page. The contraſt is certainly great.

Art. 23. *A Friendly Addreſs to the Reformers of England.* 8vo. 6d. Evans. 1794.

The ſpecimen of abilities given in theſe few pages is ſufficient to convince us that the author is fully equal to an undertaking of much greater extent; and that, were he to allow his powers a wider range, the conſequences would be no leſs beneficial to the public than reputable to himſelf. His object in this ſhort addreſs is to 'reprobate, with the moſt indignant ſeverity, any and every appeal, which reformers may have the cruel thoughtleſſneſs to make either to the ſtrong paſſions, the weak and depraved judgments, or the groundleſs and unreaſonable ſurmiſings of a populace, ignorant only from our indifference to, and vicious only from our neglect of, their moral inſtruction; and who, of neceſſity, muſt be alike deſtitute of the ability and

inclination of forming the leaſt notion, or of making the leaſt diſtinction (ſo requiſite in all caſes where the public tranquillity is concerned, to be made) between the ſalutarineſs of order, and the madneſs of anarchy.'

Let not our readers miſtake either us or the author, nor ſuppoſe us capable of any inclination to that ſyſtem which would treat the people as a "ſwiniſh multitude;" from the people all authority flows, as certainly as that all authority, without the power of the people to ſupport it, would be nothing. To them inſtruction is due; it is an obligation on government to procure it for them; and, if they be ignorant and uninformed, the author lays the blame not on them, but on their rulers, who are reſponſible as well for the defects as for the abuſe of a national ſyſtem. That the penner of this addreſs is a true friend to the liberties of all mankind appears from many paſſages, but particularly from page 4, to which we refer the reader. He laments that he ſhould be under the neceſſity of taking it for a *datum* that the people are uninformed: but he thinks that they are ſo in fact, and he conſiders it as being as lamentable as it is true. He therefore condemns the forcible appeals made to them by the reformers, and obſerves 'that the unlettered head and the unprincipled heart can have little occaſion for any extraneous temptations' to miſchief. He ſays that it is much eaſier to diſturb than to reſtore public quiet; and therefore he moſt earneſtly entreats the friends of reform to beware how they ſet in motion a body which may afterward baffle all their efforts to check or reſtrain it. He expreſſes his fears that even annual parliaments and univerſal repreſentation would prove an inadequate remedy for the cure of corruption; and he ſtrengthens the grounds of his fears on this head by the authority of Mr. Archdeacon Paley, who goes ſo far as to doubt "whether the influence ſo loudly complained of can be deſtroyed, or even much diminiſhed, without danger to the ſtate;" adding that "many wiſe and virtuous politicians deem a conſiderable portion of it to be a neceſſary part of the Britiſh conſtitution—to be that, indeed, which gives cohefion and ſolidity to the whole." Whether this be a libel on human nature, or on the conſtitution, or on both, we will leave it to the feelings and judgment of our readers to decide; our author ſpeaks of it in theſe forcible terms—'A ſorrowful reflection this, gentlemen, that the edifice of Engliſh liberty, which we vainly truſted had been founded on the rock of ages, ſhould be indebted for its preſervation to the very nuiſance we have ſo long wiſhed and ſo repeatedly endeavoured to exterminate! When I behold ſuch a temple polluted by ſuch a reptile—ſuch a glorious conſtitution debaſed, and at the ſame time conſolidated by ſuch a ſtain on its integrity, in the energetic language of Mr. Burke, *I feel all the pride of power ſink, and all preſumption in the wiſdom of human contrivance melt and die away within me**.'

For our part, we have always reprobated the doctrine "that the end ſanctifies the means"; we have ever conſidered it as a departure from the law of morality; and we are very much diſpoſed to pro-

* Speech on moving his reſolutions for conciliation with the colonies.'

nounce that end not to be good, which can be attained only by wicked means. Could we bring ourſelves to believe with Mr. Paley, that the Britiſh conſtitution cannot be maintained without corruption, we would rather wiſh for its annihilation, than to ſee it a living monument of the corrupt nature of man, triumphing over every moral obligation:—but we think better of human kind, and of our own countrymen in particular, to admit for a moment that, deaf to the voice of honour, reaſon, and duty, they would refuſe even to do good without the inducement of a bribe; and therefore we reject with indignation the aſſertion that the Britiſh conſtitution is to be kept together by corrupt influence only.

Our author, with all his abilities, and they are certainly very powerful, does not appear to be entirely free from inconſiſtency; for, though in page 17 he endeavours to impreſs on the minds of the friends of reform 'the melancholy but uſeful apprehenſion, that even *annual parliaments* and *univerſal repreſentation* may prove an inadequate remedy for the cure of corruption,' yet he afterward exhorts the reformers (pages 26—27) to ſtate the *extent* of their object, to ſhew that it is virtuous, that its accompliſhment is poſſible—'In the purſuit thereof (ſays he,) be firm, be cautious, be perſevering, and you muſt carry your point at laſt.' We wiſh to know of what uſe it would be to them, or to the public, to ſucceed in carrying through parliament a meaſure that might prove inadequate to the cure of the diſorder which it was its object to remove. The aſſociated Friends of the People, whom the author has principally in view, have repeatedly declared that the end, to which they directed their attention, was the deſtruction of corruption in the houſe of commons; and the means by which they hoped to attain it—a reform of the repreſentation of the people in parliament. If ſuch means cannot lead to ſuch an end, and if the deſtruction of corruption would be followed by the downfall of the Britiſh conſtitution, why ſhould he call on men to perſevere in a purſuit which has for its objects, the annihilation of former, and the ſalvation and ſtability of the latter?

We will conclude our review of this addreſs, which is unqueſtionably a piece of good writing, with a ſhort extract; in which the author deprecates, in terms equally energetic and patriotic, every meaſure which by poſſibility might lead to civil war in this country:

'England, Gentlemen, looks up to you with an imploring, but a fearful eye. She requeſts you to preſerve her freedom, but ſhe forbids you to diſturb her peace. "Stand forward, my ſons," ſhe exclaims, "in defence of my juſt rights—ſtem with determined vigor the baneful flood of corruption—ſhew a noble firmneſs in reſiſting oppreſſion—ſupport with patient and perſevering reſolution freedom of enquiry, the liberty of the preſs, and all thoſe conſtitutional and ineſtimable privileges which have raiſed me high above the nations of the earth—But, O my ſons! as you regard my welfare—as you value my bleſſing—as you deprecate my curſe—beware how you wound me through the humbleſt of my children! beware how you advance me to glory by ſpilling the blood that, not ſhed in my defence, is ſhed to my diſhonour."

Art.

Art. 24. *Hopes and Expectations, grounded on the preſent Situation of the Emigrant Members of the Roman Catholic Church, now reſident in England.* 8vo. 6d. Faulder. 1793.

This writer appears to be animated with a truly chriſtian hope that at leaſt one happy conſequence may attend the calamities brought on the church of France by the revolution: he thinks that, the emigrant clergy having experienced ſo brotherly a reception in this country, and the aſperity of controverſy being ſmoothed by humanity on one ſide and gratitude on the other, the time is now come when an event long deſired by the friends of peace and concord may at length take place—*a reunion in the Weſtern church.* As nothing, in our opinion, has been more injurious to the cauſe of chriſtianity in general, than the multiplicity of religious ſyſtems founded on it, each aſſuming to itſelf the appellation of the pure and unadulterated doctrine of Chriſt, and dogmatically branding with the name of error or hereſy every tenet that was not meaſured by its own particular ſtandard, ſo we think that an union between the great national churches of Europe might tend to ſettle more firmly the belief of mankind in the myſteries of the chriſtian religion. Unqueſtionably, the two brighteſt luminaries of the Weſtern world were the churches of England and France; a diviſion between bodies ſo learned muſt naturally have led many to ſcepticiſm, as each reprobated that which the other moſt revered; and thus an indifference about religion was inſenſibly generated by the very controverſies that had been ſet on foot for the purpoſe of aſcertaining which mode of worſhipping the Almighty was moſt conformable to his divine will revealed in holy writ; controverſies which, while they boaſted that chriſtian charity was their guide, clearly proved the extinction of it in the minds of the polemical writers, and the exiſtence of a ſpirit of rancour ſubverſive of all religion. We ſincerely wiſh that a reunion of the great weſtern churches may be effected: but we dare not hope for it; there is a degree of tenacity about man, which makes him backward to give up points for which he has long contended. The deſired reunion cannot take place unleſs conceſſions be made on one ſide; it probably will be expected that they ſhould be mutual: but our author ſeems to think, though he does not go ſo far as to ſay it in expreſs terms, that they ought to be all on one ſide, and that the French clergy ſhould concede every thing which has hitherto been the ground of ſeparation between the two churches: for he ſays, (page 9) 'my hope is that they, whom we thus regard, may enter into a ſerious and ſevere conſideration, whether the moſt eager adverſaries of our church, who in paſt times have ſtood forth againſt us, have ever been able to fix the charge of hereſy upon us, with any ſhew of colour. Whether they could ever make good and prove againſt us as *one* point of deviation from the fundamental truths of chriſtianity. Whether they could ever ſhew *one* wrong definition in our mode of commenting the catholic creed.' From this it is pretty evident that the church of England, if the author be right, has ever poſſeſſed infallibility *de facto*, though ſhe laid no claim to it *de jure*, if it be true that ſhe has not been wrong in *one* ſingle point ſince the day of her eſtabliſhment to the preſent. It is not poſſible, then, that ſhe ſhould make any conceſſions; nay it would be abſurd to expect that

right ſhould concede to wrong. How, then, is the reunion to be effected? We ſee but one way, and that is a complete abjuration on the part of the French clergy of all the articles of their faith, in which they have hitherto differed from the church of England. Is it likely that they will conſent to an union on thoſe terms? Would it be generous to require it under their preſent circumſtances? Abjuration of error ſhould be the reſult of conviction, not a ſacrifice to gratitude. It would not be reputable in us to ſay—"Gentlemen, when you fled from perſecution we opened to you a hoſpitable aſylum in this country; we lodged, we clothed, and we fed you; in return, all we aſk is that you will renounce your faith, and join our communion." For our part, we think that converſions under ſuch circumſtances might well be ſuſpected of inſincerity, and ought rather to be diſcountenanced than encouraged. If a man, in his conſcience, feels that he has lived in error, let him in God's name renounce it: but let us not tempt neceſſitous men to act in oppoſition to their conſcience, for the ſake of a miſerable ſubſiſtence. We do not mean to throw the leaſt imputation on the moral principles of the French clergy; if they, for conſcience ſake, have renounced their eſtabliſhments, their relations, their friends, and their country, it is not likely that they would ſacrifice that conſcience for a pittance in a foreign land, when, by a ſimilar ſacrifice, they might have retained the comforts of life in their own. Still we would not lead them into temptation; particularly we would not call on them to embrace our doctrine, while they felt themſelves actuated by a ſenſe of obligation. As ſunſhine was more powerful than the wind to make the traveller throw off his great coat, ſo gratitude might have more force than argument in the caſe to which our author alludes; and it is a caſe in which we would leave argument alone to decide.

AFFAIRS OF FRANCE.

Art. 25. *A Tour through the Theatre of the War*, in the Months of November and December, 1792, and January, 1793. Interſperſed with Military and other Anecdotes. To which is ſubjoined an exact and authentic Account of the Death of Louis XVI. *The ſecond Edition.* 8vo. 3s. Bew.

In our Review for April laſt, we gave an account of this entertaining tour, from the former edition. The author has now given an *Appendix*, containing 'a ſtatement of the temper and reſources of the French nation, at the commencement of hoſtilities between France and England; with ſome conſiderations on the relative ſituation of the two countries.' The chief points of his preſent inveſtigation are —'the ſuppoſed want of hands to cultivate the lands in France; the inattention of the French to agriculture; their atheiſm; their indiſcriminating cruelty; the ſmallneſs of the *republican* party; and their want of reſources of every kind:' on theſe general heads, the articles of belief, in *our* political creed, are freely examined, and declared to be *erroneous*. If this miſbelief, he obſerves, 'did not influence our actions, its importance would be nothing; but unfortunately, by encouraging our temerity, it becomes a creed, which, if perſevered in, may chance to damn the nation.' He proceeds—'Availing myſelf, therefore, of a very long and intimate acquaintance

ance with our rival nation, I ſhall endeavour to preſent to my reader the real ſtate of the above particulars, at the moment when this deplorable war broke out, and when I was ſtill in France; leaving him to allow for poſterior occurrences.'—Need we add that the author is no friend to the preſent prevailing ſyſtem. He writes, however, whether *party-man* or not, like a perſon of good ſenſe and obſervation.

THEOLOGY, &c.

Art. 26. *The Chriſtian's Conſolation in the Hour of Domeſtic Diſtreſs.* A Diſcourſe read to the Author's Family, ſoon after the Death of a beloved and moſt affectionate Wife, who died in Childbed. By a Layman. 8vo. 1s. Rivingtons. 1793.

The value of religious conſolation is never more powerfully experienced, than on ſuch occaſions as that which produced the preſent diſcourſe. The genuine ſentiments of chriſtian piety, as well as the tender ſorrow and regret of conjugal affection, mourning the loſs of its beloved object, are here expreſſed in ſtrong but natural and unaffected language. The pamphlet will be read with ſympathetic pleaſure by thoſe who have experienced, or are capable of conceiving, the feelings by which it was dictated.—The profits, if any, ariſing from the circulation of this diſcourſe, are intended for a charitable purpoſe.

LAW.

Art. 27. *A Letter to the Right Hon. William Pitt,* upon the propoſed Tax on the Admiſſion of Attornies. 8vo. 6d. Ramſay.

This writer's objections to that part of the propoſed tax, which makes it neceſſary for every attorney now articled to pay 100l. on his admiſſion to practice, are removed by the miniſter's having ſince diſpenſed with that particular. The tax will *now* only affect thoſe who may be articled after the paſſing of the act; as it ſtood before, it had an *ex poſt facto* operation. The author contends, with much ſpirit, that it is inexpedient to ſtigmatize a whole body, becauſe ſome corrupt members may be found among them; and points out the advantages reſulting from the puniſhment of the criminal, as ſuperior to thoſe which may be expected from *ſuch an* attempt to prevent crimes.

Art. 28. *The Trial of Daniel Iſaac Eaton,* for publiſhing a ſuppoſed Libel, entitled Politics for the People; or, Hog's Waſh: at Juſtice Hall in the Old Bailey, February twenty-fourth, 1794. 8vo. pp. 62. 1s. Eaton.

The firſt count, on which the defendant was indicted, charges him with having groſsly libelled his majeſty, under the character of a *game cock*, a haughty, ſanguinary tyrant, nurſed in blood and ſlaughter from his infancy; fond of wars and rebellions, into which he would ſometimes drive his ſubjects by his oppreſſive obſtinacy, &c. Another count contained the following expreſſions: 'Kings are wolf-ſhepherds; Homer ſtiles them devourers of the people; and they do not appear to have loſt their original taſte.' Mr. Fielding and Mr. Gurney very ably ſupported their reſpective ſides, the former as counſel for the proſecution, the latter for the priſoner. The jury retired for an hour, and then brought in a verdict of Not Guilty,

Art.

Art. 29. *The Trial of Maurice Margarot*, before the High Court of Juſticiary, at Edinburgh, on the 13th and 14th of January 1794, on an Indictment for ſeditious Practices. Taken in Short-hand by Mr. Ramſey. 8vo. pp. 186. 3s. Ridgway. 1794.

The pannel was a delegate, from an aſſociation denominated the Correſponding Society of London, to another aſſociation at Edinburgh originally called The General Convention of the Friends of the People, but who have lately aſſumed the appellation of *the Britiſh Convention of the Delegates of the People, aſſociated to obtain univerſal Suffrage and annual Parliaments*. The indictment charges Mr. Margarot with having acted as chairman at theſe meetings, with having taken a diſtinguiſhed part in their proceedings, and with having, in the capacity of preſident, moved or ſeconded various ſeditious and inflammatory reſolutions. Mr. M. conducted his own defence, and, in a ſpeech which continued for four hours, diſplayed great ingenuity and talent, with a degree of *undaunted courage* which, by ſome readers, will be treated with a harſher appellation. The jury found him guilty, and the court unanimouſly ſentenced him to tranſportation for fourteen years.—Few are the perſons, we apprehend, who will concur with the Chief Juſtice Clerk in thinking that this puniſhment is too mild for the tranſgreſſion; ſuch, however, was his lordſhip's opinion reſpecting a man who appears to have been actuated by a warm, though it may be deemed an irregular, deſire of benefiting his country.

Art. 30. *The Trials of William Winterbotham*, Aſſiſtant Preacher at How's-Lane, Plymouth; before the Hon. Baron Perryn, and a Special Jury, at Exeter; on the 25th and 26th of July 1793 for ſeditious Words. Taken in Short-hand by Mr. William Bowring. 8vo. pp. 132. 2s. Ridgway. 1794.

Mr. Winterbotham was indicted for ſeditious expreſſions contained in two ſermons, one of which was preached on the 5th and the other on the 8th of November 1792, and an account of both theſe trials is given in the preſent publication.—The firſt indictment branched out into fourteen counts on the following words:

'In the firſt count—of and concerning the revolution in the government of this kingdom, in the year of our Lord 1688, and the laws of this kingdom then made, theſe ſeditious words following—

"The laws" *(meaning the laws of this kingdom,)* "made at that time," *(meaning the time of the revolution)*—"have been ſince abuſed and brought into diſuſe; and it particularly behoves me to ſpeak of the preſent times."—*(meaning thereby that the ſaid laws were in the preſent times abuſed and brought into diſuſe by his ſaid majeſty's government.)*

'In the ſecond count—of and concerning a *ſuppoſed revolution* in the government of France, whereby the ancient monarchial government of the country was *ſuppoſed* to be ſubverted, and a *republican* government eſtabliſhed in its place: and of and concerning the government of this kingdom, theſe ſeditious words following—

"I" *(meaning the ſaid* Wm. Winterbotham) "highly approve of the revolution in France" *(meaning the ſaid revolution in the government of France)* "and I" *(meaning the ſaid* Wm. Winterbotham)

" do not doubt but that it has opened the eyes of the people of England," *(meaning that the people of England saw that there was a neceſſity for a ſimilar revolution in the government of this kingdom.)*

'In the third count—of and concerning the laws and government of this kingdom, theſe ſeditious words following—

" Why are your ſtreets and poor houſes" *(meaning the ſtreets and poor-houſes of this kingdom,)* " crouded with poor," *(meaning the poor of this kingdom,)* and your gaols with thieves," *(meaning crouded with thieves)* " but becauſe of the oppreſſive laws and taxes?" *(meaning that the laws and ſtatutes of this realm, and the taxes impoſed on the ſubjects of this realm, thereby were oppreſſive.)* " I" *(meaning the ſaid* Wm. Winterbotham) " am aſtoniſhed that you" *(meaning the ſubjects of this kingdom)* " are quiet and contented under theſe grievances, and do not ſtand forth in the defence of your rights."

'The fourth count—ſimilar to the third.

'In the fifth count—of and concerning the laws and government of this kingdom, theſe ſeditious words following—

" You fancy you live under a mild government" *(meaning the government of this kingdom,)* " and good laws," *(meaning the laws of this kingdom,)* but it is no ſuch thing." *(meaning the government of this kingdom was not mild, and the laws of this realm were not good.)*

'In the ſixth count—of and concerning the national debt of this kingdom and certain monies lately paid and applied in reduction thereof by *authority of parliament*, theſe ſeditious words following—

" I" *(meaning the ſaid* Wm. Winterbotham) " ſpeak boldly—I" *(meaning the ſaid* Wm. Winterbotham,) " deny it;" *(meaning that any money had been applied in the reduction of the national debt)* " for it is no other than a perſon taking money out of one pocket, and putting it in the other." *(meaning the other pocket.)*

'In the ſeventh count—of and concerning the granting by the Commons of Great Britain in parliament aſſembled of ſupplies to his majeſty for the public ſervices of this nation, and the application of ſuch ſupplies when granted, theſe ſeditious words following—

" When there is a demand made to the Houſe of Commons, *(meaning the Commons of Great Britain in parliament aſſembled)* " for a ſupply," *(meaning a ſupply to our ſaid Lord the king, for the public ſervice of this nation,)* " they" *(meaning the Commons of Great Britain in parliament aſſembled,)* " deny it" *(meaning deny granting the ſaid ſupply)* " at firſt," *(meaning on the firſt demand of the ſaid ſupply,)* " and on a ſecond demand," *(meaning a ſecond demand of the ſaid ſupply,)* " there are two thirds or three fourths," *(meaning two thirds or three fourths of the ſaid Commons of Great Britain in parliament aſſembled,)* " will grant it;" *(meaning the ſaid ſupply,)* " and then they" *(meaning the ſaid two thirds or three fourths of the ſaid Commons of Great Britain in parliament aſſembled,)* " will ſhare it" *(meaning the ſaid ſupply,)* " among them."

'In the ninth count—of and concerning the ſaid *late ſuppoſed* revolution in the government of France, and of and concerning the ſubjects of this kingdom, theſe ſeditious words following—

" We" *(meaning the ſubjects of this kingdom,)* " have as much right to ſtand up as they did in France for our liberty," *(meaning and intending*

intending it to be believed that the ſubjects of this kingdom ought to ſtand up to effect a revolution in the government of this kingdom ſimilar to the late revolution in the government of France.)

'The tenth count—ſimilar to the third and fourth

'In the eleventh count—of and concerning our ſaid Lord the king, theſe ſeditious words following—

"His majeſty" *(meaning our ſovereign Lord the now king,)* "was placed upon the throne" *(meaning the throne of this kingdom,)* "upon condition of keeping certain laws and rules, and if he" *(meaning our ſaid Lord the king)* "does not obſerve them," *(meaning the ſaid laws and rules,)* "he" *(meaning our ſaid Lord the king,)* "has no more right to the throne" *(meaning the throne of this kingdom,)* "than the Stuarts had." *(meaning the family of Stuarts heretofore kings of England.)*

'The twelfth count—ſimilar to the ſecond.

'The thirteenth count—ſimilar to the third, fourth, fifth, and tenth.

'In the fourteenth count—of and concerning the taxes impoſed by the laws and ſtatutes of this realm upon the ſubjects thereof, theſe ſeditious words following—

"Under theſe grievances" *(meaning the ſaid taxes)* "'tis time for you *(meaning the ſubjects of this kingdom,)* "to ſtand forth in defence of your rights."

It is impoſſible, in reading the evidence by which theſe charges are ſupported, not to remark the extreme ignorance of *all* the witneſſes called on the part of the proſecution, and, remarking it, not to wonder that their teſtimony ſhould influence the minds of a ſpecial jury. The text, which was Exodus xiii. v. 8. not one of the perſons brought forward on the part of the crown could recollect, though they were all ſo very minute and exact in their remembrance of the ſermon; and the illiterateneſs of William Paddon, who was the firſt witneſs that was ſworn, cannot be illuſtrated more forcibly than by the following paſſage, which came out upon his croſs-examination by Mr. Gibbs:

'Q. You have told us Mr. Winterbotham ſaid, his majeſty, if he did not ſee the laws duly obſerved, had no more right to the throne than a Stuart;—what did you underſtand by a Stuart?

'*A.* I underſtood he meant by A STEWART, SOME OFFICER UNDER THE CROWN;—*I conſidered it in the light of a gentleman's ſteward.*

'Q. You thought Mr. Winterbotham meant ſome officer under the crown like a gentleman's ſteward?

'*A.* YES—*I took very little notice of it*, and did not think much about it.

'Q. You took but little notice of it, and paid but little attention then to what was meant?

'*A.* No—I paid very little attention to what his meaning was about the STEWARDS.'

The evidence, with which the defendant refuſed the accuſation, appears to be clear, probable, conſiſtent, and ſenſible; and, for the purpoſe of maintaining our aſſertion, we wiſhed to extract the teſtimony

mony given by John Wooton and the Rev. Mr. Gibbs *: but our narrow limits forbid us.

The second sermon, which had for its text Romans xiii. v. 12. contained, as the indictment stated, the following seditious expressions:

'In the first count of and concerning the government and magistracy of this kingdom and the subjects thereof, these seditious words following—

"Darkness has long cast her veil over the land; *(meaning amongst others this kingdom)* persecution and tyranny have carried universal sway; *(meaning amongst others in this kingdom)* magisterial powers *(meaning amongst others magisterial powers in this kingdom)* have long been a scourge to the liberties and rights of the people *(meaning amongst others the people of this kingdom.)* It does not matter by what name these usurped powers are known, whether by king, senate, potentate, or stadtholder, they are in either sense usurped."

'In the second count, these seditious words following; "The yoke of bondage among our neighbours, *(meaning the French)* seems now to be pretty well broken, and it is expected the same blessing is awaiting us, *(meaning the subjects of this kingdom,)* when tyranny and persecution shall be no more; when enjoying *(meaning when the subjects of this kingdom enjoying)* the liberties of a free people, we *(meaning the subjects of this kingdom)* shall boast of having introduced among us *(meaning the subjects of this kingdom)* that equality our neighbours *(meaning the French)* have acquired."

Edward Lyne and John Darby were the only persons who gave any testimony on this occasion against Mr. Winterbotham; and the learned Judge desired the jury to put the evidence of the latter out of the question, as it was manifestly copied from Lyne's minutes:—while *many* respectable persons stood forward to exculpate the defendant from every charge of sedition and disaffection to government, and to prove that his sermon was judicious, peaceable, and becoming a christian minister.

The jury, however, found Mr. Winterbotham guilty on both indictments; in consequence of which verdict he is sentenced to four years' imprisonment and a fine of two hundred pounds.—We cannot refrain from observing that charges similar to the present, relative to a sermon which was only preached, and never printed, should be substantiated by strong, connected, incorruptible testimony, and free from every imputation of party rage, and bigotted prejudices.

POETRY *and* DRAMATIC.

Art. 31. *The London Hermit*, or Rambles in Dorsetshire, a Comedy, as performed with Applause at the Theatre Royal, Haymarket; written by John O'Keeffe, Esq. 8vo. pp. 103. 1s. 6d. Debrett.

The title-page styles this piece a comedy of three acts; the description given in the prologue is more modest, and more correct:

'Dread censors! by whose nod we sink or rise!
Be merry, pray, to-night, and not too wise!
Our bard will smile at the strict critic rule,
He had his learning in a laughing-school.

* See p. 58—66.

Order

Order, and ancient laws, he dares neglect;
And rather would be pleasant than correct;
Nay, spite of all grave classical communities,
Would sooner make you laugh than keep the unities.'

By this we learn that the chief intention of the author was to excite laughter: but we doubt the possibility of laughter being continued for three acts; and if some Merry Andrew, by the aid of gridirons on his coat, and grimace on his countenance, should be able to produce this astonishing effect, we still perhaps should have good reason to inquire how we had passed our time. It would be unjust to deny Mr. O'Keeffe's inventive faculties, and his power of exciting both our risible and our tender affections: but, as critics, we must condemn him while he thoughtlessly abuses these talents, and, instead of affording a connected and masterly whole, presents us with a farrago so immature and crude as to be incomprehensible.

Art. 32. *The World in a Village*; a Comedy, in five Acts, as performed with universal Applause at the Theatre Royal, Covent Garden. Written by John O'Keeffe, Esq. 8vo. pp. 75. 1s. 6d. Debrett.

Again we should complain, if complaint would produce amendment, of Mr. O'Keeffe's total neglect of plot, probability, and common sense. Sorry are we to find that our observations in the preceding article are also applicable to the present publication.

Art. 33. *Caernarvon Castle*; or, the Birth of the Prince of Wales: an Opera, in two Acts. Performed at the Theatre Royal, Hay-Market. 8vo. 1s. Lane. 1793.

This trifle is preceded by the following dedication—'To his Royal Highness George Prince of Wales, this Opera, written under the strongest influence of zeal and duty, is, by his gracious permission, most humbly dedicated.'

Of the success of authors writing under similar circumstances, former examples give us the history. Dryden, Moliere, Voltaire, or, in other words, the first of men, have failed in such attempts. Let the author of Caernarvon Castle form without restraint the best plan that his imagination can suggest, and we have hopes that his success will be more unequivocal. The following is a specimen of his poetry:

'*If* to foster the Arts in the smiles of a court,
And of Science at once be the pride and support;
From Merit's bright rays chase obscurity's cloud,
And strengthen the bosom by Misery bow'd;
If these be the blessings a Prince shall impart,
Let joy mantle brisk, and dilate ev'ry heart.'

MEDICAL.

Art. 34. *Observations on the Nature and Method of Cure of the Phthisis Pulmonalis*; or Consumption of the Lungs: from Materials left by the late William White, M. D. F. A. S. and now published by A. Hunter, M. D. F. R. S. L. & R. S. E. 8vo. pp. 159. 3s. 6d. sewed. Robinsons. 1792.

To excite the attention of the faculty to a treatise on a disease which is so common as the pulmonary consumption, something more, we imagine, is now requisite than accurate description, and a system of practice

practice founded on the moſt received indications. The obſervations before us, which poſthumous friendſhip has brought from the writer's deſk to the preſs, will probably be thought to add little to the ſtock of knowlege already poſſeſſed on the ſubject, though they are manifeſtly the product of an exact and judicious inquirer. He goes over the uſual ground of hæmoptyſis and its conſequences; of the incipient, the confirmed, and the final ſtages of conſumption; of the hectic fever, and the diſtinction between pus from ſuppuration and from inflammatory exudation. Of conſumption, he eſtabliſhes two ſpecies; the inflammatory and the ulcerous. The firſt he ſuppoſes to be connected with a preternatural irritability of the arterial ſyſtem; for the removal of which he depends chiefly on antiſpaſmodics and ſedatives, the principal of which he reckons bliſters, the Peruvian bark, and mineral acids. The inflammation itſelf of the lungs is to be treated by bleeding and the antiphlogiſtics, with a ſtrict regimen. The ulcerous conſumption Dr. White conſiders as of a putreſcent nature; and he deems the medicines indicated to be thoſe which are capable of ſupporting the tone of the fibres, with as little irritation as poſſible. The bark, mineral acids, and the action of cold, are moſt efficacious for this purpoſe. He ſeems alſo to expect much from impregnating the ſyſtem with fixed air in various ways, and from applying it locally to the ulcers of the lungs by means of reſpiration. Remarks on diet, air, exerciſe, &c. cloſe the work: but we do not think that any of them are ſufficiently new and ſtriking to be laid before our Medical readers.

The profits of this publication being benevolently deſigned for the York Lunatic Aſylum, an account of that very uſeful charity is ſubjoined.

Art. 35. *A Syſtem of Midwifery:* tranſlated from the French of Baudelocque. By John Heath, Surgeon in the Royal Navy, and Member of the Corporation of Surgeons of London. 8vo. 3 vols. 1l. 1s. Boards. Murray.

As we by no means hold it for an axiom that every part of medical practice has arrived at greater perfection in this iſland than elſewhere, we cannot but wiſh well to every attempt at naturalizing reſpectable foreign publications in the different branches of the healing art. The ſubject of the work before us has, indeed, been treated by many of our countrymen with great ability; and perhaps, with reſpect to medical management, and to the regulation of the efforts of nature, little of importance can be added to what they have offered. The chief claims of the preſent performance are, a more accurate and minute account of the mechaniſm of labour, and of the various obſtacles with which it meets, and more exact directions for aſſiſting by the hand and by inſtruments, than are found in moſt ſyſtematic works on this art. The writer's favourite inſtrument is the forceps, made with long handles and broad blades, after the French mode. He offers various objections to the uſe of the lever; and entirely diſapproves the ſection of the ſymphyſis. The work is intended as a complete ſyſtem of the art, with all its acceſſory branches; ſuch as theory of conception, the management of the woman and child, &c. It is illuſtrated by plates, chiefly repreſenting the bones of the pelvis, and the mode of applying the forceps in different ſituations of the head.

MISCEL-

MISCELLANEOUS.

Art. 36. *Ambulator:* or a Pocket Companion in a Tour round London, within the Circuit of Twenty-five Miles: deſcribing whatever is moſt remarkable for Antiquity, Grandeur, Elegance, or Rural Beauty: including new Catalogues of Pictures, and illuſtrated by Hiſtorical and Biographical Obſervations: to which are preſixed a conciſe Deſcription of the Metropolis, and a Map of the Country deſcribed. The Sixth Edition corrected and improved. 12mo. pp. 308. 3s. 6d. Boards. Bew. 1793.

From the fluctuating nature of the ſubjects of this work, every new impreſſion ought to undergo conſiderable alterations and improvement. This appears to have been the caſe with the preſent *ſixth* edition, in a degree which entitles it to particular notice; and, though reviewers, in theſe buſy times, have little leiſure for perambulation, we make no queſtion that Mr. Bew's publication, in its preſent improved ſtate, will be found a very uſeful and amuſing companion to thoſe who pay an occaſional viſit to the metropolis, and to its inhabitants in their country excurſions. The articles, which are very numerous, are diſpoſed in alphabetical order; in the manner of Mr. Dodſley's larger work, entitled 'London and its Environs.'

Art. 37. *Letters and Eſſays, Moral and Miſcellaneous.* By Mary Hays. 8vo. pp. 260. 5s. Boards. Knott. 1793.

Every *amateur* is not an artiſt. The fair writer of theſe letters appears to be a great admirer of metaphyſical and theological queſtions; and has certainly the merit of having exerciſed her intellectual faculties with freedom, on important ſubjects not commonly ſtudied by women:—but, in thoſe parts of this volume which touch on theſe ſubjects, particularly materialiſm and neceſſity, the obſervations are ſlight and general; ſuch as will ſcacely afford the inquirer after truth much information or ſatisfaction. They are, in ſhort, nothing more than a faint echo from the Prieſtleyan ſchool, in which Miſs Hays appears to be a devoted diſciple.—She is more ſucceſsful in the field of polite literature. Several domeſtic tales are related, in the courſe of theſe letters, which will be read by young perſons with pleaſure, and which are adapted to awaken in juvenile minds a deſire of mental improvement, to impreſs them with a ſenſe of the value of religious principles, and at the ſame time to encourage in them the chaſtized and regulated exerciſe of the fancy and affections.

As a ſubaltern to Miſs Wolſtonecraft, the fair writer aſſerts the independance and dignity of her ſex, in the following ſpirited apoſtrophe:

'Lovers of truth! be not partial in your reſearches. Men of ſenſe and ſcience! remember, by degrading our underſtandings, you incapacitate us for knowing your value, and make coxcombs take place of you in our eſteem. The ignorant and the vulgar prove their cunning by levelling principles; but you! how impolitic to throw a veil over our eyes, that we may not diſtinguiſh the radiance that ſurrounds you!

'Objections are alſo made againſt the vindication of our rights, under the pretence, that by enlarging and ennobling our minds, we ſhall be undomeſticated, and unfitted, (I ſuppoſe is meant) for mere houſehold drudges. With the excellent Dr. Prieſtley, I repeat "this

is

is a ſordid and debaſing prejudice," of the fallacy of which I have been convinced both from experience and obſervation. Numberleſs women have I known whoſe ſtudies (incapable of the "epicuriſm of reaſon and religion") have been confined to Mrs. Glaſſe's Art of Cookery, and whoſe whole time has been ſpent in the kitchen, altercating with and changing of ſervants, provoking them to diſhoneſty by mean cautions, and narrow diſtruſt; and immerſed in unneceſſary and dirty drudgery, have ruined their health, ſpoilt their tempers, neglected their perſons, laid waſte their minds, and ſacrificed their friends; and after all theſe expenſive forfeitures, have never attained the end; but have (to uſe a feminine phraſe) muddled away their time and money in the diſorderly management of hands without a head; been cheated by their dependents, becauſe, neither feeling reſpect or attachment, they have gloried in outwitting them; and their acquaintance, turning with diſguſt from their expenſive and laboured treats, have ſighed for the plain diſh, the cordial and hoſpitable manners, "the feaſt of reaſon and the flow of ſouls." Contraſt with this the following picture from Fitzoſborne's charming Letters, "Her refined ſenſe, and extenſive knowledge have not raiſed her above the neceſſary acquiſitions of female ſcience; they have only taught her to fill that part of her character with higher grace and dignity. She enters into all the domeſtic duties of her ſtation with the moſt conſummate ſkill and prudence; her economical deportment is calm and ſteady; and ſhe preſides over her family like the intelligence of ſome planetary orb, conducting it in all its proper directions without violence, or diſturbed effort."

'But the vindicator of female rights is thought by ſome ſagacious married men, to be incompetent to form any juſt opinion of the cares and duties of a conjugal ſtate, from never having entered the matrimonial liſts, becauſe perhaps ſhe has not met with the man who knows how properly to value her, or having met, may, alas! have loſt. Wonderful free-maſonry this! and ridiculous as wonderful. To be ſure thoſe who are eagerly engaged in play, with all their ſelf-intereſt up in arms, are much better judges of the game than the cool impartial looker on; and a Weſt-India Planter muſt underſtand the juſtice of the Slave-Trade far better than an Engliſh Houſe of Commons, to ſay nothing of the very ſuperior and extraordinary political-wiſdom neceſſarily belonging to the office of Prime Miniſter, of which the profane vulgar can form no idea! What nonſenſe this! Does it need a ſerious refutation? From ſuch notions (moſt devoutly I repeat a part of the liturgy) good Lord deliver us.'

Four ſmall poetical pieces cloſe the volume, which appear to have been the firſt trembling excurſions of an unfledged muſe: they are written with eaſe and feeling, but they do not afford us great encouragement to expect, in future, any very elevated flights into the region of fancy.

FAST-DAY SERMONS *and* TRACTS, *Feb.* 28.

Art. 38. *Reaſons for National Penitence, recommended for the Faſt appointed Feb.* 28, 1794. 8vo. 1s. Robinſons.

Theſe REASONS are the fruit of an enlightened and elegant mind, and are expreſſed with great force and beauty of language. Among other remarks on the appointment of the faſt, and the end of this inſtitution, the writer obſerves that, 'if we imagine that we ought to enter

our churches, to pour out our ſpleen and expreſs our malice to our enemies, and to mingle execrations againſt *them* with our prayers for *ourſelves*, we have groſsly miſunderſtood its purpoſe and its principles.' —'When we approach the altar of peace with our arms ſtreaming with blood, and our hearts ſwelling with meditations of ſtill more complete and bloody vengeance, we are only diſplaying to the world a diſguſting alliance of the fierceſt barbarity with the moſt abject ſuperſtition.'

In the preſent war he conſiders us as contending againſt Nature herſelf; and hence his opinion of our political ſituation is replete with the moſt gloomy forebodings:—As a reply to which, we would repeat the words of the late Biſhop of St. Aſaph, in his intended ſpeech at the commencement of the American war: "We are inclined to believe and hope the beſt of Engliſh liberty; ſhe may have a ſickly countenance, but, we truſt, a firm conſtitution."

Writers on both ſides have ſhewn no moderation in their fears. *This* party believes the conſtitution to be in the extremeſt danger from French principles and French menaces; and *that*, from ſome ſeverities practiced at home, not altogether compatible, perhaps with the ſpirit of a free government.

Our comfort is that the predictions of political ſeers obtain, at moſt, but a partial fulfillment.

Art. 39. Preached before the Lords Spiritual and Temporal in the Abbey Church of St. Peter, Weſtminſter. By Charles Lord Biſhop of Norwich. 4to. 1s. Faulder.

This diſcourſe repreſents the defence of our religion to be the principal object of the war; and, leſt the means ſhould be thought ill adapted to the end, it inſtructs us that, in former times, the worſhip of the one true God has depended on the iſſue of a battle. What has been may be again. Hence our hope of ſucceſs in the preſent bloody conteſt with France; which the R. R. Preacher endeavours to juſtify on the ground that the political and mythological ſyſtem of the French are connected together. We ſhall not controvert poſitions thus promulgated from authority; yet we muſt freely acknowlege that to

"Rend with tremendous ſounds our ears aſunder,
With gun, drum, trumpet, blunderbuſs, and thunder,"

appears to us a ſtrange way of elucidating truth, and of promoting the pure faith of the goſpel. Mohammed has often been condemned by Chriſtian divines for propagating his religion by the ſword: but, according to the faſhionable doctrines of the preſent day, could he have been much to blame?

Art. 40. Preached before the Hon. Houſe of Commons, at the Church of St. Margaret, Weſtminſter. By Henry Bathurſt, LL.D. 4to. 1s. Payne.

After having proved, from reaſon and revelation, that national proſperity, rightly underſtood, is the effect of a juſt ſenſe of religion among thoſe who compoſe the ſtate, Dr. B. applies that argument to the purpoſe of the faſt and to the times. He obſerves a viſible decay of piety, and conſequently expreſſes his fear that "*God will not go forth with our armies:*"—to baniſh this fear, however, he reminds us that the means of inclining the Divine Being to favour our cauſe are within our power, and that theſe means are repentance and virtue.

Inſtead, therefore, of thinking to reform the church and the ſtate, he exhorts every man to reform himſelf.

Art. 41. Preached at the Chapel in Prince's-ſtreet, Weſtminſter. By Andrew Kippis, D.D. F.R.S. and S.A. 4to. 1s. Robinſons.

This diſcourſe may claſs with faſt ſermons of the beſt tendency. It does not attempt (as is too often the caſe in diſcourſes of this kind,) to render the duty of loving our enemies more difficult of practice than it generally is, by exaggerated ſtatements and by vehement invectives; nor, under an idea of diſplaying a zeal for the Chriſtian religion, to excite ſentiments and paſſions the moſt unchriſtian: but, amid the horrid projects and details of war, it preſents ſuch topics of contemplation as will ſerve to tranquillize the mind, and to pierce with the rays of divine hope the dark cloud which at preſent hangs, with a very threatening aſpect, over our political horizon.

From Pſalm lxviii. 10. Dr. Kippis ſhews in what reſpects *the wrath of man*, or thoſe events which proceed from the evil affections and malignant paſſions of mankind, and more eſpecially *wars*, are overruled to the praiſe of God, viz. by inflicting chaſtiſement on ſinful nations;—by checking the vices and calling forth the virtues of public ſocieties;—by ſubſerving the purpoſes of the Divine Providence and Goodneſs;—and by their terminating in effects diametrically oppoſite to what was intended by them, in effects peculiarly favourable to the intereſts of religion, virtue, and juſtice. Theſe poſitions are illuſtrated from the hiſtory of paſt times; while the Doctor leaves the reader to make their application to the preſent.

Art. 42. Preached in the Church of the united Pariſhes of St. Vedaſt Foſter, and St. Michael-le-Quern, London. By Francis Wollaſton, Rector. 8vo. 1s. Wilkie.

With much ſerious and practical matter, the politics of the day are blended in this diſcourſe from Luke, xxi. 36. Mr. W. reprobates the conduct of the French, and thinks it impoſſible for us at preſent to ſheathe the ſword. In accounting for the infidelity of the French, he takes occaſion to ſtate our advantages for religious knowlege, and to congratulate his country on ſymptoms of returning faith. We are rejoiced to hear the unpleaſant tales of the growth of infidelity among us contradicted by ſo reſpectable a preacher.—For this we will not faſt, nor put on ſackcloth and aſhes.

Art. 43. Preached at the Tower of London. By the Rev. John Groſe, A.M. F.A.S. 8vo. 6d. Rivingtons.

Mr. Groſe expoſes our profaneneſs and immorality as cauſes for national humiliation; and, without entering into the field of politics, he laudably inculcates the neceſſity of a general amendment of life.

SERMONS *on Jan.* 30.

Art. 44. Preached before the Lords Spiritual and Temporal in the Abbey Church of St. Peter, Weſtminſter, Jan. 30, 1794, being the Anniverſary of the Martyrdom of King Charles the Firſt. By Edward, Lord Biſhop of Carliſle. 4to. 1s. Faulder.

There is little either in the doctrine or the language of this ſermon to entitle it to critical notice. It is a plain and temperate addreſs,

recommending, from Eccleſ. vii. 8. what is much wanted in the preſent ſtate of our country and of Europe, political prudence, calmneſs, and moderation. By adverting to thoſe circumſtances in our hiſtory which this anniverſary is intended to bring into recollection, and by combining them with the inſtructive leſſon read us by the diſtracted ſtate of a neighbouring country, the Right Reverend preacher takes occaſion to urge the neceſſity of guarding, with peculiar vigilance, againſt total ſubverſion and anarchy, while attempting to amend or improve. He ſpeaks of the French in terms becoming a chriſtian Biſhop; contemplating their ſituation with ſentiments of pity, and praying for their happineſs and peace. We deem it ſome praiſe of his ſermon that it only requires to be thus briefly noticed.

Art. 45. Preached before the Hon. Houſe of Commons at St. Margaret's, Weſtminſter, Jan. 30, 1794. By the Rev. Thomas Hay, A. M. Chaplain to the Houſe of Commons. 4to. 1s. Walter.

Similar to the preceding in its tendency, and certainly not inferior in point of compoſition. Taking his text from Iſaiah iii. 5. Mr. Hay is led to mention the great object of civil government, the ſecurity of individuals from the oppreſſion of each other, and to paint the evils which muſt neceſſarily reſult from the diſſolution of law and authority. As ſuch anarchy muſt be the dread of every good citizen,—whenever the public mind is agitated, the maxims of caution are peculiarly ſeaſonable. Mr. H. warns us againſt the extremes of fanaticiſm on the one hand, and of irreligion on the other, and endeavours to keep us in good humour with our government and religion. 'We, (ſays he,) amongſt all the nations of the earth, are diſtinguiſhed for the poſſeſſion of a mixed form of government, in which the powers of each branch of the legiſlature are plainly defined; and withall ſo admirably conſtituted, that by the mutual controul and counteraction of its ſeveral parts, it precludes the evils and inſures the benefits, attending each of the three forms of which it is compoſed, in their ſimple and unmixed ſtate; a ſyſtem extending protection to all the various members of the community, eminently marked by its energy, its wiſdom and its virtue. We are poſſeſſed of a reformed religion, eſtabliſhed under the auſpices of learning and moderation, equally remote from ſuperſtition and infidelity.'

Mr. H. does not forget to urge the neceſſity of virtue in individuals to give effect to theſe good inſtitutions.

CORRESPONDENCE.

*** To retract an erroneous opinion is a duty which we owe both to the Public and to ourſelves; but to revoke, as erroneous, a poſition which we know to be well founded, would be a deſertion of truth, and a ſtretch of complaiſance which we think our correſpondent *Vindex Veritatis* too reaſonable to expect. He tells us that Mr. Belſham's Memoirs of our Kings of the Brunſwic Line ſupport the aſſertion which we ridiculed in our review of Mr. Gerrald's publication in favour of a convention, viz. "That the purchaſe of two German duchies by George I. produced a *Spaniſh* war." We have again looked into thoſe Memoirs; and an attentive peruſal of the part of them that relates to this buſineſs has not only confirmed us in the opinion which we have already delivered,

delivered, but has alſo made us greatly wonder how *Vindex Veritatis* could poſſibly conceive that the credit of Mr. Belſham was in any degree affected by the ridicule which we threw on Mr. Gerrald's ſtatement. Had the propoſition been, that the purchaſe of Bremen and Verden had involved us with *Sweden*, or that George I. was too much influenced by his predilection for his German dominions, we perhaps ſhould not have thought of controverting it; what we aſſerted, and what we repeat, is, that it was not this purchaſe which brought on us a war with *Spain*. The origin of the war with Philip V. is thus ſtated by Mr. Belſham, pages 142, 143. vol. i. "By the treaty of Utrecht, the kingdoms of Naples and Sardinia were ceded to the Houſe of Auſtria, together with Milan and the Low Countries; and the iſland of Sicily, with the title of King, to the Duke of Savoy. The pride of Spain was, however, deeply wounded by this forcible diſmemberment of her monarchy, though the experience of almoſt a century had ſhewn how little acceſſion of ſtrength ſhe really derived from the poſſeſſion of theſe detached and remote provinces, or rather how great an increaſe of weakneſs. Cardinal Alberoni, prime miniſter of Philip V. a man of a lofty and aſpiring genius, which delighted to form bold and dangerous projects, at this time entertained the chimerical hope of re-uniting to the monarchy of Spain the kingdoms and provinces of which ſhe had been diveſted. And the Emperor being actually engaged in a war with Turkey, the Cardinal embraced the opportunity to equip a formidable armament, which ſailed from Barcelona June 1717, and landing at Cagliari, the capital of Sardinia, ſoon made an entire conqueſt of the iſland; pretending as a reaſon for this invaſion (the purchaſe of the duchies of Bremen and Verden by George I.? No; but) the previous violation of the moſt poſitive engagements on the part of the Emperor, or to adopt the haughty language of the court of Madrid, of the ARCHDUKE:"—For it ſeems that Spain had not recognized him as emperor. Mr. Belſham, in a note, gives a copy of the Marquis de Grimaldi's circular letter addreſſed to the miniſters of all the foreign courts, which contains *all* the grounds on which Spain thought herſelf juſtified in going to war; but not a word is ſaid in it either of Bremen or Verden, of Great Britain or Hanover. So far we have the authority of Mr. B.'s Memoirs for ſaying that Spain did not go to war with this country on account of thoſe duchies. Why then did ſhe declare againſt us? The ſame Memoirs tell us that ſhe took that ſtep in conſequence of the deſtruction of her fleet by Admiral Sir George Byng on the coaſt of Sicily; nay, it appears that, independently of this action, which ſurely might well be called a declaration of war, the firſt *formal* declaration of hoſtilities was actually from Great Britain. Mr. B., in his account of the conſequences of the Engliſh naval victory, having ſtated various particulars, thus proceeds, vol. i. p. 150.—"But the court of Madrid exclaimed in the moſt paſſionate language againſt the conduct of England, as contrary to the law of nations, and a flagrant violation of the moſt ſolemn engagements; and orders were iſſued at all the ports of Spain and the Indies, for making reprizals upon the Engliſh; in conſequence of which, war was formally declared by England againſt Spain, which was ſoon followed by a like declaration on the part of the Regent of France." From all this it appears that we have Mr. Belſham with us, when we ſay that Spain did not go to war with us on account of Bremen and Verden.

Our correſpondent, however, may perhaps ſay that, if George I. had not purchaſed theſe duchies, he would not have ſupported the Emperor; and that, if he had not ſupported that prince, we ſhould have had no war with Spain; that he took part with the Emperor for the purpoſe of procuring from him the inveſtiture of theſe ſtates; and that, conſequently

conſequently, the purchaſe of them was the primary cauſe of our war with Spain.—This we deny; and we inſiſt that, had this purchaſe never been meditated, we ſhould not have been the leſs engaged in that war. Leaving Hanover totally out of the queſtion, if England were intereſted in procuring for the Houſe of Auſtria the poſſeſſion of Sardinia and Naples, was ſhe not intereſted in preſerving thoſe dominions to that Houſe? Was not ſhe bound to it by every conſideration of good faith and policy? Was it for the ſafety of Great Britain that the power of the Emperor, the only one which could then be effectually oppoſed on the continent of Europe to the Houſe of Bourbon, ſhould be attacked at the ſame time by the Turks and the Spaniards, and be expoſed to the danger of being cruſhed between them?' He muſt be a ſorry politician indeed, who could not diſcover various important grounds of juſtification of the part which Great Britain took on that occaſion, without beſtowing a thought on the paltry conſideration of ſecuring Bremen and Verden.

If it were the purchaſe of theſe duchies that made *us* interfere between the Emperor and Spain, what purchaſe had France and Holland made, which induced *them* to take the ſame ſtep, and to join with the courts of Vienna and London in forming the famous *quadruple alliance?* None. Did they confederate with us for the purpoſe of ſecuring Bremen and Verden to the Elector of Hanover? This would have been an act of complaiſance unparalleled in the annals of politeneſs; Holland certainly underſtood the value of money too well to ſquander it in proofs of condeſcenſion; and the finances of France were in too diſordered a ſtate to allow the Regent to go to war with Spain merely to ſhew how ready he was to enrich the Elector of Hanover.

That the purchaſe of Bremen and Verden had nothing to do with our Spaniſh war in the year 1718, is evident from Mr. Belſham; an author whoſe authority we are ſo far from impeaching, that we appeal to it for ſupport; and we recommend it to *Vindex Veritatis* to read the valuable Memoirs publiſhed by that gentleman, before he again aſſerts 'that honeſt Shippen was ſent to the Tower for commenting with ſeverity upon the *fact*, which Mr. Gerrald ſtates to the public information.' Had *Vindex Veritatis* read, or underſtood, Mr. Belſham, he could not poſſibly have made ſuch an aſſertion. We will give two extracts more from the Memoirs; which, we truſt, will convince our correſpondent himſelf that he ought to retract his own opinion, inſtead of calling on us to retract ours; and that, if Mr. Belſham has any cauſe for complaint on this occaſion, it is not againſt us, but againſt the *Champion for Truth* who attacks us. The caſe of Shippen's commitment to the Tower is thus ſtated, vol. i. p. 151, 152.

"In the ſeſſion of parliament which commenced Nov. 1717, the King had in his ſpeech aſſured the two houſes, that his endeavours to preſerve the public tranquillity had not been unſucceſsful..... A conſiderable reduction of the army was in conſequence propoſed on the part of the miniſters, who contented themſelves with moving for 18,000 men only for the ſervice of the enſuing year. Even this force was deemed by the oppoſition very unneceſſary, and an effort was in vain made to limit the number to 12,000. Mr. Walpole, in particular, declaimed, with much energy, on the dangers of a ſtanding army in a free country....., And Mr. Shippen, in the courſe of a very able ſpeech, declared the expence attending the army to be the ſmalleſt objection to it. The chief argument againſt it was, that the civil and military power would not long ſtand together. Far from being neceſſary to our protection, he apprehended ſo great a force to be inconſiſtent with our ſafety. In certain circumſtances an army might be neceſſary,

but

but in ſuch circumſtances it was only to be choſen as the leſſer evil; for that abſtractly conſidered, it was an evil, every lover of liberty muſt acknowledge. I know, ſaid this inflexible patriot, that theſe aſſertions interfere with ſome paragraphs of his Majeſty's ſpeech. But we are to conſider that ſpeech as the compoſition of the miniſters and adviſers of the crown, and we are therefore at liberty to controvert every propoſition in it, *particularly thoſe which ſeem calculated rather for the* MERIDIAN *of* GERMANY *than of* GREAT BRITAIN. *But it is the infelicity of his Majeſty's reign, that he is unacquainted with our language and* CONSTITUTION."

For theſe marked expreſſions, taken down by Mr. Lechmere, and which were ſtated to be a ſcandalous invective againſt the King's perſon and government, Mr. Shippen, refuſing to give any explanation of them, was committed to the Tower. The expreſſions were highly conſtitutional; Mr. Shippen's whole ſpeech was calculated to ſhew the danger with which the conſtitution of England was threatened by a ſtanding army: but, with all our attention to it, we are not able to diſcover ſo much as an alluſion to Bremen and Verden, nor a hint that the purchaſe of theſe duchies had occaſioned our war with Spain. To prove that Shippen was not committed "for commenting with ſeverity on the *fact* which Mr. Gerrald ſtates," we will quote Shippen's own declaration, recorded by Mr. Beltham, vol. i. p. 327. In a parliament holden long after, viz. 1733, an attempt was again made in the Houſe of Commons to reduce the number of the ſtanding army. Mr. Horace Walpole aſſerted that the number of troops then propoſed was neceſſary to ſupport his Majeſty's government, and would be neceſſary ſo long as the nation enjoyed the happineſs of having the preſent illuſtrious family on the throne. Mr. Shippen, among other things in anſwer to this declaration, "ſaid that His Majeſty KNEW how much the nation was loaded with debts and taxes—and how *inconſiſtent it was with our conſtitution to keep up a ſtanding army in time of peace.* Mr. Shippen, being called vehemently to order for theſe laſt words, declared himſelf peculiarly unfortunate; for that, in a former parliament, he had incurred the ſevere diſpleaſure and cenſure of that houſe, for aſſerting that the late Monarch *was unacquainted* with the conſtitution; and he now gave high offence, by declaring that his preſent Majeſty *was not unacquainted* with the conſtitution."

We preſume that Mr. Shippen knew for what he had been committed; and, if he here ſtates the cauſe correctly, *Vindex Veritatis* ſurely ought to make the *amende honorable* to Mr. Beltham, for aſcribing to that author an aſſertion which he never thought of making, viz. "that the purchaſe of Bremen and Verden had involved us in a war with Spain in 1718; and that Mr. Shippen was committed to the Tower for having commented with ſeverity on that fact;" an aſſertion which, if he had made it, we certainly ſhould not have paſſed unnoticed in our review of his Memoirs.

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†††† We can aſſure 'A Suffolk Freeholder' that his appeal to our candor and impartiality would not fail of procuring from us 'a manly and ample apology,' if we were convinced that we had 'ignorantly miſrepreſented him, and haſtily miſled the public;' and, if we refuſe to make the deſired apology, it is only becauſe we are ſatisfied that we have not wronged him. He refers us to a publication in ſupport of his ſtatement, on which, if its contents be ſuch as he deſcribes them, he ought to diſcharge all his reſentment, for it has undoubtedly miſled him. We certainly would ſpare time to read that publication,

publication, if the task had not been rendered unnecessary by this circumstance, that the Reviewer of the Suffolk Freeholder's work (see Rev. for March, p. 343.) happened to be present when Mr. Fox made the speech in question; and, from the evidence of his own ears, he can take upon him to say that nothing can be more unlike the original than the copy on which it appears that the Suffolk Freeholder has founded his observations. As it was the wish nearest our hearts to be just to the public, to our correspondent, and to ourselves, we resolved to take the opinion of some friends who also heard Mr. Fox deliver the speech in question; and we had the satisfaction to find, that their recollection of it tallied with and confirmed our own idea of it. Had it been otherwise, we assure the Suffolk Freeholder that we would have been, if possible, more ready to make him reparation than he can be to require it. All that we can do at present, is to advise him to be more cautious in future in the choice of the documents on which he intends to build a charge against any public man. We are persuaded that he must have been misled by an erroneous account of the speech to which he refers; for it is a fair presumption that the man, who exacts an apology for a misrepresentation, is himself incapable of wilfully misrepresenting another.

‖‡‖ We are pleased to find that an obliging correspondent from Berwick, whose signature is J. or S., agrees with us in his idea of the proper punctuation of the line in Othello: *Put out the light and then— Put out the light!* but we have not room to insert the explanation which he gives of the line so pointed.

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†‖† *Medicus*, of Jedburgh, requests us to point out the exact title of a work to which we have alluded in another article: but our memory does not serve us in this particular, nor do our *Indices* avail us. We only recollect the *tendency* of that publication.

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†‡† In reference to our query in the note † p. 173 of the Review for February, Dr. Beaufort informs us that he 'literally made *no use at all* of any of the printed maps of *Ireland*,' in constructing his new one; and that, with regard to Rocque, he only quotes topographical maps of *two counties* which that geographer surveyed. This explanation is due to the Doctor.

‖§‖ Mr. Buchanan's letter is received: but we have not yet had leisure to peruse his new work.

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§*§ The communication from Mr. G—r, of the R. E. A. Office, is acknowleged, and shall receive attention.

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q Our notice of other Letters is unavoidably deferred.

☞ In the last Review, p. 245, l. 15. from the bottom, *for* 'project dies,' *r.* projects dies; 253, l. 25. for '*Vexatis*,' *r. Vexatie*; 256, l. 18. *for* 'above,' *r.* below; 263, l. 20. for '*pale* thee,' *r.* pall thee.

APPENDIX

TO THE

THIRTEENTH VOLUME

OF THE

MONTHLY REVIEW

ENLARGED.

FOREIGN LITERATURE.

ART. I. *Novæ Acta Academiæ Scientiarum Imperialis Petropolitanæ*, &c. *i. e.* New Tranſactions of the Imperial Academy of Sciences at Peterſburgh, Vols. IV. and V. With the Hiſtory of the Academy for the Years 1786 and 1787. 4to. About 430 Pages in each Volume. Peterſburgh. 1789.

THE character which we formerly gave of the publications of this northern academy is confirmed by the volumes before us, in which the reader is not led through the ſmooth and flowery paths of ſcience, but is obliged to toil up the ſteep and rugged aſcent of mathematical inveſtigation; which, though it may not afford immediate pleaſure, promiſes ſolid advantage; becauſe, when the ſummit is once attained, we may enjoy a more enlarged and diſtinct view of the works of nature, than we could otherwiſe have procured.

Omitting the account of the academical ſeſſions, we ſhall proceed to the ſupplement of the hiſtorical part, which contains the memoirs preſented by correſpondents and approved by the Academy. Theſe are as follow:

Demonſtration of a Theorem concerning Centres of Gravity. By M. LHUILIER.

The nature of this memoir prevents us from giving any abridged view of its contents: but the deſign of it will eaſily be perceived by ſtating a particular example of the general propoſition:

Let A, B, C, be the centres of gravity of three bodies; *a*, *b*, *c* their reſpective maſſes, and Q their common centre of gravity.

Let right lines QA, QB, QC, be drawn from the common centre to that of each body, and the latter be connected by right lines AB, AC, and BC; then $QA^2 \times a + QB^2 \times b + QC^2 \times c = AB^2 \times \frac{ab}{a+b+c} + AC^2 \times \frac{ac}{a+b+c} + BC^2 \times \frac{bc}{a+b+c}$.

Concerning the Births, Marriages, and Deaths, in ſeveral of the Provinces and Cities of Ruſſia. By M. B. F. HERMANN.

From this account, it is concluded that the population is doubled, in ſome parts of Ruſſia, in forty-five years; in others, in fifty and fifty-five; and, in others, in ſixty years. From the tables of baptiſms and funerals, it appears that, on an average, the former are to the latter as nineteen to ten.

Solution of a Problem in Spherics, viz. to find the greateſt and leaſt area of a ſpherical triangle, the baſe and altitude being given. By M. F. T. SCHUBERT.

On the Lexodramic Curve. By the ſame.

We now come to the memoirs, of which there are ſix in the mathematical claſs; five by the late M. EULER, on the integration of various formulæ, and on the expreſſion of roots and powers by ſeries: but theſe, and the remaining memoir by M. N. Fuss, on the rectification of curves by the inverſe method of tangents, are ſo abſtruſe, that no account which we could give of them would be intereſting, except to thoſe who are peculiarly fond of the moſt difficult parts of the higher mathematics; and readers of this claſs muſt be referred to the work itſelf, in which they will find ample reaſon to admire the genius and reſources of that great mathematician, whoſe relics are here collected.

PHYSICO MATHEMATICAL CLASS.

On the Oſcillatory Motion of a Board ſuſpended on an Horizontal Axis, and impelled by the Wind. By M. L. EULER.

It has been diſputed among mathematicians, whether the impulſe of a fluid be proportional to the ſine of the angle of incidence, or to the ſquare of this ſine. M. EULER inveſtigates the general expreſſion of this impulſe according to each of theſe hypotheſes: but they lead him to equations that are not integrable; however, by examining particular caſes, in which the vibrations become iſochronous, he finds the expreſſion for the time of each oſcillation, which appears to be greater on the former, than on the latter, of theſe ſuppoſitions. Hence, he obſerves, it may be determined, by experiments, which of the two is erroneous.

On

On a new Hydraulic Machine for raiſing Water. By M. JAMES BERNOULLI.

The machine, of which the powers are here mathematically inveſtigated, is founded on the ſame principle as the tube which *Pitot* applied to meaſure the velocity of rivers. It conſiſts of a ſpiral tube opening at each end, in oppoſite but horizontal directions, ſurrounding a vertical cylinder which muſt be made to revolve with great velocity, ſo that the external water ſhall exert a conſiderable preſſure againſt that contained in the tube, which will be thus forced up and driven out at the upper opening. The formulæ here given are general, and may be applied to tubes of any particular form: but M. BERNOULLI more eſpecially conſiders thoſe, the bore of which is cylindrical. In this caſe, the greateſt effect, or quantity of water raiſed, in proportion to the abſolute power, which is the moving force multiplied into its velocity, is as one to four.

Concerning the Regiſters of Births, Marriages, and Deaths in Peterſburgh, from the Year 1781 *to* 1785. By M. KRAFFT.

From the tables here given, it appears that, in theſe five years, there were 6840 marriages, 29,445 births, and 25,810 deaths: theſe numbers increaſe every year; for, in the year 1781, the number of marriages was 1207, of births 5540, and of deaths 5065; whereas, in 1785, there were 1471 marriages, 6109 births, and 5818 deaths. By an enumeration made by order of the government in the year 1784, it appears that the population of the city of Peterſburgh, which contains 3840 houſes, amounted to 126,827 males, and 65,619 females; in all, 192,446; that of Paris, in the ſame year, is ſaid, in the Memoirs of the Academy of Sciences, to have amounted to 593,070. Our author calculates that, in Peterſburgh, the numbers of perſons, who are married in a year, are to the whole number of inhabitants, as one to ſeventy; and that, on an average, from every ten marriages forty-three children are produced. From comparing the numbers of births and deaths during twenty years, M. KRAFFT ſuppoſes that the population of Peterſburgh may be doubled in one hundred and eighty years.

PHYSICS.

On the Muſcular Fibres of the Heart; eighth Diſſertation. By M. C. F. WOLFF.

M. WOLFF here deſcribes the middle ſtratum of the fibres of the right ventricle. He obſerves that the fibres of the external ſtratum, which originate in the baſe and the lower margin of the ſeptum, and are inſerted into the upper margin, converging in their courſe, are croſſed by thoſe of the middle ſtratum, which ariſe from the lower margin of the ſeptum, diverge

as they proceed, and are inſerted into the baſe and upper margin.

The fibres of this ſtratum are diſtributed into twenty faſciculi, or muſcles, which are here minutely deſcribed, and illuſtrated by plates.

Experiments performed with a Deſign to imitate the Paper-Stone or Artificial Slate. By M. J. G. GEORGI.

In our Appendix to vol. viii. we mentioned this incombuſtible ſubſtance, which was invented by Dr. *Faxe* at Carlſcrone *. Attracted by the idea of its utility for preſerving buildings from fire, M. GEORGI was reſolved to diſcover its compoſition. For this purpoſe, he analyzed ſome ſpecimens procured from Sweden, and found that they conſiſted of two parts by weight of a martial bole mixed with a ſmall quantity of calcareous earth; of one part of the vegetable pulp of which paper is made, and one of animal glue, with an oil, which ſeemed to be that of linſeed.

In order to imitate this preparation, the author tried ſeveral mixtures: that which ſucceeded beſt was an ounce and a half of paper pulp, well preſſed and dried, an ounce of common glue, and four ounces of white bole. He diſſolved the glue in a ſmall quantity of water, and beat up the pulp with this to a paſte, with which he mixed the bole. This he ſpread out to a proper thickneſs in a mould; when dried, it was very hard, and the ſurface was remarkably ſmooth. Some of theſe ſheets he varniſhed with boiled linſeed oil, and, in order to compare them with the Swediſh paper, he macerated a ſquare inch of each, in cold water, during four months; that which he had not varniſhed was found to be a little ſwelled in conſequence of this operation: but what had been varniſhed with the boiled oil ſtood the trial fully as well as the Swediſh, and was not at all altered.

He afterward laid the ſame quantity of each on an iron ſpatula, in the mouth of a well-heated furnace, and, with them, a piece of birch wood of the ſame ſize. After lying for fifteen minutes, the wood began to burn, and, in fifteen minutes more, was conſumed to aſhes. The pieces of paper-ſtone were only ſo heated as to occaſion a hiſſing when plunged into water. On examining the ſeveral ſpecimens, he found that what he had made had not been more affected by the heat than the Swediſh. Of both, the ſurface was blackened, and had ſwelled up in little bubbles: but neither was at all burnt, nor even warped

* See Review, New Series, vol. viii. page 482. We now find that we then gave the inventor a wrong name, as we called him *Faya*. In this we were miſled by the Abbé *Berthelon*.

by

by the heat. The varniſhing ſeemed to make no difference in the reſult of this and the following experiment, in which they were put on a red hot iron, and expoſed to the hotteſt fire in the middle of the furnace, during a quarter of an hour. In this trial, the Swediſh ſpecimen caught fire, and emitted a thick ſmoky flame, which continued about five minutes; it afterward burned with a white heat, and, when taken out, appeared to be reduced to three friable cineritious laminæ; whereas that made by our author remained hard, was ſcarcely altered in ſhape and ſize, and was only blackened and ſcorched on the ſurface. It alſo reſiſted the inclemency of the weather equally well with the Swediſh, but is not quite ſo beautiful in its appearance. The cement, which Dr. *Faxe* recommends for filling up the crevices between the ſheets, is made of boiled linſeed-oil, white lead, and chalk.

Deſcription of the Charax Leucometopon. By M. Basil Zuiew.

This fiſh very much reſembles the trout, but its teeth ſhew that it belongs to the Characes; the ſurname of Leucometopon is given to it on account of its white head. It is deſcribed from a ſpecimen in the academical muſeum, which is ſeven inches long. We are not told where it was found.

Deſcription of a new Species of the Echeneis. By the ſame.

Linné mentions only two ſpecies of this claſs, the Remora, and the Neucrates; as the fiſh here deſcribed has a great affinity to the latter, our author calls it Neucratoides.

Obſervations on the Hypotheſis that primary may be diſtinguiſhed from ſecondary Mountains, by the Nature of the Metalliferous Ores, and by the Metals which they contain. By M. J. J. Ferber.

M. Ferber is of opinion that the hypotheſis here mentioned is wholly groundleſs. He adduces the lead mines of Derbyſhire, in order to refute the opinion, entertained by ſome, that ſecondary mountains do not contain metallic veins; and that theſe are found in the higheſt parts of rocks of granite, he proves by the mines of Scharfenberg, Furſtenberg, Saltzburg, and ſeveral others. He gives a number of inſtances which ſhew that theſe ſtones and minerals, which have been ſuppoſed to belong, excluſively, either to primary or to ſecondary mountains, are often found in both; concluding that the only way of diſcriminating them is by attending to the order of ſtratification.

The Astronomical claſs contains only one memoir, (by M. S. Roumousky) on an eclipſe of the ſun, obſerved June the 15. N.S. 1787. The volume concludes, as uſual, with meteorological tables.

In the hiſtorical part of volume V. we find extracts of two letters to the ſecretary; the firſt from M. FRIES, written from Ouſtioug-velikoi, a town in the government of Vologhda, one thouſand werſts from Peterſburgh, in 60° 58′ north latitude, giving an account of the very ſevere cold obſerved there. Some obſervations on this ſubject may not, perhaps, be unacceptable to our readers. On the 14th of November 1786, N. S. in the morning, the mercury in Reaumur's thermometer had fallen to 30½ degrees below the freezing point. M. FRIES then expoſed ſome purified mercury in a china cup to the open air, and found it frozen to the conſiſtence of a paſte the next morning at three o'clock, when the thermometer had fallen to 34°: but, in three hours' time, it roſe again to 30°, and the mercury, which had been frozen, regained its fluidity. On the 13th of December, from ſix in the evening till three o'clock the next morning, the thermometer ſtood at 51°. M. FRIES found the mercury, which he had expoſed to the air, frozen ſo as to be quite hard; he brought it into his apartment, and broke it into three pieces; in the room it thawed in two minutes: but the cold which he felt on handling it was almoſt inſupportable. On expoſing it again to the open air, it became ſo ſolid in leſs than an hour, that it was perfectly malleable. During this exceſſive cold, the weather was very calm, but foggy; the birds dropped down dead; and the dogs ſeemed to have a foreboding of it; for, before it came on, they ſtretched themſelves out on the floor, and howled in a very unuſual manner. On the 19th of January 1787, the mercury in the thermometer fell to 60°, and, ſoon after, ſunk entirely into the bulb, where it was frozen.

Hence it appears that mercury, expoſed to the open air, is much ſooner affected by the cold, than what is contained in the thermometer; which might indeed have been concluded *à priori*: but M. FRIES obſerves that thermometers do not indicate the true temperature of the air, when it is below 30 degrees; unleſs it be of ſuch duration that the inſtrument can be entirely penetrated by the cold; as was the caſe in the laſt experiment; and even then the tube muſt be warmed by the application of the hand, to prevent the mercury in it from freezing before it can ſink into the bulb.

The other letter is from M. DE CAROSI, an officer in the Poliſh ſervice, and gives an account of an earthquake at Mogula near Cracovia, the 3d of December 1786. It laſted five ſeconds; its direction was from ſouth to north, and the motion was oſcillatory.

The ſupplement contains a paper by M. F. LOWITZ, on what he terms the dephlogiſticating power of charcoal, and its utility

utility in various chemical operations. He found that charcoal has the property of purifying acids from the brown colour and empyreumatic odour, which they are apt to contract in their preparation. In this view, he experienced its utility in making the acid of tartar, the *terra foliata tartari*, the *acetum vini*, the *alcohol aceti Weſtendorfi*, and the *crematum frumenti*. From an experiment performed by M. *Leichtenſtein*, in conſequence of theſe diſcoveries, it appeared that the acid of nitre was not merely dephlogiſticated, but deſtroyed by the charcoal; and that the reſiduum of the coal became ſoluble in water like a ſalt. Hence our author was induced to make the experiments here related, in order to determine whether charcoal had a ſimilar effect on other acids: this it appeared to have on the muriatic acid, but not on acid of tartar, nor on diſtilled vinegar. On mixing powder of charcoal with pieces of beef, which had been expoſed to putrefaction, he found that it deprived them of their fetor, and left them only the odour of pure volatile alkali.

The MATHEMATICAL claſs of memoirs contains ſeven papers by the late M. EULER, moſt of which, relating to the integration of differential equations, we ſhall omit. One, however, which contains an application of Sir I. Newton's theorem for the evolution of binomial powers, to fractional exponents, deſerves our attention, on account of its general utility, as well as its perſpicuity. For this purpoſe, M. EULER ſtates $(1+x)^n=1+Ax+Bx^2+Cx^3+$, &c. in which expreſſion A, B, C, &c. are determined by the experiment n. If the exponent be increaſed by an unit, the ſeries may be thus expreſſed: $(1+x)^{n+1}=1+A'x+B'x^2+C'x^3+$, &c. and, if the ſeveral terms of theſe ſeries be compared, they will be $A'-A=1$, $B'-B=A$, $C'-C=B$, &c. thus $N'-N=M$. Then if $N=xn$, $N'=\alpha(n+1)$, and $N'-N=M=\alpha$: but if $M=\alpha$ then neceſſarily $N=\alpha n$. In the ſame manner, it is demonſtrated that if we make $2\alpha=a$, and $M=an$, we ſhall have $N=\frac{1}{2}an(n-1)$; and univerſally, if $M=an(n-1)(n-2)\ldots.(n-\lambda)$ then $N=\frac{1}{\lambda+2}an(n-1)(n-2)\ldots\ldots(n-\lambda-1)$: but as M, and N, denote any two following terms in the ſeries A, B, C. &c. the general evolved equation may be applied to each of the equations already found. Thus, as $A'-A=1$, we have $M=1$ and $N=A=n$. Then, becauſe $B'-B=A=n$, we have here $M=n$; and N, which, in this caſe, correſponds with $B,=\frac{1}{2}n(n-1)$ &c.—Hence it is eaſy to ſee that the exponent n is not neceſſarily confined to whole numbers, but may be expreſſive of fractions, and of irrational, or even imaginary quantities.

The remaining memoir under this claſs is by M. SCHUBERT, *On the Geographical Projection of an Elliptic Spheroid.*

The intention of this paper is to inquire whether the error, reſulting from projecting the ſurface of the globe as that of a ſphere, be really of ſuch importance that it ought not to be rejected; and whether the rules for the projection, according to the oblate figure of the earth, be ſo very difficult as ſome have imagined. M. SCHUBERT adopts the Newtonian hypotheſis of elliptic meridians, and conſiders the ſtereographic projection of a parallel, and of a right ſphere. In the former, the meridians are right lines, and the parallels concentric circles, the radii of which are ſomething greater than they would be in the projection of a ſphere. This difference, however, never exceeds $\frac{1}{150}$ of the radius of the equator, and may therefore ſafely be neglected. In the projection of the right ſphere, the meridians and parallels are ellipſes, the axes of which are in the ſame proportion, as are thoſe of the oblate ſpheroid; the axes of the meridians increaſe as they approach the middle of the projection, in the ratio of the ſecants; and the axes of the parallels increaſe in the ratio of the tangents of their diſtance from the pole: but the greater axes will always be parallel to the equator. The rules, which our author gives for the conſtruction of the parallels, and for the diviſion of the map into degrees of latitude and longitude, are plain and eaſy.

The PHYSICO-MATHEMATICAL claſs contains three theoretical memoirs on the curves formed by the compound motion of cylindrical bodies, and on the vibration of elaſtic laminæ: but they are ſo very abſtruſe, and have ſo little immediate practical utility, that we ſhall not detain our readers with them.

PHYSICS.

On the Muſcular Fibres of the Heart. By M. WOLFF.

This anatomiſt here inveſtigates the action of the middle ſtratum of fibres of the right ventricle, which he deſcribed in the preceding memoir; (p. 483.) the general uſe of them is to contract the ventricle:—but, beſide this general tendency, there are ſome faſciculi, which appear formed to produce more particular effects. Among theſe are three muſcles, to which M. WOLFF gives the appellation of *adductores arteriæ pulmonalis*, by which the arterious orifice and the pulmonary artery are drawn toward the ventricle, while the latter expels its blood into the artery; they ſerve alſo to ſtrengthen the pulmonary artery, and enable it to bear the action of the blood impelled with a force which otherwiſe might occaſion fatal aneuriſms. There are alſo two muſcles which our author calls the *contractor interſtitii valvularis*, and the *aorticus*; and, we are told, they both ſerve to contract

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the *interstitium valvulare*, and to express the blood which gets to it, when the ventricle is full: these muscles are also of use in closing the venous orifice of the ventricle during its systole, and in preventing the blood from returning into the right sinus. Another muscle, which is called the *posterior pulmonalis*, and is remarkably powerful, contracts the arterious cone, or that part of the ventricle out of which the blood is immediately poured into the pulmonary artery. The situation and direction of these muscles cannot well be explained without the plates by which the dissertation is illustrated.

Two Observations. By M. N. Socolow.

The first part of this Memoir contains an account of a preparation for killing worms, or other insects, that are destructive to the produce of the garden and the field. It is composed of three parts of lime water, and two of a saturated solution of the fixed alkali in water; with which the author directs the plants and trees to be moistened, asserting that, without injuring the vegetable, it will destroy all the insects that prey on it. The remainder of the paper relates to the revivification of insects which had been apparently killed in spirits of wine, by covering them with warm ashes.

Description of an Aorta extended to an unusual Size, ruptured and ossified in several places. By M. Wolff.

The case here related is that of a man about forty years of age, and apparently in perfect health, who died suddenly, without any previous complaint. On opening the body, the pericardium was found so extended as to appear like a large bladder, which entirely filled up the anterior part of the thorax, and had driven back the lungs into the posterior. When it was opened, between three and four pounds of fluid blood ran out, and a pound and a half of coagulated blood remained in it. When this was removed, M. Wolff discovered a rupture of the aorta, in a longitudinal direction, about two inches in length, which appeared like a wound made with a knife on the posterior surface, close to the arterious orifice of the left ventricle. The whole of the aorta was vitiated, had lost its elasticity, and was extended to an uncommon magnitude in length, as well as in diameter: the part included in the pericardium was seven inches and four lines in circumference; and the length, from its origin to the end of the flexure, where it proceeds in a right line along the vertebræ of the back, was twelve inches and a half. On opening the artery, a number of small pieces of bone were discovered between its two coats; the author counted thirty-eight, one of which was an inch long, and several were half an inch in diameter: they were of various

shapes,

ſhapes, but all had very ſharp edges; and to their action on its coats, the dilated ſtate of the aorta, and its fatal rupture, are aſcribed.

Deſcription of a new Species of Gymnotus. By M. ZUIEW.

This fiſh was ſuppoſed, by Gronovius, and after him by Linné, to be a variety of the Carapo: but M. ZUIEW maintains that it is a diſtinct ſpecies; from its colour, he calls it *Gymnotus albus*, but he obſerves that it ought to be diſtinguiſhed from the albifrons, deſcribed by M. *Pallas*. It is leſs than the carapo, and its lower jaw is longer than the upper.

A Chemical Examination of an Obſervation of M. de Careſi concerning the Tranſmutation of Gypſe into Chalcedony. By M. J. G. GEORGI.

From a variety of foſſils and petrifactions collected in the neighbourhood of Cracovia, M. *De Careſi* attempted to prove the tranſmutation of calcareous ſtone into ſilex, of gypſe into chalcedony, and ſeveral ſimilar changes of primary ſtones. Some of theſe ſpecimens were ſent to the academy, and our author was commiſſioned to examine them. Among them was ſome gypſe, which M. *De Careſi* ſuppoſed to be advancing in its progreſs toward chalcedony: but, after keeping it during ſeveral years expoſed to all the inclemency of the weather, and trying every method that art could ſuggeſt to accelerate its tranſmutation, it was found, by chemical analyſis, to have undergone no alteration: ſo that the hypotheſis appears to be, as moſt philoſophers have believed, without any foundation.

ASTRONOMY.

Eſſay on M. Euler's Lunar Tables, with the Deſign of giving them under a new Form, which ſhall conſiderably ſhorten the Calculation of the Moon's Place. By M. KRAFFT.

The lunar tables publiſhed by M. *Euler*, in his laſt work on the theory of the moon's motion, differ from thoſe of *Mayer*, as they are calculated from formulæ immediately deduced from the univerſal principle of gravitation; as they give, inſtead of the longitudes and latitudes in arcs of a circle, the orthogonal co-ordinates of the moon's place, whence the tangents of theſe arcs are eaſily found; and as they lay down the arguments of particular equations ſolely from the mean motions of the ſun and moon; whereas there are ſome in *Mayer*'s tables, which require that the true places of theſe heavenly bodies, the anomaly of the moon, and the place of its node, ſhould be previouſly corrected by equations.

M. KRAFFT inſiſts on theſe advantages of *Euler*'s tables over thoſe of *Mayer*; he then propoſes his method of rendering

them ſtill more ſimple, and thus more eaſily improvable by obſervations. With this view, he deduces a new formula from thoſe of M. *Euler*, which, by a ſingle ſeries of the ſines of the mean arguments, gives the tangent of the longitude, whence the true place of the moon in the ecliptic is very eaſily calculated:—but, in the expreſſion of this tangent, each term may be either affirmative, or negative, according to the argument by which it is affected; which renders the calculation of the moon's true place tedious, and liable to error. To remove this inconvenience, M. KRAFFT has transformed his expreſſion of the tangent into one which contains the ſquares of the ſines of the mean arguments; and in which, except one invariable negative quantity, all the terms are affirmative: he allows that this new formula is leſs convenient than M. *Euler*'s method, for the calculation of the tables, but obſerves that, when theſe are once made, it renders the calculation of the moon's place more ſimple and eaſy. This he proves by comparative examples.

The remaining articles are, an obſervation of a ſolar eclipſe, June 4, 1788; and extracts from the Meteorological Journals for the year 1787.

ART. II. *Nova Acta Academiæ Scientiarum Imperialis Petropolitanæ, &c. i. e.* New Tranſactions of the Imperial Academy of Sciences at Peterſburgh, Vols. VI. and VII. With the Hiſtory of the Academy for the Years 1788 and 1789. 4to. About 460 Pages in each Vol. Peterſburgh, 1790 and 1793.

IN the ſixth as well as in the former volumes of theſe memoirs, the hiſtorical part contains little that would be intereſting to our readers. Among the diſſertations preſented to the academy, is one by the Abbé ROCHON on ſome improvements in the uſe of the double refracting rock cryſtal, as a micrometer for meaſuring ſmall angles. He obſerves that, if a priſm be made of this cryſtal, there is one direction in which the double refraction ceaſes to be apparent; viz. that in which the rays are parallel to the axis of the hexagonal pyramid in which the cryſtalization terminates. In proportion as the rays deviate from this courſe, the phenomena of double refraction are more evident. Hence he joined two equal priſms, cut in oppoſite direction with reſpect to the cryſtal, the ſides of which were parallel to each other: the reſult was a compound priſm perfectly achromatic, in which the double refraction amounted to forty minutes; twice as much as in each priſm ſingly. The remainder of the diſſertation conſiſts of directions for uſing the micrometer, which have not much novelty nor importance: thoſe who wiſh for information on this ſubject may conſult an account

count of a ſimilar inſtrument, invented by Dr. Maſkelyne, in the ſixty-ſeventh volume of the Philoſophical Tranſactions, Part II. Art. 36.—The Abbé alſo propoſes to aſcertain the elevation or depreſſion of objects with reſpect to the horizon, provided it does not exceed five degrees, by means of an achromatic priſm made of flint and crown glaſs, which is applied to a teleſcope mounted with a level.

The memoirs are diſtributed, as uſual, into the three claſſes of mathematics, phyſics, and aſtronomy.

MATHEMATICS.

Concerning a particular Manner of differencing and integrating, which occurs in inveſtigating the Sums of Series. By M. L. EULER.

This ingenious mathematician obſerves that, if the ſum of the ſeries of any given power n of natural numbers be known, as $\Sigma x^n - 1^n + 2^n + 3^n + 4^n \ldots . x^n$, the ſum of a ſeries, of the next higher power, Σx^{n+1}, may be found by multiplying the integral of the firſt ſeries by ∂x, and by the exponent of the power of the ſeries required; provided the integral be ſo taken, that the ſum may vaniſh by putting $x = o$, and that to the integral be added a term of the form ax, ſo that the whole may be equal to an unit by making $x = 1$. This operation may be inverted for finding the ſum of a ſeries, the power of which is one degree lower than that known.

Theſe propoſitions are here demonſtrated; and the author ſhews that they are not confined to ſeries of the powers of natural numbers, but are applicable to all kinds of progreſſions.

A general Method of inveſtigating the Roots of all Equations by Approximation. By the ſame.

The method here recommended is an application of the differential calculus, and its reſult is an infinite ſeries: but it is leſs convenient for common practice than the uſual mode of approximation; becauſe it requires that the root of the equation ſhould previouſly be very nearly aſcertained; it has however the advantage of leading to a ſeries that will expreſs any given power of the root, and from this M. EULER deduces another ſeries that expreſſes its natural logarithm.

Formulæ of Equations of various Degrees, which are capable of Solution. By the ſame.

As the general rules hitherto given are not applicable to equations higher than biquadratics, it is very uſeful to know what equations of higher orders will admit of a ſolution. This intereſting inquiry has engaged the attention of many eminent mathematicians, beſide the ingenious author of the memoir be-

fore us, who devotes his reſearches to equations which have no rational root, and which cannot be reſolved by factors into equations of a lower power, but require the extraction of a root of the ſame degree with the equation itſelf.

Of this kind, a great number of algebraic equations are here given, all reduced to the following formula, in which n'' n''' n'''' &c. ſtand for the ſecond, third, fourth, &c. coefficient of the binomial raiſed to the n^{th} power.

$$x^n = n''\,ab\left(\frac{a-b}{a-b}\right)x^{n-2} + n'''\,ab\left(\frac{a^2-b^2}{a-b}\right)x^{n-3} + n''''\,ab\left(\frac{a^3-b^3}{a-b}\right)x^{n-4}.$$

One of the roots of this equation of the n^{th} degree is $\frac{b\sqrt[n]{\frac{a}{b}} - a}{1-\sqrt[n]{\frac{a}{b}}}$ in which $\sqrt[n]{\frac{a}{b}}$ has n different values.

On Algebraic Curves, the Length of which is expreſſed by the Integral Formula $\int \frac{v^m - 1\ \delta v}{\sqrt{1-v^{2n}}}$. By the ſame.

Concerning Two or more Algebraic Curves, from which, if equal Arcs be taken, the Amplitudes of theſe ſhall be in a given Ratio. By the ſame.

For the contents of theſe memoirs, we muſt refer the mathematical reader to the work.

Concerning the Application of the Inverſe Method of Tangents to the Theory of Solids. By the ſame.

This method, which is commonly uſed in the inveſtigation of curves that have certain properties relative to tangents, normals, or other ſimilar lines, M. Euler has here applied to an examination of thoſe ſurfaces which have properties of the ſame kind. All the propoſitions of this nature conſiſt in diſcovering what function of two variable quantities x and y ſhall conſtitute a third variable z, ſo that a certain ratio of their differentials ſhall obtain. This ſubject well deſerves the attention of mathematicians; becauſe it leads to the diſcovery of functions of two variable quantities, which is a new branch of analyſis very different from the common, and which promiſes to be of conſiderable utility.

The firſt problem here inveſtigated is, *ſo to conſtruct, on a given plane, a ſolid, that if, from each point of its ſurface, lines perpendicular to it be erected terminated by the given plane, theſe lines ſhall all be equal.* This propoſition is analogous to that in which

which, by the common inverſe method of tangents, a curve is required of which all the normals are equal. It is obvious that a rectangular parallelopipedon, a hemiſphere, or a ſemi-cylinder, will fulfil the conditions of the problem: but M. EULER has here ſhewn that there are alſo many other ſolids which are comprehended in the general ſolution.

The author's analytical ſolution of this problem ſhews that the diſtinguiſhing character of all thoſe propoſitions, which require the integration of a function of two variable quantities, is that, inſtead of conſtant quantities, an arbitrary function is adduced; which, as in this problem, is repreſented by a curve drawn and diſcontinued at pleaſure, and not comprehended under any algebraic equation. This appears very evident from the ſynthetic ſolution of the problem; in which it is ſhewn that a ſolid, generated by the motion of a ſemi-circle perpendicular to a given plane, along any curve line, will anſwer the terms of the queſtion; and it is this directing line that was repreſented by the arbitrary function introduced in the integration of the function of two variable quantities, which occurred in the analytical ſolution.

The other problem, which is more general, is, *on a given plane to conſtruct a ſolid, ſo that, if normals be drawn to every point of its ſurface, theſe ſhall have a certain given relation to the elevation of the ſeveral points above the plane.* The ſynthetic ſolution of this alſo leads to a ſolid generated by the motion of a ſegment of a determined curve along an arbitrary curve, which repreſents the arbitrary function in the analytic calculus.

As the remaining memoirs of this claſs do not eaſily admit of any abridged account, and relate to ſubjects which are too abſtruſe to be intereſting to the majority of readers, we ſhall omit them.

PHYSICS.

New Obſervations and Experiments on the Irritability of the Stamina of the Barberry, (Berberis Vulgaris, Linn.) By M. KOELREUTER.

We have here a very particular deſcription of a phenomenon that has often been obſerved in the ſexual organs of this and of ſeveral other plants, in which, at the time of fecundation, the antheræ approach the ſtigmata in order to communicate their farina. This motion of the ſtamina may be produced by touching them with a hair pencil, or by means of the electrical ſpark; it is alſo excited by inſects that ſuck the juice of the flower.

On the Muſcular Fibres of the Heart. Diſſertation X. Part I. By M. WOLFF.

M. WOLFF

M. WOLFF here continues his examination of the ſtructure of the heart with unwearied patience and indefatigable perſeverance; and, in his manner of proceeding, the deſcription of this viſcus bids fair to employ him during the whole of his life. In the diſſertation before us, he deſcribes the ſecond ſtratum of fibres of the left venticle.

Anatomical and Phyſiological Obſervations on the Ovaries of the Mytilus Cygneus, Linn. By M. KOELREUTER.

In examining, with a microſcope, the ovaries which, in the winter ſeaſon, are found in the muſcles of the Rhine, M. KOELREUTER diſcovered a great number of living *embryones*, which opened and cloſed their little ſhells with great vivacity. This motive faculty they retained for ſix days after the death of the muſcle in which they were found. The ſhells were very thin and pellucid, but ſolid, and capable of being calcined: theſe embryones are connected with each other by ſlender threads, to which are faſtened little globules. It is ſomething remarkable that, in this ſtate, they open their ſhells much wider than they are obſerved to do after their birth. As he could never diſcover any traces of an oviduct in the muſcle, M. KOELREUTER is of opinion that it dies in bringing forth its young.

Concerning Schoerl. By M. B. SEWERGUINE.

The article before us contains the natural hiſtory of this ſtone: but the author's intention ſeems to be not ſo much to give any deciſive opinion of his own, as to animadvert on what other mineralogiſts have written concerning it. Hence he appears rather to ſuggeſt doubts, than to afford certain information. He deſcribes ſeven ſpecies of ſchoerl; and, among theſe, the tourmaline, which he calls *ſchoerlus electricus*. In accounting for the production of ſchoerl, he ſuppoſes it to be formed in the moiſt way, by a ſolution of matter previouſly melted by fire.

Obſervations on what is commonly called the Cellular Membrane. By M. WOLFF.

This indefatigable anatomiſt here aſſures us that, after the moſt attentive and accurate examination with the microſcope, as well as with the naked eye, of what is uſually diſtinguiſhed by the appellation of cellular membrane, he never has found any cells, nor lamellæ, nor openings, nor cellular texture, but that, inſtead of all theſe, it appeared to be a continuous uniform tranſparent ſubſtance, nearly fluid, but of ſuch tenacity as eaſily to ſeparate into filaments. Of this nature was the ſubſtance under the ſkin, or *membrana adipoſa*, and that which inveſts the muſcles, blood veſſels, and nerves.

M. WOLFF

M. Wolff obſerves that, as this ſubſtance lies between the parts which it connects, it becomes neceſſary, in order to examine it, to ſeparate them: but, in ſo doing, this glutinous matter breaks into threads, which anatomiſts have conſidered as its natural ſtate, and as conſtituting its texture. He examined two contiguous muſcles of the arm, covered and connected by this ſubſtance: their ſurface appeared as if they had been bare, only that the fibres were leſs diſtinct, and the colour was leſs vivid: but he could not diſcern any filaments or lamellæ, nor any cells or pores. He then very gently ſeparated them a little, in order to ſee what lay between them, and this he alſo found to be a ſmooth ſubſtance, exactly ſimilar to the former:—but no ſooner did he ſeparate theſe muſcles with greater force, than he ſaw the intermediate ſubſtance divide itſelf into filaments, which at firſt adhered to the parts that they covered, but afterward ſeparated, and became complete threads. When he brought the muſcles together again, theſe filaments united and formed a ſmooth ſurface.

In ſeparating the two parts which contain between them this ſubſtance, as it is almoſt fluid and of conſiderable tenacity, it will often happen that the external air penetrates into it, and thus produces a number of bubbles or veſicles. This has been conſidered as a proof of its cellular texture, but our author aſſerts the contrary; becauſe they are of various ſizes; and becauſe, when examined by the microſcope, they appear to be merely air-bubbles, and not organized cells communicating with each other: what has been taken for lamellæ, is, according to M. Wolff, nothing elſe than the dried air veſicles. This ſubſtance, which is conſidered as the cellular membrane, is ſaid to be white: but he affirms that, in its natural ſtate, it is perfectly tranſparent, and has no colour; though, like other tranſparent ſubſtances, it appears white when its continuity is broken.

Concerning the Manner of making Steel from the Iron Ore of Siberia. By M. Hermann.

Formerly, all the ſteel manufactured in Ruſſia was made by the fuſion of iron bars: but it was deemed more advantageous to make it directly from the ore; and, with this deſign, the direction of the forges near mount Oural was conferred on the author of this memoir; who deſcribes the proceſs adopted at the works at Pyſchminſk, near the river Pyſchma, about twenty-two werſts from Catharinenburg. Theſe works have furniſhed, from the year 1786 to 1789, about ten thouſand pouds or 400,000 pounds of ſteel, moſt of which is employed by the armorers at Toula. M. Hermann obſerves that, in order

order to obtain a good maſs of crude ſteel, it is neceſſary to heat it in a bottom of ſand; for coal is apt to render it ferruginous, which he aſcribes to the badneſs of the ore.

ASTRONOMY.

Concerning Two Aſtronomical Problems. By M. SCHUBERT.

This ingenious aſtronomer propoſes, in the former of theſe problems, a method by which a meridian line may at any time be aſcertained without any obſervation of altitude, or any other inſtrument than a watch, or time keeper. All that is required is to obſerve the ſame ſtar three times ſucceſſively, ſo as to have two azimuths, and the two correſponding horary angles; which may be done by means of three vertical threads, and a good watch. The general equation, by which the problem is reſolved, is of the third degree: but the author takes notice of two particular caſes in which it becomes much more ſimple, and which are, when the ſtar is in the equator, and when the angles obſerved are very ſmall. The one or the other of theſe conditions is generally in the power of the obſerver.

The object of the ſecond problem is to aſcertain the latitude of a place by means of a watch and teleſcope fixed in a certain parallel of altitude, by which two or more ſtars are to be obſerved in the ſame almacantar, each before and after its culmination. This method is analogous to that of equal altitudes.

Continuation of the Obſervations on the Lunar Tables inſerted in the fifth Volume of theſe Tranſactions. By M. KRAFFT.

M. KRAFFT here proceeds in his transformation of the formulæ reſulting from the theory of the moon's inequality of motion, and gives thoſe which expreſs the latitude and the horizontal parallax of this planet.

On an Eclipſe of the Sun obſerved June 4th, N. S. 1788. By M. STEPHEN RUMOUSKY.

We ſhall not trouble our readers with any particulars of this memoir, as the reſult of the author's obſervations did not coincide with thoſe of his colleagues; and, though it appears that there was an error in the corrections applied in the calculation, their true value is not yet aſcertained.

This volume, like the former, concludes with extracts from the Meteorological Journal kept by the academy during the year 1788; in which it appears that the thermometer fell on the 20th of January and the 23d of December, to 24½ degrees of Réaumur's, or 23⅛ below 0, of Fahrenheit's ſcale: on the 18th of July it roſe to 26¼ degrees of Réaumur's ſcale, which is equal to 92$\frac{3}{16}$ of Fahrenheit's.

In the hiſtorical part of volume VII. we find a ſhort account of the life of M. *James Bernoulli*, who died on the 3d of July 1789. He was born at Baſil in October 1759, and his family was remarkable for a number of celebrated mathematicians. The names of his grand-father and grand-uncle, *John* and *James Bernoulli*, of his uncle *Daniel*, of his father *John*, and of his elder brother of the ſame name, who ſtill lives at Berlin, are well known in the republic of ſcience. The gentleman to whom this article relates was educated, as moſt of his relations had been, for the profeſſion of law: but his genius led him very early into the ſtudy of mathematics; and, at twenty years of age, he read public lectures on experimental philoſophy in the univerſity of Baſil, for his uncle *Daniel Bernoulli*, whom he hoped to have ſucceeded as profeſſor. Being diſappointed in this view, he reſolved to leave his native place, and to ſeek his fortune elſewhere; hence he accepted the office of ſecretary to Count *Breuner*, the emperor's envoy to the republic of Venice; and in this city he remained till the year 1786, when, on the recommendation of his countryman M. *Fuſs*, he was invited to Peterſburgh to ſucceed M. *Lexell* in the academy. Two months before his death, he was married to the youngeſt daughter of M. *John Albert Euler*.

Mathematics.

Of the memoirs in this claſs ſeven are by the late M. Euler, and two by M. Fuss, which relate to the differential calculus. Concerning theſe we ſhall not enter into any particulars, becauſe, though ſome of them well deſerve the attention of mathematicians, they are not eaſily abridged; and becauſe, however we might gratify our own taſte by entering into a detail of their contents, it would not perhaps be very intereſting to the majority of our readers. Of the other memoirs, which are on ſubjects leſs abſtruſe, and the practical utility of which is more immediately obvious, we ſhall give a ſhort account.

On the geographical projection of an elliptic ſpheroid. By M. Schubert.

When a map is intended to repreſent no very extenſive part of the earth's ſurface, it may be conſidered as that of a cone unfolded, which will be a projection very nearly exact. The memoir before us contains the formulæ for calculating the point at which the axis of the cone interſects that of the earth, and for determining the ſeveral degrees of latitude and longitude. M. Schubert alſo adds rules for laying down any given area in the ſame proportion that takes place on the ſurface of the

elliptic ſpheroid. In this projection, the meridians and parallels are right lines, which interſect each other at right angles: but the formulæ that expreſs the arcs of latitude, and which in a ſpherical projection are very ſimple, are here rather complicated, being compoſed of circular and logarithmetical quantities. He likewiſe ſhews how the projection, invented by *De L'Iſle*, may be applied to the ſpheroid, ſo that the diſtances of the places repreſented may be laid down in their juſt proportion. In this method, the meridians are right lines, which meet in a point three degrees beyond the pole; and that point is the common centre of the parallel circles. Tables are added, calculated for every degree of the meridian, on the hypotheſis of Sir Iſaac Newton, as well as on that of *De la Caille*, concerning the proportion between the equatorial and polar diameters of the earth.

On the method of finding the momenta of forces with relation to a given axis. By M. EULER.

In order to find the momentum of a force, acting in the direction of a given right line, which we may call the directrix, and with relation to a given axis, the common rule is to multiply the force by a perpendicular drawn to the axis, from any point aſſumed in the directrix, and by the ſine of the inclination of the directrix to a plane paſſing through the axis and perpendicular:—but, in applying this rule to practice, and in determining by calculation the perpendicular and inclination which occur in this expreſſion of the momentum, the formulæ become very complicated and intricate. In order to obviate this inconvenience, M. EULER obſerves that, as the perpendicular to the axis may be drawn from any point of the directrix, this point ought to be ſo taken that the perpendicular may be the leaſt poſſible; by which means the proceſs becomes eaſy, and the expreſſion of the momentum very ſimple. This he proves in a ſatisfactory manner, and applies the expreſſion of the momentum, thus obtained, to the ſolution of the following problem in mechanics: *the three momenta being known, which a force, acting in a given direction, exerts on three fixed axes perpendicular to each other, and all paſſing through the ſame point A, to find the momentum which the ſame force will exert on a fourth axis, paſſing through the ſame point A.* The memoir concludes with a demonſtration that, whatever be the forces which act on a body moving on an axis *az*, if the momenta, with reſpect to the three other fixed axes, *af*, *ag*, and *ah*, perpendicular to each other, be P, Q, and R, the momentum, with relation to the axis *az*, will be $f P + g Q + h R$; in which expreſſion, the letters, *f*, *g*, and *h*, denote the coſines of

the inclinations of the axis *az* with the ſeveral fixed axes. In a ſecond memoir on the ſame ſubject, M. EULER applies ſtatical principles to the above propoſitions; by which means they are reſolved in a more ſimple and elegant manner.

An account of the experiments made in Ruſſia concerning the length of a pendulum which ſwings ſeconds. By M. KRAFFT.

Theſe experiments were made at different times, and in various parts of the Ruſſian empire; M. KRAFFT has collected and compared them, with a view to inveſtigate the conſequences that may be deduced from them. Hence he concludes that the length x of a pendulum which ſwings ſeconds in any given latitude λ, and in a temperature of ten degrees of *Réaumur*'s thermometer, may be determined by the following equation:

$$x=(439{,}178+2{,}321.\ \text{ſine}\ \lambda^2)\ \text{lines of a French foot.}$$

This expreſſion agrees, very nearly, not only with all the experiments made on the pendulum in Ruſſia, but alſo with thoſe of Mr. Graham, and thoſe of Mr. Lyons in 79° 50′ north latitude, where he found its length to be 441,38 lines. It alſo ſhews the augmentation of gravity from the equator to the parallel of a given latitude λ: for, putting g for the gravity under the equator, G for that under the pole, and y for that under the latitude λ, our author finds

$$y=(1+0{,}0052848.\ \text{ſine}\ \lambda^2).g$$

and conſequently $G=1{,}0052848.\ g$. From this proportion of gravity under different latitudes, M. KRAFFT deduces that, on the hypotheſis that the earth is a homogeneous ellipſoid, its oblateneſs muſt be $\frac{1}{578}$; inſtead of $\frac{1}{230}$, which ought to be the reſult of this hypotheſis: but, on adopting the ſuppoſition that the earth is a heterogeneous ellipſoid, he finds its oblateneſs, as deduced from theſe experiments, to be $\frac{1}{287}$; which agrees with that reſulting from the meaſurement of degrees of the meridian. This confirms an obſervation of M. *De la Place*, that, if the hypotheſis of the earth's homogeneity be given up, theory, the meaſurement of degrees of latitude, and experiments with the pendulum, all agree in their reſult with reſpect to the oblateneſs of the earth.

On the motion of a double cone, apparently aſcending along an inclined plane. By M. A. KONONOFF.

In this memoir, which conſiſts of algebraical calculations, M. KONONOFF endeavours to determine the forces acting on a body of this form, whatever may be the angle of the inclined planes. Theſe theorems he applies to bodies compoſed of two truncated cones, and of two cones joined at their apices.

PHYSICS.

PHYSICS.

Deſcription of a Mountain Plant of a new genus. By M. LAXMANN.

This plant was found on the higheſt mountains of Siberia, and reſembles the Parnaſſia: but its parts are ſmaller: its calix is pentapetalous, but not divided, and its five nectaria are trifid.

An inquiry into the neceſſity of forming a new chemical nomenclature. By M. LAURENCE CRELL.

M. CRELL appears to be no friend to the chemical ſyſtem of *Lavoiſier*, nor to the French nomenclature; he thinks that no new terms ought to be introduced, except for newly diſcovered ſubſtances; or when the old names are either ſo vague as to lead to erroneous notions, or not ſufficiently clear to give diſtinct and juſt ideas of what they are intended to indicate. The French chemiſts will ſay that theſe inconveniences actually took place, and were the cauſes which led them to form a new nomenclature.

Mineralogical obſervations on ſome volcanic mountains in the neighbourhood of Gottingen. By M. BASIL SEWERGUINE.

We have here a particular deſcription of the ſeveral ſtrata and the mineral productions of the mountains of Dranſberg, Ochſenberg, and Seſebentet, near Gottingen, together with ſome conjectures concerning the formation of the *Hornſtein*, or *Petroſilex*, which the author aſcribes to the joint operation of water and fire.

Obſervations on what is commonly called the cellular membrane. By M. WOLFF.

M. WOLFF here purſues the ſubject which he began to inveſtigate in his laſt memoir, (ſee p. 495.) and enters into a particular deſcription of the parts adjacent to that glutinous ſubſtance which has uſually been taken for a cellular membrane.

The cutis, he obſerves, which is five times the thickneſs of the epidermis, is, like the common glutinous ſubſtance, ſmooth and uniform, without cells, lamellæ, or filaments; it differs however, from this, in having greater denſity; and, being harder, cannot be drawn out into threads, but is rather elaſtic, and retracts after being extended. The ſubcutaneous ſubſtance, which lies immediately under the cutis, is twice as thick; it is alſo much ſofter, and when extended, ſeparates into filaments; ſo that it bears a nearer reſemblance to the glutinous matter. It is divided into two ſtrata, of which the exterior partakes more of the nature of the cutis, than the interior does of that of the glutinous ſubſtance: but neither of theſe ſtrata has cells, lamellæ, nor filaments.

It is a common opinion that the cutis, the ſubcutaneous ſubſtance, and the glutinous matter are all equally of a cellular texture; with only this difference, that the cutis has greater denſity than the others; and that the tranſition from the one to the other is ſo inſenſible, that it is impoſſible to point out the exact limits in which the one terminates, and the other commences. This, our author maintains, is an erroneous notion; he aſſerts that the cutis is perfectly diſtinct from the ſubcutaneous ſubſtance; and that, with the ſame facility with which the epidermis may be ſeparated from the cutis, the cutis may be ſeparated from the ſubcutaneous ſubſtance, and the upper ſtratum of the latter from the lower.

Immediately beneath the ſubcutaneous ſubſtance lies the fat, which ſeparates it from the glutinous matter. The fat is compoſed of moleculæ, which, when examined by the microſcope, appear to conſiſt of innumerable yellow veſſicles, formed of a very thin tranſparent pellicle, and filled with an oleaginous fluid; our author broke ſome of theſe veſſicles, while they were under the microſcope, with the point of a fine needle, and could then eaſily diſtinguiſh the ruptured pellicles, by the drop of the fluid that iſſued from them. Theſe pellicles are formed of the common glutinous ſubſtance, which is in a very high degree ſoft and ductile; and this ſubſtance may be ſeen pure, and without fat, between the moleculæ. The veſſicles, we are told, are formed in the ſame manner as the air bubbles mentioned in the preceding memoir; the oleaginous fluid tranſpires through the coats of the arteries in little drops, which, inſinuating themſelves into the ſurrounding gluten, extend it into veſſicles.

There are alſo granules, or globules, found in the ſubcutaneous ſubſtance, and even in the cutis; in the latter, they are white and not very diſtinct, but, in the interior ſtratum of the former, they are more apparent, and of a yellowiſh colour. Theſe, the author thinks, are veſſicles, like thoſe which contain the fat, but filled with a mucilaginous fluid: ſo that the cutis gradually, though not inſenſibly, degenerates, not into gluten, but into fat.

The veſſicles of fat are different in different animals. The fat of a hen is contained in ſmaller veſſicles than M. Wolff had obſerved in any other animal; in that of a gooſe they were much larger, and formed more regular moleculæ. The veſſicles in human fat were ſtill larger, but were ſurpaſſed in ſize by thoſe of an ox; the largeſt that our author obſerved were in the fat of a hog.

Beneath the fat is a ſtratum of glutinous ſubſtance, which ſeems to be a kind of medium between the fat and the com-

mon

mon gluten that lies between the muſcles; it contains a ſeries of veſſicles thinly diſperſed, and ſeparated by conſiderable interſtices; theſe interſtices are filled up with the pure glutinous ſubſtance, which, like the common gluten, is void of all organization. This ſtratum M. WOLFF calls the *tunica adipoſa*; and in it are the ſubcutaneous blood veſſels and nerves.

Account of the red Schoerl of Sarapoulſkoy in Siberia. By M. HERMANN.

This ſchoerl is found on the eaſtern acclivity of a ſolitary mountain of granite, in cryſtals reſembling a bundle of fine needles: it is of a deep roſe colour, and is ſo ſcarce that ſmall ſpecimens have been ſold for three hundred roubles. A hundred grains of it were found to contain 47 of ſiliceous earth, 28 of alumine, 10 of earth of Epſom ſalt, 7 of calcareous earth, and 2 of manganeſe.

An eſſay on compound rock-ſtones. By M. BASIL SEWERGUINE.

By the appellation of *rock-ſtones*, which, we confeſs, ſounds rather aukwardly in Engliſh, M. SEWERGUINE means thoſe of which rocks conſiſt; and, by *compound*, thoſe which are evidently compoſed of different ſpecies of ſtones, united by ſimple mechanical aggregation. Theſe he propoſes to diſtribute under four claſſes; 1. Thoſe of which either the whole, or a part, conſiſts of cryſtals, but of which the parts are not united by any kind of cement: 2. Thoſe which have no cryſtals in their compoſition, and are not joined together by cement: 3. The conglutinated, the parts of which appear to cohere in conſequence of cement, whether they be cryſtalline or not; and, laſtly, the volcanic. The firſt of theſe claſſes he means to ſubdivide according to Mr. Kirwan's method.

A new method of concentrating vinegar, and of reducing its acid to ſolid cryſtals. By M. LOWITZ.

After having tried a great number of experiments, M. LOWITZ found that the ſtrongeſt and beſt vinegar may be obtained by the repeated congelation and diſtillation of it. It muſt firſt be congealed; and then, in the diſtillation, care muſt be taken to ſeparate all the ſpirituous parts, which are thoſe which come over firſt; when freed from theſe, it may be completely concentrated by congelation. In order to purify this vinegar from the empyreumatic ſmell and yellow colour which it contracts in the diſtillation, it muſt be rectified by about one fifth of its weight of powdered charcoal, and two fifths of the ſpirit that was ſeparated from it. This ſpirit is a true æther of vinegar, which comes over very rapidly, and, bringing with it

all the colouring particles, leaves the acid as pure and limpid as water.

It has been generally ſuppoſed that vinegar cannot be reduced to ſolid cryſtals: but that notion is confuted by the experiments of this ingenious academician. In order to produce this effect, the concentrated acid muſt be mixed with charcoal, and diſtilled in a water bath till nothing more will come over; if the retort, with the remaining charcoal, be then placed in a ſand bath, and the fire be increaſed, a very ſtrong acid will be obtained, which may be cryſtallized by expoſing it to a temperature indicated by 50 degrees on Fahrenheit's ſcale; if, by expoſure to greater cold, theſe cryſtals be cleared of all moiſture, they will conſtitute an ice, which, to become fluid, will require a temperature of 62 degrees of Fahrenheit's thermometer.

If this glacial acid be diſſolved, its ſmell is ſo very ſtrong as ſcarcely to be borne near the noſtrils, and it is ſo cauſtic as to raiſe bliſters on the ſkin.

It is remarkable that the temperature, in which this acid begins to congeal, is different from that in which, when frozen, its liquefaction commences; the former taking place in 50°, and the latter requiring a warmth of 62°. In its cryſtallization, the phenomena vary according to the degree of cold to which it is expoſed: if this be ſmall, it ſhoots into little equilateral triangles, which are ſeen floating in the fluid, and exhibit priſmatic colours; if the cold be greater, the cryſtals have the appearance of ſnow.

A deſcription of the Mines of Wotëſk. By M. Ozeretkovsky.

All that we learn from this deſcription is that copper and gold are found in theſe mines, but not in ſufficient quantities to repay the expence, trouble, and danger of working them.

A deſcription of ſome new ſpecies of plants. By M. Pallas.

M. Pallas here deſcribes four plants which he has cultivated in his garden. The firſt is the *amygdalus pedunculata*, which the elder *Gmelin* had confounded with the *amygdalus nana*, but our author ſhews it to be a different ſpecies; it is a native of Siberia, and he raiſed it from ſome nuts ſent to him by M. *Patrin*. The ſecond he calls *pyrus elaigrifolia*, or olive leaved pear tree; it is deſcribed by *Tournefort* under the name of *pyrus ſylveſtris orientalis folio oblongo incano*: having been favoured, by a friend in the Crim, with ſome ſlips of it, M. Pallas engrafted them on common apple trees, on which they flouriſh remarkably well, but have produced no fruit. The two others are the *Aſtrantia maxima*, and the *Anciſtrum apetalum*.

ASTRONOMY.

An eaſy method of reducing the apparent diſtance of the moon from the ſun, or from a fixed ſtar, to the true diſtance. By M. KRAFFT.

This is a very uſeful and ingenious memoir; for the uſual mode of reſolving this problem is much too complicated for the majority of mariners, whoſe knowlege extends no farther than the mere practical part of their profeſſion; as it requires attention to diſtinguiſh between the ſeveral caſes that occur, and the management of negative as well as of affirmative quantities. The method here propoſed is free from theſe inconveniences, is very eaſy in practice, and is founded on ſtrict trigonometrical principles. Our limits, and the nature of our work, will not permit us to enter into the demonſtrative part of the memoir, but we ſhall endeavour to make the author's rule as conciſe and plain as poſſible. Let *d* be the diſtance obſerved between the centres of the ſun and moon, *t*, the difference of their apparent altitudes, and X the true diſtance ſought; alſo let H be the difference between the true altitudes of the centres, calculated from the obſervation, and *a* an angle ſo aſſumed that its coſine may be equal to 0,5001343 multiplied into the coſine of the true altitude, and divided by the coſine of the apparent altitude of the moon's centre, or, cof. $a = 0{,}5001343 \cdot \frac{\text{coſine of true altitude of the moon's centre}}{\text{coſine of appar. altitude of the moon's centre.}}$

Then, in order to find the true diſtance, add together the verſed ſines of the three angles H, d+a, and d—a; add alſo the verſed ſines of the two angles t+a, and t—a; and the difference between theſe two ſums will be the verſed ſine of the true diſtance ſought. For this eaſy ſolution of the problem, beſide the common tables for correcting altitudes, nothing more is required than a table of verſed ſines, and one of the value of the angle *a*, calculated for the ſeveral apparent altitudes of the moon's centre, and its horizontal parallax:—but this table is eaſily formed, as the angle never varies more than thirty minutes; and our author has given one, calculated from 57′, 30″, or the moon's mean horizontal parallax, for every ten degrees of apparent altitude.

Altit. of moon's center.		Value of the angle *a*.	Altit. of moon's center.		Value of the angle *a*.
10°	—	60°. 5′	50°	—	60°. 24′
20	—	60. 10	60	—	60. 28
30	—	60. 16	70	—	60. 30
40	—	60. 20	80	—	60. 31.

Beſide the above, there are four aſtronomical articles relative to eclipſes in the year 1791: but, as they were imperfectly obſerved,

ſerved, and lead to no important concluſions, we ſhall not detain the reader with any particulars of them. The volume concludes with the uſual meteorological journal.

ART. III. *Commentationes Societatis Regiæ Gottingenſis*, &c. *i. e.* Memoirs of the Royal Society of Gottingen, Vols. X. and XI. for the Years 1789—1792. 4to. About 450 Pages in each Volume. Gottingen, 1791 and 1793.

THAT we may not prolong this article beyond the length neceſſary for communicating the information which the volumes before us may contain, we ſhall proceed directly to give a ſhort view of the memoirs included in them.

PHYSICS.

Deſcription of ten ſpecimens of human ſkulls, of various nations. By Profeſſor BLUMENBACH.

The Profeſſor introduces his diſſertation with obſerving that, of the ſeveral branches of natural hiſtory, that which relates to the varieties of the human ſpecies ſeems to have received the leaſt attention: he tells us that it attracted his notice from its connection with anatomy, and that, inſtead of truſting to the mere narrations of travellers, he endeavoured to enrich his muſeum with ſpecimens of the ſkulls collected from various countries, by which he might inveſtigate the characteriſtic diſtinctions peculiar to the inhabitants of each. After having mentioned the cautions neceſſary to be obſerved in this ſtudy, he proceeds to inquire in what manner the diſtinguiſhing characters are to be aſcertained; rejecting *Daubenton*'s and *Camper*'s rules for determining them by the occipital and by the facial lines, he thinks they ought to be ſought in the frontal and maxillary bones, on the form of which the whole ſtructure of the head depends.

He divides the human race into five claſſes; 1. the inhabitants of Europe, of the weſtern parts of Aſia, and of the north of America—2. thoſe of the remaining parts of Aſia and of many parts of North America, who are of a dark brown colour, have a flat face with ſmall eyes, and thin hair;—3. the negroes;—4. the copper-coloured American Indians, with ſtraight ſtiff hair, and heads moulded by art into various ſhapes;—and, laſtly, the inhabitants of the Pacific ocean and the moſt eaſtern Indian iſlands: who are for the greateſt part of a dark brown colour, with prominent features, a broad noſe, large mouth, and thick buſhy hair.

Of the firſt of theſe varieties the Profeſſor gives four ſpecimens, accompanied with accurate drawings. One is the ſkull of an Egyptian mummy, remarkable for the narrowneſs of the head in proportion to the length, eſpecially toward the upper part; the

the forehead is ſmall, but well arched; the brows are arched and prominent; the orbits are large and near to each other, the *os ethmoides* being very narrow; and the *foſa molàris*, behind the *foramen infraorbitale*, is greatly depreſſed. We have mentioned the characters of this head, becauſe the Profeſſor obſerves that it exactly correſponds with that of an antient image of Oſiris in his collection, and becauſe it ſeems to confute the hypotheſis, maintained by ſome, concerning the ſimilarity between the Chineſe and Egyptians. The next ſpecimens are heads of a Turk and two Coſſacs; the ſkull of the Turk is remarkably ſpherical, and we are told that their heads are moulded into this form by their nurſes; becauſe it is moſt ſuitable to their turbans.

As a ſpecimen of the ſecond variety, the Profeſſor deſcribes the head of a Calmuc Tartar; the third is illuſtrated by three ſkulls of negroes, and the fourth by that of a North American Indian, and of a Caribbean of the iſland of St. Vincent.

On the combination of lead with antimony and zinc. By M. GMELIN.

We have here a collection of experiments performed with a deſign to aſcertain whether ſome uſeful metal might not reſult from a mixture of lead with antimony, or with zinc. The only trial that ſeemed to promiſe any utility was that in which ſixteen parts were combined with one of regulus of antimony; producing a metal which, M. GMELIN thinks, might be uſed as moulds for printing types. The inflammation of the zinc, when melted, was prevented by excluding the external air, and by removing it from the fire as ſoon as the leaſt ſign of this phenomenon was obſerved.

A collection of chemical obſervations and experiments. By the ſame.

This memoir contains an account of its author's attempt to analyze a vitreous ſubſtance found in Baſaltes, and ſome kinds of clay diſcovered in Hungary.

MATHEMATICS.

As the articles under this claſs do not contain any new diſcovery, a particular account of their contents would not be very intereſting; we ſhall mention only their titles:

On the application of objective micrometers to terreſtrial objects. By M. KAESTNER.

On cylindrical ſections as applied to arched roofs. By the ſame.

On calculating the perturbations of the planets. By M. KLUGEL.

Obſervation

Obſervation on Herſchel's Planet, in its oppoſition. By M. De Zach.

M. De Zach's intention was to compare M. *de la Place*'s tables of this planet with thoſe calculated by M. *de Lambre*. The former agreed beſt with his obſervations, according to which the oppoſition took place on the 26th January 1790, at 16h. 49′, 1″, 4. mean time, or 16h. 35′, 58, 2. true time. The error of M. *De la Place*'s tables was only —6″, 6 in heliocentric longitude, and +15″, 1 in latitude.

History and Philology.

Deſcription of the Oriental Coins preſerved in the Royal Library at Gottingen. By M. Tychsen.

We recommend the peruſal of this memoir to thoſe who are fond of that ſtudy of antiquity, in which tedious inveſtigation terminates in doubt; and this concerning objects which, when diſcovered, are of no importance; for moſt of the coins here deſcribed are ſuppoſed to have been caſt by princes who are ſcarcely known in hiſtory, even by name. Many of them, however, are of ineſtimable value; as they are ſo worn that their inſcriptions are not entirely legible, and may thus afford full ſcope for profound diſquiſition and learned conjecture.

On the origin of the antient Egyptians. By M. Meiners.

After having peruſed this tedious memoir, the learned writer of which deals more in conjecture than in argument, we find his opinion to be that Egypt, and all the eaſtern coaſts of Africa, were originally inhabited by negroes, but that they were conquered by ſome more warlike and comely race of men from India.

The works of antient artiſts illuſtrated by paſſages from Greek Epigrams. By M. Heyne.

On ſeeing the name of Heyne, we hoped to have been able to entertain our readers with an account of ſome intereſting article of literature: but in this hope we are for once diſappointed; though we do not deny the utility of the memoir before us to thoſe who devote themſelves to the ſtudy of antient ſtatues, pictures, and ſeals. The profeſſor has here collected and arranged under proper heads all thoſe paſſages in the Greek Anthologia, which relate to antient pieces of ſculpture and painting, moſt of which are now loſt. The notes are judicious and well written.

On the diſcoveries and commerce of the Greeks in India. By A. L. Heeren.

This memoir diſplays much learning, but affords little information, except ſuch as the Engliſh reader may find in Major Ren-

Rennell's Memoir for illuſtrating a Map of Hindoſtan, and in Profeſſor Robertſon's hiſtorical Diſquiſition concerning the knowlege which the antients had of India. M. HEEREN firſt inquires what knowlege the Greeks had of India previous to the time of Alexander the Great. This, he obſerves, was owing to the Perſians, who firſt became acquainted with the river Indus and the adjacent countries, under the reign of Darius the ſon of Hyſtaſpis. That nothing more of India than theſe parts was known to the Greeks, till the time of Seleucus Nicator, the author endeavours to ſhew from all the fragments of hiſtory that have reached us; in the inveſtigation of which he takes great pains to diſentangle truth from the fabulous ornaments in which it is involved: but in this part of his work he diſplays no ſmall ſhare of credulity; eſpecially with reſpect to the ſtory of Cteſias about the Pygmies, whom he ſuppoſes to have been monkies. In delineating the expedition of Alexander, he follows Major Rennell. That of Seleucus is deſcribed as proceeding by Delhi and Agra, to the junction of the Jumna and Ganges, where now ſtands Ahallabad, and thence to the city of Palibothra, which is ſuppoſed to have been ſituated near to the town of Patna. The voyages of individuals are next mentioned, and firſt that of Nearchus, which appears to have been merely along the coaſts: from what is ſaid of this by Arrian, M. HEEREN concludes that, if either the Phenicians or the Jews ever had any commerce with India by means of the Perſian gulf, the knowlege of it muſt have been loſt in the time of Alexander. The voyages of Jambulus, Eudoxus, and Patroclus are related by the antients with ſo many improbable circumſtances, that very little information can be collected from them. The iſland, which Jambulus is ſaid to have reached, is, by moſt of the commentators on Diodorus Siculus, ſuppoſed to be Taprobana, which is generally thought to be Ceylon:—but, if the Greeks were ſo ignorant of the navigation of the Indian ſeas as our author with great juſtice ſuppoſes, how came they to know any thing of this iſland? This queſtion is here anſwered by obſerving that the iſlanders themſelves might have brought the produce of the country to Bengal, and there have traded with the Greeks at Palibothra. In ſhort, M. HEEREN, after a careful but rather tedious examination of all the evidence that can be collected from the antients, concludes that the Greeks knew no more of India than the countries between the Indus and the Ganges, and that the peninſula was firſt diſcovered by Hippalus.

On the Origin and Progreſs of Pantheiſm. By M. BUHLE.

It has often been ſuppoſed that the ſyſtem taught by Spinoza was little more than a revival of the notions of the Eleatic philoſophers

loſophers among the antients. In order to ſhew the error of this opinion, M. BUHLE takes a particular view of the ſentiments of theſe ſages; from which he endeavours to prove that, though ſome of their fundamental maxims were the ſame with thoſe of Spinoza, the ſyſtem built on them by that philoſopher was very different from their theory. He obſerves that the Mythic, Ionic, and Pythagorean philoſophers, who lived before Xenophanes of Colophon, when they ſaw that moſt of the objects of ſenſe might be reſolved into more ſimple ſubſtances, pronounced theſe to be the firſt elements of all things, and indulged various notions concerning their origin. Some of the Mythics derived them from night, others from chaos, others from the ocean, out of which they ſaid the world was produced by a certain phyſical neceſſity. The Ionics, on the contrary, believed that there was a certain primary element, containing the nature of all things, from which, by the operation of a certain moving cauſe, inherent in the element, all things were produced. Others again had recourſe to the hypotheſis of an active and a paſſive nature, by the conjunction and mutual operation of which all things were brought into being. M. BUHLE imagines that diſguſt at theſe viſionary theories, which implied exiſtence without a cauſe, led Xenophanes to eſtabliſh his maxim that, *from nothing, nothing can be produced.* However the various writers who have mentioned this philoſopher may differ concerning ſome of his ſentiments, they all agree in repreſenting him as reſolving all exiſtence into the Deity, as maintaining that *whatever exiſts is eternal, is God*; and that God is one moſt perfect and excellent Being, capable of no form except that of a ſphere. In order to reconcile this doctrine of the unity of the univerſe with the various phenomena of nature, he denied all human knowlege, and ſuppoſed that mankind had only vague uncertain opinions of things. Hence he fell into many contradictions and inconſiſtencies. M. BUHLE conſiders his ſyſtem as containing the firſt principles of Pantheiſm; though not clearly explained, nor well connected. Of the ſentiments of Parmenides ſo little is known, that all which is here ſaid concerning them is mere conjecture. Our author thinks that he went farther than Xenophanes in aſſerting the Deity to be finite, and that he endeavoured to remove the inconſiſtency between his principles and the evidence of the ſenſes, by maintaining that the latter were deceived by ſpecious appearances. Meliſſus is ſaid to have agreed with the preceding philoſophers, in aſſerting the unity of the univerſe: but he alſo maintained its infinity, and affirmed it to be one, not *ſecundum rationem*, but *ſecundum materiam.* He did not controvert the evidence of the ſenſes, but ſaid that, of human opinions, whether

ther founded in the teſtimony of the ſenſes, or in the perceptions of intellect, thoſe alone ought to be deemed true which are the moſt certain, and do not lead to the ſubverſion of fundamental principles.

In inveſtigating the ſentiments of theſe philoſophers, M. BUHLE has chiefly followed the fragment of Ariſtotle concerning them; he thinks, however, that the firſt part of this, as far as the end of the ſecond chapter, refers to the opinions of Meliſſus, and not to thoſe of Xenophanes, as is commonly ſuppoſed; and that the third chapter relates to the latter, and not to Zeno:—who is conſidered as a mere ſophiſt with reſpect to theſe queſtions, on which he diſputed merely to ſhew his dialectical ſubtilty. Of Leucippus, Democritus, and Strato Lampſacenus, we know little: but, from the imperfect accounts that are given of their opinions, our author thinks that they ought not to be claſſed among the Pantheiſts.

M. BUHLE next proceeds to take notice of the opinions of Almaricus and of David Dinant, whom he conſiders as the reſtorers of Pantheiſm: but he juſtly obſerves that the only account that we have of their tenets is in the writings of thoſe by whom they were perſecuted and condemned as heretics, and that, therefore, theſe accounts are worthy of very little dependance. Indeed we have often been aſtoniſhed at the eaſy credulity with which ſome proteſtants rely on what is ſaid on theſe ſubjects by divines and hiſtorians of the Romiſh church, who have not ſcrupled to aſſert any falſehood, in order to vindicate their execrable perſecuting ſpirit, by blackening the characters of its unhappy victims. We can account for it only by reflecting that moſt eſtabliſhed proteſtant churches retain too much of this worſt error of popery, and are too ready to give credit to any calumniation of thoſe who were cenſured for a want of orthodoxy.——Almaricus is ſaid to have derived his opinions from one Alexander, an Epicurean, who is mentioned by Albertus Magnus as believing the univerſe to be God. On what authority this is affirmed, or who this Alexander was, is unknown; for he can ſcarcely be ſuppoſed to be the Epicurean of this name mentioned by Plutarch:—but M. BUHLE thinks that Almaricus derived his philoſophical ſyſtem from the writings of the celebrated Johannes Scotus Erigena, of whoſe opinions, a conciſe view is here given, taken from his book *concerning the diviſion of nature.*

Jordanus Brunus, according to our author, was the firſt who reduced Pantheiſm to a regular and complete ſyſtem. He made a diſtinction between principle and cauſe; aſſerting the former to be the *internal reaſon of things*, by which their exiſtence became poſſible; and the latter, *the external reaſon of things*, by which they

they do exiſt. The firſt efficient cauſe, he ſaid, was the univerſal mind, or *form of the univerſe*, which internally *(ab interiori)* gives form to matter; and matter is the firſt univerſal principle, or principle of the univerſe, in which Form is poſſible. He alſo adopted the diſtinction between form and matter, and maintained that, with regard to form, things muſt ſo have been from all eternity, that they were capable of actual exiſtence by the operation of the efficient cauſe; which muſt always refer to a final cauſe, that is, to the perfection of the univerſe; or to the actual exiſtence of all thoſe forms of which Matter, as a ſubject, is capable. In conſequence of theſe premiſes, he inferred that the formal exiſtence of things, their exiſtence by an efficient cauſe, and a final cauſe, as the principle of all poſſible things, were inſeparably connected; ſo that the one could not be conceived without the others, and that all concurred in one and the ſame grand principle of exiſtence.

Spinoza, ſays M. BUHLE, proceeded, by a ſhorter way, to the ſame concluſion. He called infinite exiſtence a ſubſtance, of which, infinite extenſion and infinite abſolute thought are modes; motion and reſt he alſo conſidered as modes of infinite extenſion, and ſenſible objects as modes of them. Intellect and will, he maintained, are modes of infinite thought, which are not inherent in God, conſidered as a ſubſtance,—but are modes of him which cannot exiſt, nor even be conceived, independently of him; for the Unity, the Subſtance, the God, of Spinoza, is nothing but the το Eſſe, or abſolute Exiſtence; which, in itſelf, is always the ſame, immenſe and infinite, but manifeſts itſelf in an infinite variety of modes.

Such is this author's brief repreſentation of the part of Spinoza's ſyſtem that relates to the divine nature; which, he obſerves, is very different from the Pantheiſm of the Eleatic philoſophers. It is ſo: but is this repreſentation itſelf ſufficiently perfect to afford the reader a juſt notion of Spinoza's ſentiments; or even to juſtify the author in giving to this philoſopher the appellation of a Pantheiſt, unleſs he had ſo explained this term as to remove the invidious idea of Atheiſm connected with it? We are very far from approving the ſyſtem of Spinoza: but we are well convinced that he was no Atheiſt; his errors were purely metaphyſical, and aroſe from his attempting to define objects infinitely beyond human comprehenſion.

On the Origin of the different Tribes or Caſts in India. By M. MEINERS.

Having repeated the relations of travellers concerning the diſtinction of the Hindus into various caſts, M. MEINERS expreſſes his opinion that the ſuperior and inferior tribes conſiſt of

of two nations of very different origin; that the former are deſcended from the ſame ſtock that produced the inhabitants of Perſia, Syria, and the other weſtern parts of Aſia; the latter from the Kalmucks, and other Tartarean nations: the blackneſs of their ſkin is aſcribed to the heat of the climate.

The remainder of this volume, amounting to above a hundred pages, is occupied with an *Heraldico-critical Diſſertation*, by M. GATTER, on the armorial bearings of the houſe of Auſtria. He who has a particular partiality for theſe regiſters of human vanity may gratify his taſte in the peruſal of M. GATTER's memoir, in which they are diſplayed with all the prolix and circumſtantial dulneſs ſuited to ſo Gothic a ſubject.

The PHYSICAL claſs, in the eleventh volume, is remarkably barren: it contains ſome tedious narrations, by M. GMELIN, of experiments relative to the combination of lead with copper and manganeſe, and of the latter with antimony and arſenic: they are the leſs intereſting as they produced no uſeful mixture, and may be conſidered as unſucceſsful trials. Theſe are followed by a pompous diſſertation, written in a moſt turgid ſtyle, by M. LENTIN, on the method of curing deafneſs by the introduction of a ſponge faſtened to the end of a probe, and moiſtened with a mixture of ſixteen parts of tincture of ſoap, and one of ſpir. ſal. ammon. into the Euſtachian tubes, in order to cleanſe them from the ſtagnant mucus. This, he ſays, it will not fail to force down, if it be applied, firſt with a gentle, and afterward with a ſtronger, friction; and he laments the ignorance of ſurgeons, who never thought of this *mild* and *eaſy* operation. He has not, however, given any inſtances in which it has been performed with ſucceſs.

The laſt memoir is a continuation of Profeſſor BLUMENBACH's lecture on heads; in which he exhibits ten ſkulls, as varieties of the five claſſes into which he diſtributes the human ſpecies.

The MATHEMATICAL claſs is alſo unproductive of any thing that would be intereſting to our readers. It contains two diſſertations by M. KAESTNER; one on the uſe of the polar ſtar in geographical menſuration, which is an explanation and demonſtration of the formulæ laid down by M. *Le Gendre* in his memoir *concerning trigonometrical operations*, of which we gave an account in the Appendix to our fifth vol. p. 514. The other is on the properties of parallel, or, as our author chuſes to call them, equi-differential curves; it is entirely analytical, and therefore does not admit of any extract. A third article is an account, by M. SCHROETER, of ſome obſervations of Saturn, and of the moon, with a teleſcope thirteen feet and a half in length, made in Hanover, in imitation of that of Herſchel.

The phenomena obſerved are the ſame with thoſe deſcribed by Dr. Herſchel.

History *and* Philology.

This claſs commences with two memoirs, by Profeſſor Heyne, on the monuments of antient art with which the city of Conſtantinople was ornamented by Conſtantine and his ſucceſſors. They diſplay great reading: but a work of this kind, which is little more than a catalogue of ſtatues, cannot afford any very intereſting information.

On the Diſcoveries and Commerce of the Greeks in India. By M. Heeren.

The learned academician here continues the inquiry which he began in the former volume, and propoſes to inveſtigate the mode in which the Greeks carried on their commerce with India. The commencement of this trade, he obſerves, is not eaſily aſcertained: the only produce of India, mentioned by Homer, is ivory: but this was probably obtained from Ethiopia by the Sabæans; and both the Greeks and Jews of that age might purchaſe it of the Phenicians, who traded with the inhabitants of Arabia Felix. M. Heeren is of opinion that, afterward, the Indian commerce was cultivated by the Chaldeans, who made the city of Babylon their emporium, whence the Greeks were ſupplied; when this trade was deſtroyed by the Perſians, he thinks, it was carried on by the inhabitants of Gerrha, who were a Chaldean colony: for it appears from Herodotus and Athenæus, that, among other articles of Indian produce, cinnamon and pepper were known to the Greeks. The former of theſe writers ſays that the Phenicians brought cinnamon from Arabia, and that the Arabs denied their having any knowlege of the country in which it was produced; though it is probable that this ignorance might be pretended, in order to prevent others from interfering with their commerce. After having illuſtrated theſe obſervations and conjectures, M. Heeren examines the ſeveral tracts of ſea and land, along which the commodities of India were brought to the coaſts of the Mediterranean. The firſt of theſe was by land, from the city of Taxila on the Indus to Alexandria in Paroparmiſus; thence a little ſouthward to Alexandria in Arichoſia; from this place, through Prophthaſia, to Alexandria in Ariana, and to the town of the ſame name in Carmania, and thence, through Perſia and Suſiana, to Babylon, or to Seleucia. This was the ſhorteſt road, and was probably that deſigned by Alexander for the Indian commerce: but it was little frequented by traders after his death; they were deterred by the expence of time and money attending land-carriage through ſo great

great a tract of country, and by the danger arising from robbers who inhabit the mountains between Persia and Susiana. Hence they preferred sailing from Pattala, along the coasts of Gedrosia, and up the Persian Gulph, to the mouth of the Euphrates, or of the Tigris. The journey from Babylon to the coast of the Mediterranean is described from Strabo.

After the interior parts of Asia were better known, the merchants came from the Indus to the Caspian Sea, either by land, or by the rivers: the journey by land our author describes from Strabo; in that by water, he thinks, they came up a branch of the Indus, now called the Attock, which is not more than fifty geographical miles from the Oxus; whereas the distance between the river and the Indus is above two hundred:—but the Gihon, which, he says, is the antient Oxus, empties itself into the lake of Aral, and not into the Caspian Sea: of this circumstance he takes no notice, only hinting that its course is altered. Lastly, M. Heeren describes the commerce of the Gerrhæans and Sabæans, who travelled in caravans through Arabia to Petra, and to Elana, or Elath. It was not till the reign of Ptolemy Philadelphus that the Greeks became acquainted with the navigation of the Indian seas. In this part of the memoir, the author observes that D'Anville, Blair, and other geographers, have placed Berenice near Syene; whereas the city of this name, of which Strabo speaks, was nearer to the isthmus of Suez, and not more than seven days' journey from Coptus.

On the Discoveries and Commerce of the Romans in India. By the same.

In the introduction to this memoir, M. Heeren mentions Dr. Robertson's Historical Disquisition as a work of great merit, though not free from geographical errors; which, he thinks, the Doctor would have corrected, if *Gosselin*'s treatise on the geography of the Greeks had fallen into his hands.

The difficulty attending the inquiry here proposed arises from the scarcity of authentic descriptions of India, written by persons who had been in those parts which were visited only by merchants. Mela, Pliny, and Ptolemy, only collected the oral narrations of travellers. M. Heeren thinks that the account of the Periplus, or circumnavigation of the Erythræan Sea, commonly ascribed to Arrian, was written by one who had actually performed this voyage; and he compares the descriptions left by these writers with those given by the moderns. He thinks that the antient Serica is Tongut, and that Tabis is the peninsula of Corea: but, with respect to India beyond the Ganges, he adops the opinion of *Gosselin*, supposing the golden

Cherſoneſus to be Pegu, the country of the Sinæ to be Siam, and that Malacca and Sumatra belonged to the *Terra Incognita Auſtralis* of Ptolemy.

Concerning the Religion of Zoroaſter. By M. TYCHSEN.

In this very learned but not leſs tedious diſquiſition, the author inquires, firſt, in what age Zoroaſter lived, and in what country he was born; and then what doctrines he taught. The former of theſe queſtions is involved in much uncertainty; and, after having peruſed a collection of many various opinions and arguments, all the concluſion is, that this philoſopher was probably a Mede, and that the Guſtaſpes, mentioned in the Zends, was a king of the Medes, poſſibly Cyaxares I. Of the ſacred books of the Magi, M. TYCHSEN thinks that none can be conſidered as the work of Zoroaſter, except the Zends, and that of theſe only one chapter is authentic; this he believes on the teſtimony of Maſudius, a writer of the tenth century, mentioned by *De Guignes*. From its contents, this chapter is entitled *Eſbad*, i. e. *Concerning Evil*, as it treats of Ahrimanius, and of the means of avoiding and expiating ſin. Concerning the doctrines of Zoroaſter, the chief point here diſcuſſed relates to the word *Zervan*, which ſome have ſuppoſed to mean the ſupreme Being, by whom Oromazes and Ahrimanius were produced. Our author acknowleges that, in ſome of the books of the Magi, are expreſſions that favour this notion; which however he conſiders as of much later date. He tranſlates the word *Infinite Time*, and ſuppoſes it to be a figurative expreſſion, which ſignifies no more than that Oromazes was eternal: but he allows that ſome ſects of the Magi ſuppoſed that it alluded to the Deity, and he gives a particular account of the opinions of the Zerduſhti, who appear to have been monotheiſts.

Account of ſome Samaritan Coins. By the ſame.

Inquiry whether the Ruſſians, the Poles, and other Sclavonian Nations, derive their Origin from the Getæ and Daci. By M. GATTERER.

We do not imagine that our readers would thank us for detaining them on this dry queſtion; which is here diſcuſſed in a very prolix and confuſed manner: it is anſwered in the affirmative.

Concerning the Introduction of Greek Literature among the Arabs. By M. BUHLE.

The deſign of this memoir is to ſhew that the Greek language was not underſtood by the Arabs, whoſe knowlege of Greek literature was owing ſolely to the Jews and Chriſtians who lived in Syria. Many of theſe were phyſicians, whoſe ſkill in medicine, which was much ſuperior to that of the Arabs, recommended

recommended them to the favour of the caliphs. By them ſeveral medical and philoſophical books, and, among theſe, the works of Hippocrates, Plato, and Ariſtotle, were tranſlated from the Greek into the Syriac language; from which, ſome years afterward, under the reign of Al Manſor, Arabic verſions were made. Nay, the Caliph Al Mamun, by whoſe order a great number of Greek books were purchaſed, and were tranſlated firſt into Syriac, and thence into Arabic, is ſaid to have ordered the originals to be burned, as of no farther uſe. About this time, ſeveral of the former verſions were corrected; and new tranſlations were made by Honain, who was phyſician to the caliph, and by his ſons. All theſe tranſlations appear to have been made through the medium of the Syriac; and this ſeems to have been the caſe with the celebrated Arabic verſion of Ariſtotle's works, by Averrhoes of Cordova.

Tranſlations of this kind, made from the Syriac, by perſons who knew little or nothing of either the language or the literature of the Greeks, muſt neceſſarily be very imperfect, and abound with errors; many inſtances of this nature, in the verſion of Ariſtotle, are here adduced by M. Buhle, who ſhews that the Arabs greatly miſapprehended and corrupted the Greek philoſophy; however, as they have generally adhered to the words of their author, though they have often miſtaken the ſenſe, he thinks that an examination of their tranſlations may be of ſervice in detecting the errors of the later Greek copies.

Concerning the Attempts of the Greek Philoſophers, who lived before Ariſtotle, to cultivate the Knowlege of Logic. By the ſame.

M. Buhle aſcribes the invention of logic to the Eleatic philoſophers, and among theſe to Parmenides, who firſt pointed out the diſtinction between ſcience and opinion; he then mentions what various writers have attributed to Zeno on this ſubject; ſtates the abuſe of logic by the rhetoricians and ſophiſts; and obſerves that even this abuſe, though pernicious in its immediate effects, was beneficial in its conſequences; as, by proving the ambiguity of the language then ſpoken, and the want of diſtinctneſs and clearneſs in the philoſophical notions commonly received, it occaſioned the improvement of the one as well as of the other. Though no work of Plato on logic remains, it is evident, from many paſſages in his writings, that he well underſtood the true nature and proper uſe of this art, and delivered ſome excellent precepts concerning it; this M. Buhle has amply ſhewn, and, having taken a view of the logical precepts of the Stoics, and of the canons of Epicurus, he concludes that the art of reaſoning was well cultivated and underſtood by the Greeks, before Ariſtotle wrote concerning it;

though he thinks that great praiſe is due to the Stagirite for illuſtrating the obſervations of others, and reducing them to certain principles.

On the Advantages and Diſadvantages reſulting from the Gymnaſia of the Greeks. By M. MEINERS.

The author of this memoir ſtates the difficulty of reconciling what ſome Greek writers have ſaid in praiſe of the gymnaſtic exerciſes, with the ill conſequences which Galen and others have mentioned as reſulting from them. He ſuppoſes that, in the earlier periods, when theſe exerciſes formed only a part of military education, they might be of ſervice in forming active and vigorous ſoldiers: but that, in later times, when each exerciſe became a particular profeſſion, cultivated merely from a love of gain, and, for this reaſon, purſued beyond the limits of moderation, it was productive of all the miſchiefs which Galen has deſcribed. This is eaſily conceived by thoſe who conſider the abſurd and unnatural diſcipline which the profeſſed Athletæ were obliged to undergo.

Such are the contents of theſe volumes, the peruſal of which has not afforded us any great ſatisfaction. Even in the hiſtorical and philoſophical memoirs, from which we had expected ſome intereſting information, we are diſappointed: moſt of them are on ſubjects that are involved in obſcurity, and concerning which nothing can be determined with certainty; they have often been diſcuſſed by the learned, and we find here little more than a repetition of the conjectures and concluſions of others, thrown into a new form, and illuſtrated with a greater number of quotations. In addition to theſe diſcouraging circumſtances, the majority of the diſſertations are written in no very elegant Latin, and in a diffuſe ſtyle which renders them unpleaſant to read. They diſplay much learning, but little true taſte, either in the choice of the ſubjects, or in the manner of treating them.

ART. IV. *Jacob en zyn Heer*; *i. e.* James and his Maſter. Publiſhed from the Manuſcripts left by DIDEROT. Tranſlated from the German. 8vo. pp. 358. Hague. 1793.

THE name of DIDEROT naturally excited our curioſity, and we peruſed this volume with the hope that we ſhould at leaſt find ſomething entertaining in it. As to its authenticity, and how it came into the world, we are entirely ignorant; for we have no other information than what the title page affords. To give our readers any account of its deſign and contents, is

ſcarcely

ſcarcely leſs difficult. It ſeems intended to inculcate fataliſm, or rather to aſſert it; for we find nothing like an argument in the whole work; which is written in the rambling incoherent manner of Sterne, but without his wit and humour. James is continually telling his maſter that we are mere machines, and that all our actions, and every event that concerns us, are written in the great book above, which none can comprehend, till he has arrived at the laſt word of the laſt page.—The volume before us is ſtill more unintelligible; for, after having read from the firſt to the laſt word of its contents, we find ourſelves no wiſer than when we began.

ART. V. *Verhandeling over het verband tuſſchen de Zede-en Staatkunde, &c. i. e.* A Diſſertation concerning the Connection between Morals and Politics; or Conſiderations on the Queſtion, "How far it is poſſible to obſerve the Moral Duties of ſocial Life in the Adminiſtration of Civil Government." By CHRISTIAN GARVE. Tranſlated from the German by C. T. ELOUT, LL. D. 8vo. pp. 156. Haarlem. 1794.

THE ſubject here diſcuſſed is certainly intereſting, eſpecially at the preſent juncture; not that we are ſo ſanguine as to expect that the councils of princes, and the plans of politicians, will be influenced by particular precepts of morality, however clear and well demonſtrated; for we well know the contempt with which ſtateſmen affect to treat moraliſts who happen to diſapprove of their conduct: but diſquiſitions of this nature tend to enlighten the underſtanding and to correct the judgment of mankind in general, to whoſe opinions theſe great perſonages ſtill pretend to pay ſome regard.

The author introduces his ſubject with the juſt remark that, as all ſocial obligations ariſe from the circumſtances of relation, a difference in theſe circumſtances may alter the limits of this obligation; and therefore, in order to inveſtigate the queſtion accurately, it is neceſſary to examine the difference between the circumſtances of a ſovereign of a political ſtate, and thoſe of a private citizen. This difference is reduced to two principal heads. One is, that the ſovereigns of independent political communities are, with relation to each other, in a ſtate of nature, in which each muſt be the defender of his own rights, and, when any diſpute ariſes, judge his own cauſe; whereas private citizens are ſo connected as to be guarded from injury by a ſuperior power, and have the advantage of a common judge to decide their diſſentions. The other is, that a ſovereign muſt provide for the preſervation and welfare of a whole community; that he is inveſted with a delegated power, and

commiſſioned to promote the intereſts of a conſiderable body of men; whereas the private citizen has only to provide for himſelf, and perhaps for a family.

In diſcuſſing the former of theſe circumſtances, M. GARVE enters into an inquiry concerning a ſtate of nature, which we deem foreign to the ſubject, and which he is far from reſolving to our ſatisfaction. We acknowlege that our idea of a ſtate of nature muſt be hypothetical; becauſe we have no records to inform us of the particular circumſtances of any community previouſly to its being formed into a civil ſociety: but, in framing this hypotheſis for the purpoſe of the preſent inquiry, it is only requiſite to abſtract, from the notion of ſociety, all that obligation which is derived from the poſitive preſcriptions and ſanctions of civil authority. That, among a people totally ignorant of the obligations reſulting from political union, the notions of property might be obſcure, and the rights attending it not accurately defined, may be very true: but this has no relation to the queſtion now agitated; becauſe it cannot be pretended that ſovereigns are in this ſtate of ignorance. The only obſervation, under this head, of importance to the queſtion, is on the propriety of allowing preſcriptive right with reſpect to national property, in order to prevent thoſe endleſs diſputes which might otherwiſe ariſe from the revival of obſolete claims.

In treating of the other circumſtance, by which a ſovereign is diſtinguiſhed from a private citizen, viz. that he acts in the name of a whole community; the author treads on ſlippery ground, and we are not always ſatisfied with his reaſoning. He obſerves that nations muſt univerſally conſider themſelves as bound by all treaties made in their name by their ſovereigns, even in caſes in which the latter have engaged in the contract from no other motives than thoſe of perſonal intereſt. We have too deep a ſenſe of the importance of fidelity to political as well as to civil engagements, to controvert this as a general rule; though we conceive that it might be limited by ſome conſiderations, and that it admits of ſome very obvious exceptions: but why ſhould a prince be put on a different footing? M. GARVE not only ſays that an engagement, into which one monarch enters with another, in order to promote his own intereſt, or that of his family, may, when it is to be carried into execution, be found ſo dangerous to the ſtate that he may lie under an obligation to break it, but alſo affirms that, though national, and not a perſonal, intereſt influenced the engagement, a mere change of circumſtances may vindicate a prince in violating his word. This is here illuſtrated by the conduct of Henry IV. in the peace of Vervin, by Queen Anne's ſeparate

peace

peace with France, and by the treaty of Breſlaw concluded by the late King of Pruſſia. Our limits will not permit us to examine the comparative merits of theſe inſtances, which are very far from ſtanding on equal footing with reſpect to the degree of neceſſity urged in their excuſe. The author ſeems to feel the dangerous tendency of his argument, and acknowleges that it is often uſed as a pretence for the unjuſt violation of treaties; we therefore wonder that he has not been more careful to define that kind of neceſſity which alone can render ſuch a violation of political fidelity at all pardonable, and to deſcribe the nature of that compenſation which, in ſuch a caſe, juſtice requires. Beſide, if abſolute neceſſity will vindicate a prince in breaking a treaty, it is equally certain that, when a monarch is ſo worthleſs as, for the ſake of increaſing his perſonal power and intereſt, to enter into engagements obviouſly deſtructive of the welfare of his country, the nation is excuſable in forcing him to renounce ſuch obligations. Thus, in 1674, the Engliſh parliament was right in compelling Charles II. to make peace with the Dutch, in oppoſition to his infamous treaty with Lewis.

The next propoſition advanced by the author is, that the welfare of a large ſtate is of greater importance than that of a ſmaller, and that therefore the latter may be ſacrificed to the former. This we are ſo far from allowing, that we conſider it as one of the moſt iniquitous maxims which ambition can hold forth; yet M. GARVE aſſerts that this greater importance is not merely natural, but alſo moral, and relates to right as well as to power; that, if a ſovereign, acting on this principle, be guilty of injuſtice, the error lies not in the maxim, but in his wrong notions of the welfare of a ſtate. We apprehend, on the contrary, that the maxim itſelf is erroneous, and that the arguments, by which he attempts to juſtify it, are miſapplied. We agree that the welfare of a few individuals may be of leſs importance to the community, to which they belong, than that of the majority of its citizens; and that, therefore, circumſtances may occur, in which the intereſts or happineſs of a ſmaller number muſt be ſacrificed to thoſe of a much greater number of inhabitants of the ſame ſtate; becauſe both form parts of the ſame whole, in the preſervation of which both are ultimately concerned: but this reaſoning cannot be transferred from members of the ſame community to communities themſelves, conſidered as independent individuals; becauſe, between theſe, the relations do not exiſt, on which, in the former caſe, the argument is founded. This aſſertion amounts to the ſame as if, in private life, we were to ſay that the rights of a man five feet high were greater than thoſe of a perſon

perſon of ſmaller ſtature. Ruſſia is much more extenſive, and contains more inhabitants, than Poland: but we cannot conceive that, on this account, the rights of Ruſſia are greater than thoſe of Poland, nor that its welfare is of more importance. This mode of reaſoning may be adopted in Ruſſia, Germany, and Pruſſia, in order to juſtify the late partition; and, if allowed, may be applied to vindicate the future partition of France among the combined monarchs; nay, the ſame principle may ſerve the northern deſpots, whenever opportunity offers, as a pretence for dividing among themſelves the territories of Great Britain, Holland, and of all thoſe ſtates of Europe, which, being leſs extenſive, they chuſe to deem of leſs importance than their own dominions:—but ſuch arguments will never be thought valid by enlightened and upright politicians, who will maintain that the moſt extenſive ſtates are ſo far from being of the greateſt importance to the happineſs of mankind, that they are in fact the moſt dangerous to the independence and welfare of other ſtates; and that it is therefore the intereſt of the latter to combine againſt ſuch mighty potentates, to watch all their motions with the moſt jealous attention, and to make the earlieſt oppoſition to their ambitious deſigns. We forbear from enlarging on this ſubject, and will refer the political reader to the excellent *Letters on the concert of princes*, by a CALM OBSERVER*, where he will find it diſcuſſed in a manner ſo ample and forcible as to convince every unprejudiced and impartial judgment.

Some circumſtances run through the whole of this diſſertation, which, however conformable to the German notions, are rather diſguſting to an Engliſh reader. The author always conſiders princes as abſolute and without reſponſibility. In his enumeration of the particulars which conſtitute the happineſs of a nation, we find no mention of liberty and the bleſſings of a free conſtitution of government; he alſo conſiders the proſperity of a ſtate as determined chiefly by that of the noble and the wealthy:—but the moſt offenſive inſtance of this partial view of things is his endeavour to prove that princes may be emancipated from the reſtraint of a ſtrict adherence to the common rules of morality, becauſe they are the vicegerents of the Deity; whoſe diſpenſations, as exhibited in revelation, are not always conformable to our contracted notions of what is right and fit, and muſt not be tried by them. He does indeed acknowlege that theſe delegates of heaven are ſomething inferior to their great maſter in wiſdom and knowlege: but he maintains that, from their exalted ſtation and extenſive views, they have an opportunity of knowing more than others, of the motives which

* See Rev. New Series, vol. xii. p. 79, and 344.

govern

govern mankind, of the cauſes of events, and of their probable conſequences; and that hence, in judging of their meaſures, we muſt attend not ſo much to the rectitude of the means employed, as to the magnitude of the object propoſed. Hence, he obſerves, the ambiguous politics and perpetual wars of Charles V, and hence the violence and falſehood of Richelieu, in order to aggrandize the power of his king, derive their juſtification. Notwithſtanding all the author's endeavours to qualify theſe maxims, in which he diſplays an ingenuity worthy of a better cauſe, their futility and miſchievous tendency are ſo obvious, that we ſhall not detain our readers with a refutation of them.

Another reaſon which M. GARVE alleges for allowing a greater freedom from the reſtraints of morality in political tranſactions, than can be admitted in the buſineſs of private life, is that the examples of ſovereigns are attended with leſs danger to mankind. There is little probability, he ſays, that the romantic expeditions of Charles XII. will induce any prince to become a knight errant; and the thirſt of conqueſt which animated Lewis XIV. has had as little influence on the wars waged ſince that time, as the battles of Alexander: but all this is more eaſily aſſerted than proved; nor is it by any means certain that the ambition of extenſive empire may not inſpire the Ruſſian and Auſtrian potentates in a manner equally deſtructive to the peace and independence of the other ſtates of Europe. We know, from hiſtory, that it was the madneſs of the Macedonian which gave occaſion to the military frenzy of the Swede, and that the ſtudy of Quintus Curtius had no ſmall influence in turning the brain of Charles. A farther argument adduced by M. GARVE is the neceſſity of political revolutions in order to promote the improvement of the circumſtances of ſociety, and theſe can ſeldom be produced without ſome violation of the ſtricter rules of morality; which, he ſays, all tend to the preſervation of things in the ſtate in which they are actually eſtabliſhed. We totally deny that the laws of morality have a tendency to prevent ſuch changes as increaſe the happineſs of mankind; and we muſt obſerve that the argument itſelf is a two-edged weapon, which, if it will vindicate the conduct of princes, will alſo juſtify that of the French revolutioniſts. He obſerves that the interference of ſovereigns in the domeſtic concerns of foreign ſtates, to puniſh the crimes, and, by violent meaſures, to decide the diſputes, of thoſe who are not their ſubjects, is a violation of thoſe moral precepts which regulate the affairs of private life; and yet this is allowed to princes, 'who, when they do thus, act according to their appointment of Providence, as the arbitrators and rulers of the world; they tranſgreſs the limits preſcribed in private life, but their deſigns

are not to be reſtrained and governed, except by their own wiſdom and humanity.' We fear that theſe qualities afford but little ſecurity to mankind; and we are far from thinking that the juſtice of ſuch interference is ſo univerſally allowed as this author ſuppoſes; his general principle, that an intention to produce ultimate good is the ſupreme law to princes, and that this deſign will always juſtify the means by which it is attained, we believe every impartial friend of truth and virtue will conſider as falſe and dangerous.

We wonder that M. GARVE did not dwell on one conſideration, which is at leaſt more plauſible, and ſometimes more valid toward apologizing for the oblique conduct of politicians; viz. their having juſt grounds to diſtruſt each other. He vindicates the diſſimulation of Maurice of Saxony to Charles V. from the greatneſs of his object, the goodneſs of his deſign, and the juſtice of his cauſe: but we apprehend that this defence muſt rather be founded on his knowlege of the duplicity of the emperor and his miniſters, and on the neceſſity of foiling them by their own arts.

After having expoſed his principles of political conduct, M. GARVE ſeems to apprehend that they may be conſidered as giving too great a latitude; he eagerly proteſts againſt any ſuch deductions being made from them, and proceeds to lay down ſome reſtrictions and obſervations, in order to prevent their being abuſed. Theſe, however, are rather prudential than moral.

In his application of his maxims, M. GARVE diſtinguiſhes three different ſituations, each of which requires a courſe of conduct peculiar to itſelf. The firſt is that of peace both external and internal; in which, he ſays, a monarch muſt be ſtrictly juſt; muſt not, under any pretence of advantage, attempt to alter any thing in the ſtate of affairs, either foreign or domeſtic; and muſt not, on any account whatever, be the firſt to diſturb the quiet of the political world: he muſt, then, be punctual in obſerving treaties and fulfilling engagements; muſt be careful to avoid giving offence to the neighbouring ſtates; muſt remove all occaſions of diſtruſt; and muſt confine his activity to the buſineſs of internal government.

The ſecond ſituation is that of a ſovereign againſt whoſe dominions an attack is planned and alliances are formed, or who has good reaſon to apprehend hoſtilities from any of his neighbours. The late king of Pruſſia was in the former caſe before the commencement of the war in 1756, and Elizabeth in the latter, with reſpect to Philip II.

The third caſe is when a prince, who is in peace, and in no immediate danger of being moleſted, ſees other nations engaged

engaged in war, either civil or foreign, the remote conſequences of which may be either dangerous or advantageous to him. How far is he then juſtified in interfering? Our author rightly obſerves that, as long as the welfare of his country is not endangered, he ought to be a calm ſpectator, unleſs both parties appeal to him as an arbitrator; and we add, that, even then, he ought not to involve his own country in war. An uninvited interference generally ſerves to increaſe the fierceneſs of the quarrel; never would the parties, into which France was divided, on the failure of the line of Valois, have been ſo embittered againſt each other, if Philip II. had not officiouſly intermeddled in the diſpute; and the ſame obſervation is applicable to events of later times. Beſide, when princes are led by ambition to intrude themſelves into diſſentions of other countries, there is reaſon to preſume that the ſame motive will lead them to foment diſcord, in order to derive advantage from it; and they generally take care to be ſo amply paid for their trouble, that they ſeem to interfere not ſo much to extinguiſh the fire that threatens their neighbour's houſe with deſtruction, as to ſeize for themſelves whatever can be ſaved from the flames. In ſhort, the author cenſures all interference that ariſes from motives entirely ſelfiſh, whether perſonal or political, unleſs ſelf-preſervation ſhould render it abſolutely neceſſary: but he obſerves that no general anſwer can be given to a queſtion, the ſolution of which depends on particular circumſtances. Thus he praiſes the conduct of Guſtavus Adolphus, and of Queen Elizabeth, but blames that of Philip II. and of Lewis XIV. and adds that all thoſe meaſures, in which agents muſt be gained, or bought, to perform diſhonourable and baſe actions, are unworthy of a good prince and of a virtuous nation; to corrupt the ſubjects of other ſtates, to bribe them to become traitors, to excite ſedition, tumult, and the ravages of civil war, would be ſtill more infamous than open violence. He next conſiders ſome caſes in which the conqueſt of the territories of others is ſuppoſed to be excuſable from their great importance to the conqueror; as when Philip Auguſtus, Charles VII. and Henry II. of France, ſeized on the poſſeſſions of the Engliſh in that kingdom, which he repreſents in a very different light from the attempt of Lewis XIV. to conquer the United Provinces. We apprehend, however, that the difference depends not merely on the greater advantage derived from the conqueſt, but on circumſtances reſulting from the ſpirit and manners of the age,—which our author has not ſufficiently noticed.

From this view of M. Garve's diſſertation, we apprehend that we ſhall be juſtified in ſaying that he has treated this important ſubject in a prolix manner, and without that preciſion which it demands.

demands. He evidently relaxes the ties of morality too far, when he vindicates meaſures in themſelves unjuſt, by the conſideration of the advantages which may reſult from them. We allow that ſelf-preſervation is the great object of political communities; and that, on this account, in caſes of abſolute neceſſity, where ruin is the only alternative, tranſactions may be excuſable, which, between individuals in private life, ought not to be allowed: but the mere aggrandiſement of their wealth, or of their power, is not an object ſo neceſſary to their exiſtence, as to vindicate any departure from the ſtrict rules of juſtice. Farther, as ſovereigns act not for themſelves, but for their country, it is evident that, in their tranſactions with each other, they are bounden only to duties of perfect obligation, and may not, even from motives which would be deemed honourable in private life, reſign the rights of their conſtituents: but, though they muſt ſee that ſtrict juſtice be done to theſe conſtituents, there can be no reaſon why they ſhould be exempted from doing ſtrict juſtice to others. The moſt difficult queſtion is, when they know that thoſe, with whom they have to deal, are attempting to miſlead and deceive them, how far are they allowed to practiſe the ſame kind of deceit? We might anſwer in the old adage,

Nec lex eſt juſtior ulla,
Quam necis artifices arte perire ſua:

but we may obſerve that prudence and reſerve will, in theſe caſes, generally anſwer all the purpoſes of ſelf-defence, without having recourſe to that duplicity for which a man of honour will find it very difficult to account to his own conſcience; for, as to the oppoſite party, it is certain that they who attempt to deceive have no right to expect truth. With regard to wars, we cannot allow any to be juſtifiable, except ſuch as are abſolutely unavoiable, and neceſſary to defend the perfect rights of a nation and its allies: under this head we include hoſtilities commenced to prevent an attack known to be meditated by others. That wars begun from motives of national pride and reſentment, or from the deſire of conqueſt, are unjuſtifiable in point of moral rectitude, muſt be obvious to all who pretend to be Chriſtians: but they are ſcarcely leſs ſo with reſpect to true political intereſt. The moſt ſucceſsful war is carried on at a vaſt expence of blood and treaſure, which falls heavily on the people, and ſcarcely affects either the prince or his miniſtry; who, ſecure from the evils which attend on the bloody ſcenes that they promote, coolly plan not merely the deſtruction of their fellow-creatures, but even the ſacrifice of their own ſubjects. Should the event be diſaſtrous, the burden of the people muſt be increaſed to repay the expence; ſhould it be proſperous,

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the advantages of it may indeed ſoothe national pride, but the people reap no benefit from them: their load of taxes, far from being alleviated, is perhaps rendered heavier in order to make good the charges of eſtabliſhing and defending the new acquiſition, which only ſerves to increaſe the influence of a prince,—to render him a more abſolute ſovereign, and therefore a more formidable enemy to the liberties of his country.

ART. VI. *Verhandelingen uitgegeeven door de Hollandſche Maatſchappye der Weetenſchappen, &c. i. e.* Memoirs publiſhed by the Philoſophical Society of Haarlem. Vol. XXIX. 8vo. pp. 212. Haarlem. 1793.

THIS volume contains nothing that will be very intereſting to the generality of readers. The greater part is taken up with three diſſertations on the improvement of the water-wheels which the Dutch affix to their wind-mills, for the purpoſe of draining the lands that are overflowed in the winter ſeaſon. To render theſe intelligible, it would be neceſſary to prefix a particular account of the uſual conſtruction of the machine; and neither this nor the improvements propoſed would be underſtood without the aſſiſtance of plates. There is alſo a deſcription, by JOHN SAMUEL CREUTZ, A.M. Major of Engineers in the Ruſſian ſervice, of a floating pier which ſwings round on an axis, and is deſigned to defend the banks of a river, in which the water ebbs and flows. It is an ingenious contrivance, and ſeems well calculated to anſwer the purpoſe intended: but it cannot be deſcribed without a drawing. The laſt article is a diſſertation concerning the motion and figure of waves, by M. FLAUGERGUES, Member of ſeveral Academies. This Gentleman imagines that he has detected an error in Newton's *Philoſophiæ Naturalis Principia Mathematica*, Lib. II. Prop. 44, 45, and 46. He aſſerts that, according to this great man, when the ſurface of a calm and ſtagnant water is in any part depreſſed, the undulatory motion, which ariſes, is compounded of a progreſſive motion in a horizontal direction, and of the alternate aſcent and deſcent of the particles of water, which thus deſcribe a ſerpentine line of the parabolic kind, continually advancing farther from the point of the ſurface on which the depreſſing force firſt acted. This progreſſive motion, he ſhews, by ſome experiments, does not always take place; and he therefore concludes that the hypotheſis of Newton is erroneous. We apprehend that the good gentleman has been miſled by ſome of Sir Iſaac's tranſlators, or commentators, and has not had recourſe to the original, which would have rectified his miſtake; for, on turning to the propoſitions here quoted,

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we do not find any thing which can warrant the repreſentation of the theory which M. FLAUGERGUES has given. In the forty-ſixth propoſition, in order to illuſtrate what is meant by the breadth of a wave, Newton gives a figure repreſenting the ſurface of a ſtagnant water agitated by *ſucceſſive waves* *: but this is ſurely no theory, in which the continual progreſſive motion of the particles of water from the point of incipient preſſure is made eſſential to undulation; he afterward obſerves that "the motion of waves takes place by a *ſucceſſive*" (not *progreſſive*,) "aſcent and deſcent of the water, ſo that thoſe parts which are at one time the higheſt, are afterward the loweſt †:" but this cannot be ſo interpreted as to juſtify M. FLAUGERGUES' aſſertion; for it is evident that the ſuppoſition of progreſſion is introduced in the diagram with no other view than to illuſtrate the principles on which the celerity of the waves is determined. In the remainder of the memoir, an attempt is made to find the equation of the curve deſcribed by the undulatory motion, which is here ſaid to be of the cycloidal kind: the ſolution of this problem does not to us appear to be ſatisfactory: but we will not detain our readers with dry analytical criticiſms.

ART. VII. *Voyage dans les Departemens de la France, &c. i. e.* A Journey through the ſeveral Departments of France: By a Society of Artiſts and Literary Men; illuſtrated with Maps and Plates. Publiſhed in Numbers. 8vo. Paris. 1793.

SINCE the publication of our laſt Appendix, we have had an opportunity of peruſing nine more numbers of this work, of the contents of which we ſhall here give a ſhort account.

The twenty-fourth number, which is the firſt of theſe nine, deſcribes the department of *the Marne*, which comprehends the northern part of Champagne. Though celebrated for its vines, the country wears a barren and unpleaſant appearance; its chief town, Chalons, is ill built, and the houſes are chiefly of wood; it is however ornamented with a beautiful public walk called the Jard. The peers of Champagne ſeveral times attempted to gain poſſeſſion of this town, but could not ſucceed; and it was the hope of attaining this object that induced *Thibaut de Grand-pré* to accompany Philip the good, duke of Burgundy,

* The words of Newton are: "*Undarum latitudinem voco menſuram tranſverſam, quæ vel vallibus imis, vel ſummis culminibus, interjacet. Deſignet A B C D E F ſuperficiem aquæ ſtagnantis, undis ſucceſſivis aſcendentem ac deſcendentem; ſintque A, C, E, &c. undarum culmina, et B, D, F, &c. valles intermedii.*"

† "*Undarum motus fit per aquæ ſucceſſivum aſcenſum et deſcenſum, ſic ut ejus partes A, C, E, &c. quæ nunc altiſſimæ ſunt, mox fiant infimæ.*"

to the croiſade. Our author gives an account of an interlude exhibited by Philip, in order to induce knights to follow him to the holy war. A Saracen giant entered with an elephant bearing a tower, in which a nun, repreſenting the Chriſtian church, was confined, who complained of the injuries which ſhe ſuffered from the infidels. Golden Fleece, king at arms, then brought before the duke a live pheaſant, with a collar of gold ornamented with precious ſtones; when the prince and all the nobles who were preſent aroſe, and ſwore that they would never repoſe themſelves in bed till they had delivered the church from pagan oppreſſion; and, in the moment of enthuſiaſm, the duke requeſted, and eaſily obtained, from his ſubjects, the money to ſupply the expence of the expedition. Afterward, a ſecond nun was introduced, with the words *divine grace* written on her forehead, and attended by twelve ladies, who repreſented as many virtues of religion and chivalry, and had each her name written on her ſhoulder; after amuſing the company with a dance, they ſat down to table, where it is ſaid, but we apprehend that this is a piece of modern ſcandal, that Temperance ate to exceſs, Reaſon got fuddled, and Truth entertained the gueſts with romances.

Rheims, which is alſo in this department, was famous in the days of monarchal ſuperſtition; for there the kings touched for the evil, and there the holy oil was kept with which the princes were conſecrated, and flattered by ſervile prieſts with the abſurd, or, may it not rather be ſaid, blaſphemous title of *the Lord's anointed*. The miraculous vaſe, in which this oil was ſaid to have been brought from heaven, was not preſerved in the cathedral of Rheims, but in the neighbouring abbey of St. Remi; and four barons were obliged to remain here as hoſtages, while the abbot went with it to the cathedral.—The other towns deſcribed are Epernai, Dormans, and Sezanne. The firſt of theſe is diſtinguiſhed in hiſtory by the death of Marſhal *Biron*, who, when it was beſieged by Henry IV. was killed by a cannon-ball, as the king was leaning on his ſhoulder; on which the monarch exclaimed, *Ventrefaingris*, (his uſual oath,) *I have had a narrow eſcape*. *Biron* verified his motto, *Moriar, ſed in armis*.

The departments of *the Aube* and of *the Yonne* are deſcribed in the Nos. xxv. and xxvi.: theſe are the countries formerly diſtinguiſhed by the appellation of Lower Champagne. The city of Troyes, which is the capital of the former, is famous for its manufactures of linen and of Marroquin leather, but ſtill more extenſively ſo for the Paraclete, with the tomb of Abelard and Eloiſa, in its neighbourhood. We are told that it is not uncommon for unfortunate lovers to viſit the monument of this

unhappy pair. The painter, who deſigned the view of it here given, relates that, a few years ago, as he was drawing in the church, he obſerved a woman in a religious habit, who ſeemed to be in the utmoſt diſtreſs of mind, come daily to the tomb, on which ſhe uſed to recline her head, and weep for ſeveral hours. He once aſked her the cauſe of her tears; her only anſwer was, *Do you know that this is the tomb of Eloiſa? ſhe loved, and was unhappy!* She had viſited the monument in this manner every day for twenty years, and died ſoon after this interview: but her ſtory was never known.—The capital of the department of *the Yonne* is Sens, celebrated for the honourable mention made of its inhabitants both by Julius Cæſar and by Julian; the latter was beſieged in it by the Germans. He wrote to the emperor Conſtantius that he had found the citizens to be intrepid without ferocity, dreadful to their enemies while in battle, but humane after a victory; faithful to their oath, and incapable of perjury.

The fertile department of *the Seine and the Marne* is the ſubject of the twenty-ſeventh number. It comprehends the ſouthern part of the iſle of France, and was formerly called the granary of the kingdom. In the twenty-eighth, we have an account of the department of *the Loiret*, of which Orleans is the capital; from this city, and from Briare, the waters of the Loire are carried in artificial navigable canals to the town of Montargis, whence they are conveyed to the Seine. This was the firſt attempt of the kind made in France, and was commenced by *Sully*. Number xxix. deſcribes the department of *the Loire* and *the Cher*, in which, though we were pleaſed with the author's repreſentation of the beautiful ſcenes and proſpects with which this delightful country abounds, we met with nothing particular to fix our attention, except what is ſaid of the Roman aqueduct by which the city of Blois is moſt plentifully ſupplied with water. The following paſſage, which exhibits the writer's reflections on the beauties of the Loire, diſplays a glow of imagination, and an elegant taſte for compoſition, of which there are many ſimilar inſtances in this work.

'O Nature! in vain doſt thou diſplay the rich drapery with which thy hand hath clothed the banks of the Loire. Wouldſt thou that my eye ſhould feaſt on the verdure of thoſe leafy vines, on thoſe flowers with which the vallies are crowded, on the elegantly formed tufts of yonder trees, whoſe nodding ſummits ſeem to careſs the gilded clouds, on the ſilver ſurface of thoſe ſtreams which the neighbouring grots entruſt to yon majeſtic river, whoſe waters, as they glide from the view, ſeem to mingle with the azure of the diſtant horizon, then, O Nature! conceal from me the horrid ſpectres of Lewis XI. of Charles IX. of Henry III. which I ſee ſtill hovering over theſe happy landſcapes! Conceal from me thoſe towers of Blois, ſo often the abode

abode of guilt, where humanity, mankind, and reaſon, have been ſo often violated.'

In the thirtieth number, we find a deſcription of the department of *the Eure* and *the Loire*, which, in the old maps of France, is diſtinguiſhed by the name of Beauce; it is a level open country, badly ſupplied with water, and ſcarcely a tree is to be ſeen: but it is very fertile in grain. Its principal town, Chartres, is ill built, and remarkable only for the fabulous ſtories told concerning its great antiquity; for it is ſaid to have been founded, ſoon after the deluge, by the deſcendants of Gomer, the eldeſt ſon of Japhet. Dreux is rendered famous by the bloody battle fought near it, during the minority of Charles IX. between the catholics and the proteſtants, in which the latter were defeated. The catholics, we are here told, were indebted for this victory, not ſo much to the valour of their troops, nor to the prudence of their Generals, as to a repartee of the Queen. When the prince of *Condé* firſt offered battle, the Generals of the royaliſts declined it; and, had the prince taken advantage of their undeciſive conduct, it is probable that he might have routed them: but, unfortunately, he allowed them time to ſend to court for freſh orders. When their meſſengers acquainted *Catharine* with their embarraſſment, ſhe vouchſafed not to give them an anſwer, but, turning her back on them, ſaid to Charles's nurſe, *Here are Generals indeed, who ſend to aſk a woman and an infant whether they ſhall give battle! What think you of it, nurſe?* This ſarcaſm determined the Generals to attack. When the conſtable *Montmorenci* was taken priſoner in the beginning of the engagement, news was carried to the Queen that the battle was loſt; on which ſhe ſaid, with apparent unconcern, *Well, then, the worſt of it is that we muſt ſay our prayers in French.*

The two following numbers contain an account of the department of *the Eure*, and of that of *the Calvados:* the former is not leſs remarkable for the beauty of the country than for its fertility; it contains the towns of Evreux, Bernai Pontaudemer, Louviers, Andelis, Giſors, and Verneuil: the inhabitants are induſtrious, and are employed in various manufactures, particularly thoſe of cloths and ſtuffs, and in bleaching linen. On the weſt of this department, lies that of *the Calvados*; Caen, its capital, is one of the fineſt cities in France; its caſtle was built by the Engliſh.

In peruſing what we have hitherto ſeen of this work, we have often had occaſion to admire the talents of the writer, and particularly his ſtyle in deſcription; the only complaint that we can make, is that he ſometimes gives up the reins too freely to his imagination, and too frequently attempts to be picturesque

and ſublime. The paſſage which we tranſlated is really beautiful; and a few ſuch, properly introduced, have a happy effect: but this effect is greatly diminiſhed when they occur too often, and when, inſtead of being the ſpontaneous effuſions of a mind occaſionally elevated by the contemplation of ſtriking ſcenes, or by the recollection of great and affecting events, they appear to be the reſult of a ſtudied effort to bear the reader, on the wings of imagination, far above that level which is beſt calculated for beholding objects in their proper forms, and in their true colours.

ART. VIII. *Algemeene Eigenſchappen, &c. i. e.* The general Properties of Electricity explained; or Inſtructions relative to Electrical Machines and Experiments. By JOHN CUTHBERTSON, Philoſophical Inſtrument-maker. 8vo. pp. 166. Amſterdam. 1794.

ABOUT fourteen years ago, this ingenious artiſt publiſhed a volume under the ſame title with the preſent, which contained a deſcription of the electrical machines and apparatus that he had then conſtructed, with plain inſtructions for making experiments to illuſtrate the principles of this curious branch of phyſics. About two years afterward, having ſo far ſucceeded in his endeavours to improve his machines, that he had made them as powerful again in their effects as they were before, he gave an account of theſe improvements in a ſecond volume. Since that time, his indefatigable attention to this ſubject having enabled him to render them much more perfect, he has deſcribed theſe meliorations in the work now before us; which, on this account, we cannot help conſidering as a valuable gift to his Dutch friends, on his leaving Holland to ſettle in London.

The firſt part of the preſent volume contains a narrative of the author's endeavours to improve electrical rubbers. We muſt here refer the reader to an account of Dr. *Van Marum*'s newly improved cuſhions, which he will find in the appendix to our eightieth volume, page 602, and in which it was ſaid that the Doctor found the exciting power of his rubbers to be, to thoſe of Mr. CUTHBERTSON, as ſeven to ſeventeen. Juſtice, however, obliges us to obſerve that, from the account here given, and which, from experiments that we have ourſelves made, we know to be true, this ſuperiority was not the reſult of any peculiar excellence in the conſtruction of the Doctor's rubbers, but merely of his uſing *Kienmayer*'s amalgama, with which our author was at that time unacquainted; for, with this amalgama, Mr. CUTHBERTSON found that his own rubbers were equal, and even ſuperior, to the Doctor's; which, from being mounted

mounted with much braſs and ſteel, were liable to ſome unavoidable imperfections. We then hinted that we feared he would find the friction attending them too powerful to be applied to his grand machine; and we here learn that our conjecture was well founded.

Mr. C.'s narrative is followed by ſome very ingenious experiments, to illuſtrate the manner in which rubbers act; whence it appears that the glaſs, while paſſing under the cuſhion, becomes negative on both ſides, but moſt ſo on that ſide which is excited; whence we may conclude that plates, which admit of an equal friction on both ſides, are more advantageous than cylinders: the ſurface of the rubber ſhould be perfectly level and preſs equally on that of the glaſs, and particular care muſt be taken that the anterior part does not preſs leſs than the poſterior.

The author next deſcribes the machine, with its rubbers, as he now uſually makes it, with the axis turning between mahogany pillars: but he has alſo fitted up ſome, in which the axis is inſulated, by being ſuſpended between glaſs columns;—an account of one of this kind was publiſhed, by Meſſrs. *Deiman* and *Trooſtwyk*, about five years ago, and was mentioned in the appendix to the ſecond volume of our new ſeries. To give a particular deſcription of the conſtruction, without the aſſiſtance of engravings, would be difficult; there are numberleſs little circumſtances, which the experienced electrician knows to be of importance, in the form and arrangement of the ſeveral parts of a machine, but which to others appear trifling; it is ſufficient to obſerve that the machines here deſcribed excel all others that we have ſeen, in the equal and ſtrong preſſure of the rubbers, in the convenient diſpoſition of the apparatus, and, as we ſhall preſently have occaſion to ſhew, in powerful effect.

Mr. CUTHBERTSON proceeds to examine the merits of an electrical machine conſtructed under the direction of Dr. *Van Marum*, which the reader will find mentioned in the appendix to our fifth volume, N. S. In this machine, the plate of which is thirty-two inches in diameter, he obſerves that the rubbers, being nine inches long, approach too near to the axis; he then deſcribes ſome very ſimple and ingenious experiments, which he performed in order to aſcertain the moſt advantageous length of the cuſhions in proportion to the diameter of the plate, and by which he found that, for one of thirty-two inches, the rubbers ought not to be longer than ſeven inches. Other defects, obſerved by our author, are that the baked wood, by which the axis is inſulated, is liable to imbibe moiſture, notwithſtanding all the precautions that can be taken by covering it with electric ſubſtances, and that, becauſe the axis is ſupported only at one end, it is apt to become unſteady, in conſequence of fre-

quent uſe. That the ſame conductor may be made to exhibit either poſitive or negative electricity, is not ſo advantageous as it may at firſt appear; for there are many experiments in which ſeparate conductors are abſolutely neceſſary; and theſe cannot conveniently be applied to this machine, in its preſent ſtate; though we conceive that a trifling alteration might remove this defect.

In our account of Dr. *Van Marum*'s rubbers, we deſcribed the manner in which *Kienmayer*'s amalgama is made, and in which the Doctor applied it: Mr. CUTHBERTSON finds it more advantageous to mix up the amalgama with lard, to the conſiſtence of an unguent, which muſt be ſpread on the rubber ſo as to form a ſurface perfectly level. His directions for fixing the rubbers, and for regulating their preſſure, are judicious. The preſſure recommended for a machine, the plates of which are thirty-two inches in diameter, with four pair of rubbers, is eſtimated at nearly eight pounds; or, in other words, the rubbers ought to be ſo adjuſted, that, when the winch is placed in a horizontal direction, a weight of eight pounds, ſuſpended to it, ſhall draw it down.

The author next deſcribes his mode of aſcertaining the power of a machine, and of comparing that of different machines: this he does with a jar, containing about 160 ſquare inches of coated glaſs, mounted with an electrometer, on the ſame principle with that invented by Mr. Lane: but, as jars, of equal ſize and ſurface are not always equal with reſpect to the charge which they will receive and contain, Mr. CUTHBERTSON always tries his machines by the ſame jar, and keeps one, as a ſtandard, for this purpoſe: the braſs balls of the electrometer being ſet at half an inch diſtance from each other, the power of the machine is calculated to be inverſely as the number of revolutions neceſſary to make this jar diſcharge five times. He has given a table of the powers of his machines thus eſtimated; which, as it illuſtrates the improvements that he has made in them, and the great advantage reſulting from *Kienmayer*'s amalgama, we ſhall inſert:

Machines made with two Plates, but without the laſt Improvements, and with the old Amalgama.			The ſame Machines, with the new Amalgama.			Machines with the laſt Improvement of the Rubbers, and with *Kienmayer*'s Amalgama.		
Diameter of the Plates.		Revolutions.	Diameter.		Revolutions.	Diameter.		Revolutions.
36 Inches		3	36 Inches		2	36 Inches		1
31½	-	4	31½	-	2½	31½	-	1½
24	-	7	24	-	3	24	-	2½
22	-	10	22	-	5	22	-	3½
19	-	23	19	-	9	19	-	5
18	-	30	18	-	13	18	-	6

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The other mode of comparing machines is by computing the number of revolutions required to charge a jar, like the former, ſo high that its diſcharge may melt five inches of the ſmalleſt iron wire, which is about $\frac{1}{100}$th of an inch in diameter: for this purpoſe, Mr. CUTHBERTSON has contrived a very ſimple and commodious apparatus. The number of revolutions of his lateſt machines requiſite for producing this effect, is exactly the ſame with what is neceſſary to produce the five diſcharges of the ſtandard jar above mentioned.

In both theſe ways, Mr. CUTHBERTSON has compared the machine, conſtructed by Dr. *Van Marum*, with his own: according to the Doctor's account, four revolutions of his glaſs plate made the ſtandard jar diſcharge five times, when the braſs knobs of the electrometer were half an inch diſtant from each other. Now according to the above table, two plates, of $31\frac{1}{2}$ inches each, will do this in a revolution and a half; conſequently, a ſingle plate will effect it in three revolutions: but, in order to make this compariſon with greater accuracy, our author formed two machines, with each a ſingle plate of twenty-four inches diameter, one conſtructed in the manner directed by the Doctor,—the other, in his own way. The length of the ſpark, drawn from the conductors, appears to have been the ſame with both machines; that from the poſitive being $7\frac{1}{2}$, and from the negative $5\frac{1}{2}$ inches. In order to diſcharge the ſtandard jar five times, when connected with the poſitive conductor, the machine of the Doctor's conſtruction required $4\frac{3}{4}$ revolutions, and that of our author's, $4\frac{1}{2}$: but, when the jar was connected with the negative conductor, both machines required five revolutions. With the firſt mentioned machine, ſeven revolutions charged a jar, placed at the poſitive conductor, ſo as to melt five inches of the ſmalleſt iron wire; and, at the negative conductor, twenty-two revolutions were neceſſary to melt four inches; with the latter, ſeven revolutions were ſufficient to make the jar, when charged poſitively, melt ſix inches; and fifteen, when negatively charged, to melt five inches of the wire. A diſadvantage attending the Doctor's conſtruction is that it is more expenſive than the other.

One of the moſt intereſting parts of the preſent work is that which relates to the charging of coated glaſs. Till lately, it was not known that a ſingle jar could be charged ſo highly as to melt iron wire; we mentioned this circumſtance, together with the neceſſity of the uncoated glaſs being a little damp, in a former article, to which we refer the reader *. Mr. CUTHBERTSON has ſince found that, with a machine with two plates of

* Rev. New Series, vol. ii. p. 545.

eighteen inches diameter, he could charge a ſingle jar of 160 inches of coated glaſs ſo highly as to make an inch of the ſmalleſt iron wire vaniſh into ſmoke, and three inches exhibit the phenomenon of filaments floating in the ſmoke into which the wire was converted; which was mentioned in the deſcription of Dr. *Van Marum*'s great machine*: with nine, and, once, with only ſix revolutions of the plates, he melted eight inches of wire: but this appears to be the greateſt effect of ſuch a jar, whatever be the ſize of the machine with which it is charged. It is ſomething remarkable that two, and even three, ſuch jars required not more revolutions of the machine to produce this effect, than a ſingle jar; and that a jar, containing 5½ ſquare feet of coated glaſs, demanded only one revolution more than a common ſized one. It is alſo obſervable that jars will bear a much greater charge in ſummer than in winter: the ſame jar which, in ſummer, could be charged ſo high as to melt eight inches of wire, would not, in winter, melt more than five, and would break if the charge were increaſed beyond this height. The ſtandard jar will, in ſummer, diſcharge itſelf, when the balls of the electrometer are half, or even three quarters, of an inch diſtant from each other, before any flaſhing is perceived on the uncoated glaſs: but, in winter, this flaſhing is ſeen before it diſcharges at half an inch. Batteries likewiſe may be charged much higher in ſummer than in winter, and with much leſs danger of breaking the jars. Farther experiments are neceſſary in order to account for this phenomenon in a ſatisfactory manner: but, in the mean time, thoſe of Mr. CUTHBERTSON have led to the diſcovery that much greater effects may be produced by a ſmall battery, if not wiped perfectly dry, than were formerly thought poſſible. The fixing of a metallic ſtain on paper, by tranſmitting the charge through pieces of wire laid over it, which was effected by Dr. *Van Marum*'s grand machine with a battery of two hundred and twenty-five ſquare feet of coated glaſs, our author has effected with a ſurface of ſixty ſquare feet, charged by a machine of two plates of thirty-three inches. We have ſince ſeen this experiment performed on all the metals, except Platina, with a battery of fifteen ſquare feet, charged by a machine with a ſingle plate, twenty-four inches in diameter, which was made by our author. With the battery, which Mr. CUTHBERTSON here mentions, ſix inches of platina wire, $\frac{1}{160}$th of an inch in diameter, were melted to globules. On this occaſion, he contrived a very ingenious apparatus, in order to confine the wire, through which the exploſion was tranſmitted, in any kind of gas; the diminution of which, by af-

* Rev. vol. lxxiii. p. 556.

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ſerward opening a communication with a glaſs tube filled with water, and furniſhed with a ſcale, might be accurately obſerved. The tube, which contained the gas, was $1\frac{1}{2}$ inch in diameter, and 15 inches long, and each of the diviſions on the ſcale expreſſed the volume of a drachm of water. The tube being filled with oxygene gas, the battery was diſcharged through two feet of iron wire, $\frac{1}{140}$th of an inch in diameter, which was in part melted to globules, and the remainder reduced to a fine duſt; the diminution of the gas amounted to a cubic inch: the experiment was then tried with fourteen inches of the platina wire above mentioned, which was reduced to a light-brown powder: but the gas was not at all diminiſhed. Gold and ſilver wire were alſo reduced to powder, without the leaſt abſorption of oxygene. Fourteen inches of leaden wire were, by the exploſion, changed into a fine white powder, which was revived by being expoſed to the flame of a candle; the gas abſorbed was about an ounce meaſure: the reſult was nearly the ſame when the experiment was tried in common air, only that the powder was leſs in quantity, inferior in whiteneſs, and ſo damp that it ran into lumps. With tin, the effect was exactly the ſame; except that the powder was ſtill whiter and in greater quantity. This experiment was repeated in air, in which a red hot coal had been extinguiſhed: but then the wire was melted to globules, and no powder was produced; the diminution of this air was about two drachms.

Mr. Cuthbertson's removal to London has prevented him from purſuing theſe intereſting experiments any farther:—we hope that he will now be able to reſume them, and will make the public acquainted with their reſult, which may be of great uſe in illuſtrating the theory of oxydation.

Art. IX. *Correſpondence, &c. i.e.* The Correſpondence between General Dumourier and Pache Miniſter of War, during the Campaign in Flanders and Brabant in 1792. 8vo. pp. 166. Paris. 1793.

These letters have no other evidence of authenticity than what ariſes from their contents, which ſeem to favour this ſuppoſition. They are introduced by the editor's dedication to his fellow-citizens, to which no name is ſubſcribed: but, from the tenor, it ſeems to have been written by Dumourier; who informs his readers that his motive for publiſhing this ſmall ſpecimen of his correſpondence was to convince them of the many obſtacles that he had to encounter, when entruſted with the command of the French army. This is indeed almoſt the only information that can be collected from theſe epiſtles, which

which abound with complaints of a want of due attention, in the miniſters and executive council, to furniſh the troops with proviſions, clothing, and the neceſſaries of war; in conſequence of this neglect, the General ſays, he was often obliged to delay his operations, becauſe the army was two much diſtreſſed to act, and he was hence diſabled from purſuing advantages which, if well improved, might have totally ruined the enemy. He accuſes the miniſtry of thwarting his deſigns, of removing from their employments thoſe in whom he placed the greateſt confidence, and of committing the care of ſupplying the army to Jews and monopoliſts, who had no other object than their own private fortune. Theſe complaints, frequently recurring, weary the reader, but they are expreſſed with a temperate firmneſs; and the General's letters diſplay ſo much good ſenſe and conſiſtency of character, that we cannot help deeming it a very fortunate circumſtance for the allied powers that he was prevented from carrying his plans into immediate execution. In his conduct, while in the Netherlands, he appears to have been directed by a ſound policy, in wiſhing to avoid every thing that might give offence to the inhabitants, and to purſue ſuch meaſures as might conciliate their intereſts with thoſe of France. He repeatedly adviſes the miniſtry to purchaſe of them as much as poſſible of the articles required for the uſe of the army, which, he obſerves, would engage the merchants and manufacturers in their favour; he expreſſes his diſapprobation of the conduct of General *La Bourdonnaye*, who obliged the magiſtrates of Ghent to iſſue a proclamation commanding the inhabitants to furniſh two hundred thouſand ſacks of corn, a part of which was to be ſent into France, and the remainder to ſupply the army; and he poſitively refuſes to compel the Flemmings to take aſſignats in payment. His plan with reſpect to the war appears to have been much more prudent than that which was actually adopted, and he frequently blames *Cuſtine* for puſhing ſo far into Germany, without having taken *Coblentz* and gotten poſſeſſion of the Rhine.

Such is the chief information contained in theſe letters, which give us high ideas of Dumourier's abilities, both as a General and a ſtateſman: whatever may be thought of the merits of the cauſe in which he was engaged, it appears that, at the period in which this correſpondence took place, he was one of its moſt powerful ſupporters. We are ſorry that we have no ſatisfactory account of his reaſons for deſerting the republic; and it cannot be aſcribed to that venality of which the French accuſe him. It was more probably occaſioned by his diſguſt and reſentment at the ungrateful manner in which he was treated by the Jacobin faction; and this might make him

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wiſh to leave a ſituation in which his plans were defeated and his life threatened by the intrigues of his enemies in the government. Had he totally deſerted his principles, and ſold himſelf to the combined powers, we think that he would have met with better treatment from them than he has experienced; for it is not the honeſty, but the utility, of men, which recommends them to the notice and favour of politicians.

ART. X. *Recherches Phyſico-Chemiques, &c. i. e.* Phyſico-Chemical Inquiries Memoir III. 4to. pp. 26. Amſterdam. 1794.

IN this memoir, Dr. DEIMAN, and his coadjutors Meſſrs. TROOSTWYK, BONDT, NIEUWLAND, and LAUWRENBURG, have given an account of ſome phenomena which, we believe, have never been obſerved before, but which well deſerve the attention of chemiſts; as they ſhew that concluſions, though founded on many experiments, may ſometimes be made too general; and that new facts may ariſe which may render it neceſſary to modify even thoſe opinions that have been long received, and appear to be moſt firmly eſtabliſhed. Nothing, for inſtance, was more univerſally believed than that the preſence of oxygene gas, or dephlogiſticated air, was abſolutely neceſſary to the production of flame; and theſe philoſophers were not a little aſtoniſhed when, on expoſing a mixture of copper-filings and ſulphur, in a ſmall narrow-necked vial, to the heat of a fire of charked turf, they ſaw that, after the ſulphur was melted, the maſs exhaled vapours, ſwelled up, and ſuddenly flamed with great brightneſs, very different from that pale light which ſulphur generally yields when burning. Theſe phenomena they reſolved to inveſtigate, and to inquire how the oxygene gas was produced, to the preſence of which they naturally aſcribed them; for they juſtly concluded that the heat and the vapours of the ſulphur muſt have expelled the atmoſpherical air from the vial.——Finding that ſulphur alone, when heated in a vial like the former, could not be made to flame, they ſuſpected that what they had mixed with the copper might have imbibed ſome acid, or at leaſt that it contained ſome water, from which oxygene gas might be produced. From theſe accidental imperfections they purified it, by ſprinkling it with ammoniac, waſhing it repeatedly with boiling water, and then carefully drying it: but the ſulphur, after being thus purified, when mixed with the copper, exhibited the ſame phenomena, and flamed as before. In order to be equally certain with regard to the copper, they took, as the pureſt they could get, that which the goldſmiths uſe for the alloy of ſilver; and, in order to be ſure that this contained no

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oxyd, they heated it in cloſe veſſels, but could obtain no oxygene gas from it; they then let it digeſt in ammoniac, to which it gave not the leaſt tinge. Hence it appeared that both the ingredients, which they uſed, were free from oxygene; and that their flaming, when mixed, could not be attributed to the generation of gas from this principle.

After ſeveral trials, in order to aſcertain what proportion of copper and ſulphur is moſt advantageous for the exhibition of this phenomenon, theſe ingenious chemiſts found that three parts of the former, and one of the latter, flamed with the greateſt brightneſs; and that the experiment was leſs ſucceſsful, which ever way they varied from this proportion, which appeared to be the moſt favourable alſo, when other metals were ſubſtituted inſtead of copper. Iron filings required a greater degree of heat, nor was the flame ſo bright as that with which the copper burned; tin and lead required ſtill more heat, and zinc the moſt of all: but theſe metals yielded a very bright flame; eſpecially the laſt, which, in this reſpect, exceeded all the reſt. With antimony, biſmuth, mercury, and cobalt, the experiment did not ſucceed.

Theſe gentlemen next tried the experiment *in vacuo*; and, for this purpoſe, they incloſed a mixture of 45 grains of copper with 15 of ſulphur, in an exhauſted glaſs tube, 15 inches in length, and three quarters of an inch in diameter; after the inflammation, they found that the tube contained an inch and a half of gas; of this an inch was abſorbed by water, which thence acquired the flavour and ſmell of ſulphurous acid, and reddened the tincture of turnſole; the remaining half inch appeared, by the ſmell, to be ſulphurated hydrogene. This gas, they juſtly obſerve, muſt be aſcribed to a latent reſiduum of water, from which it is extremely difficult to purify the ſulphur.

The experiment was then performed in gas azote, in hydrogene, and in carbonic acid gas; the mixture flamed exactly as before, nor was the gas, in which the proceſs had taken place, found to have undergone any alteration; when oxygene gas was uſed, the exploſion was ſo violent as to burſt the tube.

A mixture of zinc and ſulphur, confined in hydrogene gas, burned with a much redder flame than it had exhibited in the vial; and all the gas in the tube was completely ſulphurated: to produce this phenomenon, a very great heat was required; for, as the authors obſerved in their firſt memoir, the combination of ſulphur with hydrogene gas cannot be formed, except in a high degree of temperature *; and, in this experiment,

* See Review, New Series, vol. viii. p. 531.

beſide

beſide the heat from the coals, increaſed by the blow-pipe, the gas was actuated by that which was diſengaged from the mixture.

Theſe ingenious philoſophers tried the experiment with the ſame ſucceſs in tubes filled with mercury, and with water. In both theſe caſes, ſome inches of gas were produced; in the former, it appeared to be ſulphurated hydrogene mixed with ſulphurous acid; they attribute it to the decompoſition of water, which adhered to the mercury; in the latter caſe, the burſting of the tube prevented them from examining the gas generated.

In order to determine whether the mixture, in conſequence of its inflammation in the vial, had imbibed any oxygene, nitric acid was poured on it: but the nitrous gas, thus obtained from it, was exactly equal to what was produced by an equal quantity of the ſame mixture which had not been inflamed. They found that when, inſtead of the ſulphur, they ſubſtituted charcoal, or phoſphorus, no flame took place; though a little charcoal, added to the mixture of ſulphur, did not prevent the experiment from ſucceeding.

Theſe experiments certainly contradict the notion that the decompoſition of oxygene gas, and the abſorption of this principle, are abſolutely neceſſary to the production of light and flame: but, as the authors juſtly obſerve, if we attend to the principles of the Lavoiſerian theory, as delivered by *Lavoiſier* himſelf, we ſhall find that theſe phenomena are not aſcribed to the abſorption of oxygene, but to the caloric diſengaged from the gas, on its decompoſition. If, therefore, a ſufficient quantity of caloric be ſuddenly let looſe from any other cauſe, and without the abſorption of oxygene, why ſhould it not produce the ſame phenomena? It is well known, ſay they, that, when different ſubſtances are combined, a remarkable change takes place in their temperature when the compound thence reſulting has either a leſs or a greater capacity of containing caloric, than the ſubſtances conſidered ſeparately: in the former caſe, caloric is let looſe; in the latter, it is abſorbed from the ſurrounding bodies. In the experiments here deſcribed, the metal and ſulphur, after their inflammation, are chemically combined, and form a metallic ſulphuret; and it is probable that this combination may not have a capacity for caloric ſufficient to abſorb the whole of what was contained in the metal, and in the ſulphur: in this caſe, caloric muſt be let looſe, and, if it be ſuddenly diſengaged and in a ſufficient quantity, not only ſenſible heat but alſo light and flame will be produced: in the preſent inſtance, the quantity muſt be the greater, as the combination does not take place till the ſulphur is melted; and this

cannot

cannot happen without the abſorption of a greater proportion than it could contain when dry.

Theſe reflections are not offered by the authors as a ſatisfactory explanation, but merely as conjectures, concerning which future experiments may enable chemiſts to determine. They terminate their memoir by obviating ſome criticiſms that have been made on their uſing the terms *burning*, *inflammation*, *flame*, &c.; and here they obſerve that, ſince it has been diſcovered that in many caſes the caloric diſengaged in theſe phenomena proceed from the oxygene gas, ſome have accuſtomed themſelves to conſider it in no other view than as one of the conſtituent parts of vital air:—but this is not always a juſt inference: we know, for inſtance, from experiment, as well as from analogy, that hydrogene gas contains a greater proportion of caloric than oxygene; it cannot therefore be ſaid that the flame, produced in the combuſtion of a mixture of theſe two gases, muſt be aſcribed to the caloric diſengaged from the oxygene alone; for it is certainly not leſs owing to what is detached from the hydrogene gas. Hence, for greater exactneſs, it is propoſed to call every ſeparation of caloric, which is accompanied with light and flame, by the general name of *inflammation*; to diſtinguiſh thoſe by the term *combuſtion* in which oxygene is abſorbed; and to reſerve the word *oxydation* for that ſlow combuſtion in which no flame is perceptible.

ART. XI. *Reize Van* GEORGE FORSTER, *&c. i.e.* Travels by GEORGE FORSTER. Tranſlated from the German. Vol. IV. 8vo. pp. 196. Haarlem. 1794.

IN our review of the third volume of M. FORSTER's Travels, we left him on his way from Dunkirk to Antwerp*; we now overtake him at Ghent, which city is deſcribed in the firſt of the letters before us. Among the various objects that attracted his attention in this place, is the ſtatue of Charles V. in the market, which leads him into ſome juſt obſervations on the abſurdity of placing ſtatues on columns. The antients have indeed left us ſome inſtances of this impropriety: but their errors ought not to be blindly imitated; and moſt of theſe ſtatues were erected when purity of taſte began to decline. That attention which, in order to be excited, requires local elevation, does little honour to its object. The preſervation of this ſtatue may be conſidered as a proof that, if mankind be not always mindful of the benefits, they are at leaſt equally diſpoſed to forget the injuries, which they receive from princes; for ſurely few

* See Review, New Series, vol. xii. p. 484.

ſovereigns

ſovereigns ever deſerved the hatred of a people more than Charles V. did that of the citizens of Ghent. This city was alſo unfortunately the object of imperial vengeance in the late conteſts between the Netherlands and the Emperor; it ſuffered much, in November 1789, from an attempt made by the Auſtrian troops, under General Arberg, to burn and pillage it. Many houſes were deſtroyed, but the violent rain prevented the flames from ſpreading. The cruelties perpetrated by the ſoldiers were dreadful; ninety-ſeven perſons, many of whom were children, were maſſacred by them. They were however defeated by the citizens, who, aſſiſted by ſome patriotic volunteers from Courtray, attacked the military in their barracks, to which they would have ſet fire, had not the officers laid down their arms and ſurrendered themſelves. It redounds to the honour of the Flemmings that they ſpared theſe barbarous wretches, and treated them as priſoners of war.

We ſhall omit the author's account of the paintings which he ſaw here, and in Antwerp, which is the next place deſcribed. His obſervations on theſe productions of art diſplay true taſte; which is not always gratified even by the moſt celebrated Flemmiſh painters; who, though they cloſely imitate the common forms of nature, are deficient in that delicate expreſſion, that ideal grace, beauty, and ſublimity, which are the characters of the Italian ſchool. Hence he is ſometimes diſpleaſed even with the paintings of Rubens, and eſpecially with his celebrated picture of the aſſumption of the Virgin Mary, over the great altar of the cathedral of Antwerp. This good fat lady, he ſays, ſits as indolently on a cloud as if ſhe were in an arm-chair, and ſeems quite indifferent to every thing around her; he acknowleges, however, that the production has excellencies, in other reſpects, worthy of its author, which incline the ſpectator to forgive its obvious faults.

The ſuperſtition of the Brabanters, their blind ſubmiſſion to their clergy, and the manner in which the latter abuſe their influence over the people, fill M. FORSTER with that indignation with which they muſt inſpire every friend to the true welfare of his fellow creatures. Their conduct, during the whole of the war with the late Emperor, ſhews that their ſole aim was to increaſe their own power; and that to this object they ſcrupled not to ſacrifice all moral obligation, and all regard to truth. The ſurrender of the caſtle of Antwerp, which had been obtained by bribing its garriſon, they endeavoured to perſuade the people to conſider as a miraculous interpoſition of the Deity in their behalf. This is often the language of prieſts in other countries; yet ſurely the time will come, though perhaps it is not immediately at hand, when mankind will awake

out of the ſleep in which eccleſiaſtical and civil tyranny have ſo long kept them, and ſee how they have been abuſed: but, when this is the caſe, can we wonder that they ſhould fly to the oppoſite extreme, and reject that religion of which they have ſeen only the groſs perverſion? The more abſurd the ſuperſtition, and the greater the intolerance, which prevail in a national church, the greater will be the danger of a ſudden tranſition from a falſe religion to atheiſm.

M. FORSTER expreſſes great ſatisfaction on leaving Brabant, and enjoying the more lively ſcenes of Holland. The neatneſs of the villages and farm-houſes, with the induſtry and comfortable circumſtances of the inhabitants, indicate, in a forcible manner, the wide difference between a land of liberty, and a country governed by prieſts and tyrants. With the towns and cities of the republic he is much pleaſed; and his notions of the national character are candid, and, we believe, juſt; though we are not always ſatisfied with the premiſes from which he draws his concluſions. We cannot but wonder to ſee a man of his underſtanding lay ſo much ſtreſs on phyſiognomy, and in a metropolis in which the greater part of the inhabitants are not originally Dutch. His account of the Amſterdam theatre, with the actors of which he was much diſguſted, is rather exaggerated. The ordinary performers, indeed, are very indifferent: but this is the caſe, in tragedy, on almoſt every ſtage; and it is evident, from this account, that he did not ſee Miſs *Wattier*, the principal actreſs; whoſe talents would do honour to any theatre, and who may be claſſed with the firſt tragic performers on the Britiſh ſtage. At Haarlem, he viſited Mr. *Hope*'s country ſeat and magnificent gallery, which cannot fail of giving pleaſure to a man of taſte. He particularly mentions the grand marble ſtair-caſe, the curious inlaid floor, and the chimney-pieces of Parian marble. Among the paintings, he diſtinguiſhes the landſcapes of Pouſſin and Claude,—the woman taken in adultery, by Rubens—the Cleopatra, the Magdalen, and the head of Chriſt, by Guido; and the ſleeping Venus, by Carlo Marati.

Moſt of the objects on which our author dwells in this volume are ſo well known, that we ſhall not enlarge on his obſervations, whatever pleaſure we received from them. We confeſs that they might make a deeper impreſſion on us than they otherwiſe perhaps would have done, from our reading them a ſhort time after the French papers communicated the news of his death at Paris, on the 11th of January laſt, of a ſcorbutic fever. His character, as well as his talents, had ſecured to him the eſteem of all who knew him; and the writer of this article has often had occaſion to obſerve the affectionate as well

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as reſpectful manner in which he was mentioned by thoſe who were perſonally acquainted with him; and they ſeldom ſpoke of him without ſome epithet that indicated his worth. His life, however, was a ſeries of diſappointments; for this, alas! is not the age in which the friends of liberty and humanity, of truth and virtue, muſt expect, *every where*, to meet with encouragement. The ſtrict integrity and liberal ſentiments of ſuch characters cannot but be offenſive to thoſe who wiſh to perpetuate the reign of ignorance and ſuperſtition, and to ſubdue mankind beneath the yoke of arbitrary dominion.

ART. XII. *Converſation entre deux François Emigrés, &c. i. e.* A Converſation between two French Emigrants on M. *Mallet du Pan's* Pamphlet, entitled "Conſiderations on the Nature of the French Revolution, and on the Cauſes which protract its Duration."* 8vo. pp. 60. Imported by De Boffe, London. Price 1s.

THE anonymous author of this converſation, who does not even tell us where his work was printed, brings together an Abbé and a Chevalier, the former of whom appears to have been alarmed by the peruſal of the work of M. *Mallet du Pan*, whoſe qualifications for reſtoring peace to France and new modelling her government are ridiculed by the latter. A citizen of Geneva, unconnected with the French nation by birth, rank, fortune, or employment, having had no opportunity of acquiring a knowlege of its reſources, trade, or jarring intereſts, may not be well qualified for the arduous taſk of compoſing the civil diſcord which agitates a great empire, for reſtoring order and obedience to law, and for giving to the people a conſtitution equally remote from anarchy and deſpotiſm: but we think that the Chevalier treats M. *Mallet du Pan* with unwarrantable ſeverity, when he aſſerts (page 13) that 'he has not common ſenſe.' The Abbé informs the Chevalier that, anxious to guard againſt the effects of the political poiſon which lurked under the ſpecious doctrines of this writer, he had drawn up an anſwer to them, which he begs leave to read, and which, as our readers may preſume, is pronounced by the Chevalier to be forcible, concluſive, and triumphant.

M. *Mallet du Pan* had inſiſted on the neceſſity of ſome conceſſions being made to the perſons at the head of affairs in France, and to the bulk of the people, in order to diſpoſe them to the reſtoration of a limited monarchy; and of a previous treaty by which it ſhould be declared that all idea of re-eſtabliſhing the antient deſpotiſm, the titles of the nobility, and

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* See Rev. for January laſt, p. 93.

their feudal rights, of reſtoring the eſtates of the clergy, or of leſſening in any degree the ſecurity allotted for the payment of aſſignats, was completely and for ever abandoned. Theſe points are warmly attacked by the Abbé; who contends that it is impoſſible that any man, who has the ſmalleſt regard for morality, religion, juſtice, or even decency, could ever think of treating with an aſſembly that has trampled on all theſe virtues. He thus emphatically apoſtrophizes his country:

'Unhappy nation, muſt it be your fate to have all the empyrics of the earth to try experiments on you, to run all the riſks to which the corrupt imaginations of thoſe arrogant philoſophers would expoſe you, who, in the delirium of a falſe notion of celebrity, or of an unbridled ambition, think that they can govern mankind by other principles than thoſe of morality, juſtice, and eternal wiſdom! Will you never be tired of finding yourſelf the victim of their deſtructive plans! What have you gained by all the ſyſtems which they have been labouring for four years to make you adopt? Behold the ſhocking ſtate to which they have reduced you: you had a king, whom heaven in its mercy ſeemed to have formed on purpoſe for you, and they have murdered him; you had temples to which you uſed to repair to adore the God who had always protected you, they have pulled them down, have driven away his miniſters, and have robbed them of their property; you had laws, which ſecured your happineſs, and they have engraven on their ruins, in characters of blood, the moſt barbarous inſtitute of every paſſion and of every crime; you paſſed for the moſt loving and the moſt ſentimental nation, and they have made you a thouſand times more ferocious than a horde of ſavages or tygers. Such is the fruit of the liberty which they have given to you, of the ſovereignty with which they amuſed you, and of the happineſs which they promiſed you!'

A treaty with ſuch perſons, he ſays, would be *blaſphemy againſt ſociety.*

The Abbé maintains that the idea of a portion of the ſovereignty being veſted in every individual of a ſtate is a chimera, leading to abſurdities the moſt extravagant; that, if the people, individually or collectively, ever poſſeſſed the right of ſovereignty, they ſurrendered it when they adopted a conſtitution, and placed a king at the head of it; that, without a conſtitution, a multitude of men cannot be called a *nation*, which gives the idea of regulated ſociety, but merely a collection of individuals, in which no one has a right to act but for himſelf; and that no act can be done in the name of the nation, and binding on all, if it be not done according to the forms preſcribed by the conſtitution. Hence he concludes that neither the king, who is but a truſtee for the public and for his own family, nor the States General, to whom the conſtitution has given only the power of granting or refuſing ſupplies, and of making known to the crown the grievances of the nation, can

can conſtitutionally make any alteration in the fundamental laws of France. Theſe doctrines, though maintained with ingenuity and plauſibility, our readers will probably not be diſpoſed to reliſh, nor deem calculated for the meridian of England. We will give one more extract from this work, which expreſſes the ſentiments of the moſt numerous part of the emigrants, for the purpoſe of letting the people of this country ſee to what theſe gentlemen expect the ſucceſſes of the allies will lead:

'As for me, who have never thought that it was lawful for man to be falſe, unjuſt, or cruel, through *prudence*, nor to ſacrifice *principles* to *circumſtances*, I will be explicit without diſguiſe or fear. I declare then, openly, in the name of religion, virtue, juſtice, and honeſty, ſo dear to men who are not abandoned and unprincipled, in the name of the French monarchy and its faithful adherents, whoſe organ M. *Mallet du Pan* has ſo *audaciouſly preſumed to make himſelf** ; in a word, in the name of all the friends of humanity, who are incapable of capitulating with crimes; that I call for the proſcription and removal of the abuſes which the lapſe of ages may have introduced into our government, and at the ſame time the complete reſtoration of our ancient conſtitution in its primitive purity; of that conſtitution which, under the auſpices of the moſt *conſoling* of all religions, was for 1400 years the pledge of the king's juſtice, and of his ſubjects' obedience; *which alike reſpected the liberty, and protected the property, of the loweſt and of the higheſt citizen*; and which, uniting all the orders of the ſtate, made them concur, through one common and equal intereſt, in promoting the proſperity of the empire, the glory of the ſovereign, and the happineſs of individuals. I declare that to the king muſt be reſtored his lawful authority, ſuch as it has always been from the foundation of the monarchy; that authority at once active, abſolute, and beneficent, the only one capable of maintaining the peace and happineſs of a vaſt empire; that precious authority always placed between juſtice and love, the true pillars of the throne of the Bourbons. I declare that to the clergy muſt be reſtored their eſtates, becauſe they are the lawful proprietors of them; becauſe, in the midſt of a ſociety that calls itſelf civilized, they have been ſtripped of their poſſeſſions by the law of the ſtrongeſt; and becauſe the nation is obliged in honour to make reſtitution of the plunder that has been audaciouſly ſeized in its name. I declare that to the nobility muſt be reſtored their ſeignorial rights, becauſe they are their property; their honours, becauſe they are the price of their many ſervices; and their rank in the monarchy, becauſe they are its glory and ſupport. In a word, *I am for the complete and entire re-eſtabliſhment of the old form of government*, and the annihilation of all thoſe abſurd reveries, thoſe cruel innovations falſely called philoſophic, thoſe acts of delirium, incredulity, and rebellion, dignified with the name of *decrees*; I declare that not one of them muſt be preſerved; becauſe, independent-

* Does not the preſent writer alſo *audaciouſly preſume to make himſelf their organ?*

ly of the crimes that produced them, they are all vitiated by a radical nullity, the want of conſtitutional power in the three aſſemblies wrongly called national, from which they have emanated.'

Though the principles which the author of this converſation lays down cannot be palatable in this country, we muſt allow that he reaſons on them with ability; and that, if he inſiſts on the reſtoration of the old French conſtitution, it is not becauſe he conſiders it as a deſpotiſm, but as calculated to ſecure liberty, property, and the empire of law It is neceſſary, alſo, that we ſhould obſerve that he is an advocate only for the *conſtitutional* authority of the crown; and not for thoſe encroachments which, for more than a century and a half, had enabled the kings to legiſlate and impoſe taxes without the concurrence of the States General.

ART. XIII. *Epitre ſur l'Homme*, &c. *i. e.* An Eſſay on Man; written in Conſequence of the French Revolution. 8vo. pp. 22. Bruſſels. 1794. De Boffe, London. Price 1s.

THIS work conſiſts of about 312 verſes, excluſively of ſeveral long and judicious notes, and ſeems to have been formed on the model of Pope's Eſſay on Man. The author has indeed taken different ground, and, in general, has treated the ſubject rather as a chriſtian philoſopher, than as one who had no other light to guide him than that of human reaſon, unaſſiſted by revelation. Ever ſince modern philoſophy had erected itſelf into a ſect, he ſays, it has been the object of its ſectaries ſyſtematically to attack and undermine the doctrines of revealed religion; in oppoſition to which they have taught that man is naturally good, that virtue ſprings up ſpontaneouſly in his breaſt, and that his vices are the effects or conſequences of human laws and inſtitutions. Our author, on the contrary, maintains that, in conſequence of the fall of Adam, man is born with propenſities to wickedneſs, which develop themſelves with his faculties, and conſtantly incline him to evil; and that human laws, ſo far from being the cauſes of his vices, are in reality the effects; being framed for the purpoſe of reſtraining his paſſions, and keeping them within bounds. This laſt obſervation may be generally true, but it is particularly falſe; for no man of information and candor will undertake to aſſert that there are not, in many ſtates, inſtitutions which, though eſtabliſhed *longè alio intuiter*, have a tendency to check the progreſs of virtue, and to give encouragement to the baſeſt paſſions of the human heart. How many laws are enacted in this country, for the execution of which there is no ſecurity, except in the baſe principle of ſelf-intereſt?—Not to dwell on this circumſtance,—which, we are willing to admit, does not make againſt

againſt the main ſcope of our author's eſſay, it being perhaps no more than an exception to his rule,—we muſt obſerve that, though he relies chiefly on, yet he does not truſt ſolely for ſupport to, the authority of revelation; an authority which, he knows, the philoſophers whom he attacks would refuſe to acknowlege: he alſo calls into his aid the opinions of Horace and other antients; for whom, he alſo knows, his adverſaries entertain much more reſpect than for Moſes and the prophets. That Horace conſidered man as by nature prone to evil, and laws as made for the purpoſe of reſtraining this propenſity, may be inferred from the 3d Satire of his 1ſt book, in which he ſays,

Jura inventa metu injuſti fateare neceſſe eſt,
Tempora ſi faſtoſque velis evolvere mundi.

It is not for us to ſettle the diſpute between our author and his adverſaries, nor to declare which ſyſtem ſhould be preferred to the other; it is enough for us to have ſtated the nature of his plan, and to add that he has executed it in a maſterly manner, both with reſpect to reaſoning and to poetry. In one place, he cenſures Pope for not having ſufficiently attended to hiſtory: but his very cenſure contains the higheſt compliment to our countryman, as it ſeems to place him above all the other philoſophers mentioned on the occaſion. The paſſage to which we allude is as follows:

L'biſtoire: guide ſur, elle offre à la raiſon
Ce fil ſi precieux que deſira Platon,
Et que Rouſſeau, Leibnitz, Hobbes, Pope lui meme,
N'ont que trop negligé par eſprit de ſyſteme.

ART. XIV. *Allgemeines Polyglotten Lexicon*, &c. *i. e.* A General Polyglot Lexicon of Natural Hiſtory. By PH. AND. NEMNICH, J. U. L. Vol II. 4to. Hamburgh and Leipzic. London, imported by Sewell.

THIS is a ſecond volume of the part of the CATHOLICON relating to natural hiſtory, which we announced to our readers in the Appendix to our 11th vol. p. 561. It comprizes the letters from C to F, both incluſive; and we can only obſerve that it ſeems to be executed with the ſame induſtry and accuracy that were apparent in the firſt volume. The progreſs now made enables the author to engage that the whole of this alphabet ſhall be completed in the fourth volume; to which, however, will be added a copious index of the names in all the languages introduced in the work. The bulk of the whole will be ſuch as to form in the binding three moderate-ſized volumes.

ART. XV. *Allgemeines Worterbuch der Marine*, &c. *i. e.* A General Dictionary of Sea Terms. By J. H. RODING. Vol. II. 4to. Hamburg and Leipzic. London, imported by Sewell.

THE firſt part of this dictionary was reviewed in the Appendix to our 11th vol. p. 563. The ſecond has not fallen ſhort of the former in merit: it contains the plates which were neceſſary to render intelligible the important diſſertation on the curvature of anchor-prongs, &c. an Engliſh vocabulary of ſea-terms, an Italian, a Portugueſe, and a Spaniſh. We preſume that the author has had theſe vocabularies reviſed by ſome practical navigator, and we therefore ſhall not venture to criticize. To judge by Dryden's Annus Mirabilis, and Falconer's Shipwreck, ſome of his terms are not *claſſical*. Under the article *Ebbe und Fluth*, we meet with the combination *Flood-tide*, which, however correct etymologically, does not ſound like a common phraſe for high water. It is to be hoped that this work, on the whole valuable, will be republiſhed with the Engliſh language for its baſis; that the deficiencies will be ſupplied from domeſtic ſources, and from the *Encyclopedie Methodique*; and that a more free introduction will be made of mathematical inveſtigations, of which, except in the article *Abtreiben*, we have not diſcerned deep traces; ſo that the new work may aſſume a more ſcientific form. It were perhaps deſirable to incorporate in it a gazetteer of ſea-ports, and a ſeries of charts.

ART. XVI. *Sur les Generations actuelles*, &c. *i. e.* On the exiſting Generations. Human Abſurdities. A Dreamer of the Alps. 8vo. pp. 415. Paris, 1793.

THIS *dreamer of the Alps* paſſes in quick review before him all the moſt ſplendid and important objects of human inquiry. He conſiders, 1. the habitation of man, viz. the univerſe, and that part of it with which he is particularly connected; 2. man himſelf; 3. the ſurface of the earth as modified by man; 4. the ſocial ſtate of man; 5. general intellectual opinions; 6. particular opinions of different people. Over this immenſe field, his march muſt of courſe be extremely rapid and deſultory. In fact, the chief purpoſe of the work ſeems to be to give birth to a number of ſentiments of the *new philoſophy*, expreſſed in that obſcure, ſwollen, and affected phraſeology, under which trite and vague notions are ſo often diſguiſed. The tendency of the whole is evidently to ſhew the follies and abſurdities into which men have fallen, when they have quitted the plain dictates of nature, as referring to their

condition in this world, for metaphyſical ſubtleties and the viſionary proſpects of a future exiſtence. The main part of the pamphlet conſiſts of an enumeration of the variety of opinions at this day prevailing among mankind, belonging to the different religions which they profeſs; and it may be imagined that whatever there be among them of abſurdity and hurtful tendency is brought into full view, and makes the principal part of the portrait. The Jewiſh and Chriſtian religions are deſcribed among the reſt, and in a ſimilar ſpirit. It will not be expected that Chriſtianity, painted in the colours of this writer, can wear a very inviting aſpect. At the ſame time, it muſt be confeſſed that, if an idea of it be taken from the creeds and articles of the more noted and prevalent forms under which it has hitherto been eſtabliſhed, there will be too much reaſon for ſuch kinds of repreſentations; nor would we haſtily charge with malignant intentions thoſe who, knowing Divine Truth only under the garb of error, treat her as an enemy.

Here is much matter for ſerious reflexion; in which, we will venture to ſay, the friends of mankind would much better be occupied than in making incongruous alliances between different ſyſtems, and in contriving artificial ſupports for the whole maſs of eſtabliſhed opinion,—regarding nothing concerning it but that *it is eſtabliſhed:* its truth or its falſhood thrown out of the queſtion.

ART. XVII. *Voyages chez les Peuples Kalmouks & les Tartares. i. e.* Travels among the Kalmucks and Tartars. 8vo. pp. 474. Berne, 1792. Imported by De Boffe, London. Price 9s. ſewed.

THE introduction to this volume gives an account of the various attempts made by the court of Ruſſia to obtain a better knowlege of the more remote parts of that vaſt empire, which are buried in ignorance and barbariſm, and poſſeſs languages, cuſtoms, and modes of life, widely different from any thing known in the cultivated tracts of European juriſdiction. Peter the Great began theſe inquiries, and, in the year 1719, ſent *Meſſerſchmied*, a phyſician of Dantzick, into Siberia, for the purpoſe of collecting its natural hiſtory. He alſo fitted out expeditions to the White Sea by the way of Archangel, and to the north-eaſtern coaſts of Siberia by way of Kamtſchatka. The Empreſs Anne carried on theſe plans, and inſtituted a ſociety of diſcovery under the direction of the Imperial Academy of Peterſburgh. *Bering* was employed by ſea, and *John-George Gmelin*, and Prof. *Müller*, with proper aſſociates, by land. In 1760, the Abbé *Chappe d'Auteroche* was ſent to Toboliſk by the court of France to obſerve the tranſit of Venus;

and, on his return, he publiſhed a ſplendid account of his obſervations; of which we gave ample details in our 40th, 41ſt, and 44th vols. *. The preſent empreſs, whoſe munificent patronage of the arts and ſciences forms the moſt brilliant part of her character, took the occaſion of the ſecond tranſit in 1763, to ſend to various parts of her dominions perſons who were perfectly qualified to carry on all inquiries into the natural and political hiſtory of her ſtates. Of theſe, *Samuel-George Gmelin*, Phyſician, of Tubingen, [ſee M. Rev. vol. xxxvii. p. 515.] began his travels in 1768; and, taking his route through Moſcow to Woroneſch, he proceeded to Azoff, and thence to Aſtrakan. From the latter place, he made an excurſion through all the northern provinces of Perſia, during which he was taken priſoner, and he died in captivity in 1772. The greateſt part of his writings were with difficulty ſaved from the hands of barbarians, and three volumes of them have been publiſhed.

The celebrated naturaliſt Prof. *Pallas*, leaving Peterſburgh in 1768, paſſed through Moſcow to the country between the Sura and Wolga, and thence to the tracts watered by the Jaik. He viſited the coaſts and iſlands of that part of the Caſpian ſea which lay neareſt to him; and then, turning northward, paſſed by Orenburgh to the Uralian chain, and thence to Catharinenberg; where he examined all the mineral country, and ſtretched as far as Tobolſk. He afterward held his courſe along the Irtiſh, went to Tomſk, and thence to Kraſnojarſk on the Jeniſey; thence by Irkutſk to the lake Baikal, and, returning to Kraſnojarſk by the Sayan mountains, he finiſhed his tour with Tomſk, Kaſan, Aſtrakan, Zaritzyn, the Wolga, and Moſcow.

M. *John-Amé Georgi*, and Prof. *Falk* alſo travelled through the country of the Kalmucks, the Uralian mountains, the Altaik chain, and various parts of Siberia. M. *Lepechin*, beſide extenſive travels through the parts adjacent to the Wolga and Jaik, and the ſouthern and central parts of Siberia, went to Archangel, and viſited the coaſts and iſlands of the White Sea; and thence, making a tour through the governments of Pleſkow and Mohilow, returned to Peterſburgh by the ſea coaſt from Riga and Pernau. Dr. J. *Guldenſtædt* took his courſe by Novogorod to Moſcow, and thence to Zaritzyn and Aſtrakan; whence he viſited the countries watered by the Teſek, and the north eaſt part of Mount Caucaſus. He afterward travelled into Georgia, had an audience of Prince Heraclius,

* For farther and more particular references, conſult our *General Index*: claſs, *Hiſtory*, &c.

clius, and made a campaign with him on the banks of the Kur. He went through the Turcoman provinces of that czar or prince; and thence viſited the provinces of Czar Solomon in the kingdom of Immiretta, and the frontiers of Mingrelia and Guria. After a variety of adventures, he returned by Tſcherkaſk, the banks of the Dnieper, the Ukraine, and Kiow.

The journals of all theſe travellers and their aſſociates have been publiſhed in a number of quarto volumes in the German language; and, from their bulk and minuteneſs, are a very proper object of abridgment. It is the purpoſe of the preſent undertaking to offer to the public a work of this kind, conſiſting of a ſelection of the moſt valuable parts of theſe travels, arranged in different ſections according to the countries deſcribed; in which every article is marked with the name of the author from whom it is taken, and is occaſionally illuſtrated with notes relative to mineralogy, &c. from other writers. Maps, plans, and figures are copied from the originals, wherever neceſſary or uſeful; and the work, as far as it goes, appears to us very well executed.

This volume contains a journey from Peterſburgh to Azoff, paſſing through Moſcow; a journey from Moſcow to Zaritzyn and its environs; and fragments of other journies among the Tartars and Kalmucks. We ſhall preſent our readers with two or three extracts, by way of ſpecimen of the entertainment which they may expect from the volume.

In the open tracts near Bobrowſk, a town 100 werſts from Woroneſch, are herds of wild horſes, which are hunted by the inhabitants. M. *Gmelin*, who was preſent at a chace of theſe animals, gives the following account of them:

'The largeſt of theſe wild horſes are ſcarcely the ſize of the ſmalleſt Ruſſian horſes. Their head is remarkably large in proportion. Their ears are very ſharp; ſometimes of the ſize of thoſe of a tame horſe, ſometimes elongated ſo as to reſemble thoſe of an aſs. Their mane is very ſhort and curled; their tail more or leſs covered with hairs, but always a little ſhorter than that of a common horſe. They are of a mouſe colour, which is the characteriſtic mark of the wild horſes of this country; though that of others has been ſaid to be a whitiſh or aſh grey. Their hairs are very long, and ſo thick as to feel like a pelliſſe, rather than a horſe's hide. They run with the greateſt ſpeed; at leaſt double that of a good domeſticated horſe. They take alarm at the leaſt noiſe, and fly off in an inſtant. Each herd has always a ſtallion for its leader, who marches at their head, and they never leave him; if he be ſtricken down, all the reſt diſband, and become an eaſy prey to the hunters. They are generally fond of keeping near the hayſtacks which the peaſants build in the Steppe: but they are not ſeen to lie on the ground anywhere. They eat the hay with much voracity, and become round with fat. The

ſtallion

ſtallion is greatly attached to the Ruſſian mare, and does not fail to entice her with him to the deſart whenever he can; hence there are often horſes of a baſtard race among the herds, and many mares are loſt, to the great detriment of the peaſants. Wild horſes taken alive, which is never done without nooſes of rope, are very difficult to tame and to enure to labour. It is abſolutely impracticable to mount them. When harneſſed, they move very heavily by the ſide of another horſe; and they generally die in the ſecond year of their captivity.'——

'Among the birds of the Don, one of the moſt remarkable is the *pelican (pelicanus onocrotalus)*. It prefers the mouth of the river, in the neighbourhood of Tſcherkaſk, where it arrives in the ſpring, croſſing the Black Sea, and the ſea of Azoff, and returns in autumn by the ſame route. The pelican has a ſlow motion, flies the preſence of man, and generally inhabits the banks. It alſo ſometimes enters the water, but never ſtays there long. Theſe birds fly in flocks, and take ſtorks, cranes, ſwans, and geeſe in their company. Pelicans build their neſts of ruſhes, giving them a round and concave form, and lining them with ſoft graſs. In placing them, they always prefer the river-iſlands, and ſpots abounding in moſs. The female generally lays only two eggs, which are entirely white, and of the ſize of thoſe of a ſwan; and ſhe ſits as long as that bird. When diſturbed during incubation, ſhe conceals her eggs in the water, and does not bring them back in her bill till ſhe thinks the danger over. The pelican feeds ſolely on fiſh, and conſumes a large quantity. In fiſhing, it often makes uſe of the aid of the *baglanes*, or cormorants. The pelican extends its wings and agitates the water, and drives the fiſh to the bank, which the cormorants, in diving, have driven to the ſurface, where they take the prey in company. M. *Lepechin* aſſerts that the cormorants without ceremony ſnatch their ſhare from the pelican's bill.'

M. *Pallas*, on the great road from Orenburg to Ufa, fell in with the winter ſtations and habitations of the *Baſchkirs*.

'Theſe people differ from other Nomades in inhabiting, during the inclement ſeaſon, ſolid houſes conſtructed of wood, after the manner of the Ruſſians. For the ſupply of the preſſing wants of their flocks, they collect hay, which they put in heaps round ſome large trees. Their houſes are generally ſmall, and their chambers, like thoſe of the Tartars, are furniſhed with large benches, which ſerve inſtead of beds. The principal utenſil ſeen in the Baſchkir huts is a pretty tall leathern bottle, of the form of a flaggon, reſted on a wooden foot, and conſtantly full of ſour milk. While their cattle furniſh milk, and they have good proviſion of honey, they live joyouſly, and drink nothing but ſour milk or hydromel:—but, as they ſeldom clean their veſſels, one may eaſily conceive the odour iſſuing from this inexhauſtible bottle. In winter, and on their journey, they ſupply the defect of their uſual beverage by little cheeſes made with very ſour milk, and ſmoke-dried, which they crumble between their fingers, and infuſe in water. They alſo drink, in ſpring, the ſap of the birch, which they collect by means of deep inciſions in the trees; which practice

practice kills a great number of the trees. Their moſt common nourishment is a very thin meat-broth, which they pour from large ſpoons, part in their mouths, and part on their beards. They ſow, indeed, a little corn, but ſcarcely enough for their ſmall conſumption. While they are able to keep horſes and bees, and can pleaſe themſelves with an indolent life, it is not to be expected that they can be made tillers of the ground. Bread is not of daily uſe with them. A Baſchkir woman kneads, with unwaſhed fingers, a cake, with water and a little ſalt, and buries it in hot aſhes on the hearth; it is then ſtuck on a ſtick, and held before the fire to make a cruſt.

'The Baſchkirs have been long without Khans, and all their nobility have been gradually deſtroyed in the civil wars. At preſent, every tribe or *Woloſt* chuſes from itſelf one or more antients or *Starſchini*. The nation compoſes 34 Wolofts, wherein were reckoned, in 1770, 27,000 families. Their language is a Tartar idiom, differing much from that ſpoken at Kaſan.

'As to military ſervice, they themſelves chuſe the chiefs, and the officers of the ſmall troops: but the regimental chiefs, called *Attamans*, are named by the Ruſſian commanders, from among the moſt meritorious of the Starſchines. Their uſual arms are a bow, arrows, a lance, a coat of mail, and a caſque: but many are armed with ſabres, fuſils, or piſtols, and ſome with all theſe. They are very well mounted, are good horſemen, and excellent archers; whence a ſmall troop of Baſchkirs is not only ſure to obtain the victory over a much greater number of Kirgiſians, but a ſingle regiment of Baſchkirs often makes long marches in the midſt of a Kirgiſian horde without ever being beaten. A corps of Baſchkirs offers ſeveral ſingularities. Every horſeman dreſſes himſelf as he pleaſes, or as he can; all, however, wear long clothing. Each has a led horſe, which he keeps for the battle, and which carries his proviſion, conſiſting chiefly in well-dried corn, which they grind to meal in hand mills carried with them. Each troop of a hundred carries a ſtandard of various colours: which differ from each other in every regiment as much as the arms do. They preſerve no order in marching, and it is only when they halt that they obſerve any appearance of ranks and files.

'The Baſchkirs live in huts in winter, and in moveable jourts * in ſummer. In the choice of ſituations for winter villages, they pay more regard to the fertility of the ſoil than to the proximity of water, ſnow ſerving them in that reſpect. A village contains from 10 to 50 huts; an encampment is only from 5 to 20 jourts; ſo that a large winter village divides into ſeveral ſummer camps. Though the winters here are long and rigorous, the Baſchkirs leave their cattle entirely to their own diſcretion. Theſe unfortunate animals are reduced to ſcratch up, from beneath the ſnow, ſome withered and frozen herbs, or a little moſs. The maſters only furniſh a little hay to their weakly beaſts, and to thoſe which bring forth out of ſeaſon. As to their camels, which in like manner they oblige to provide their own ſubſiſtence, they wrap them in old felt coverlets, which they ſew about their bodies. Hence all their cattle are diſmally lean and meagre toward ſpring: but, in the ſummer, they are not only healthy, but fat. In order to profit of the milk, they tie, during the day, their

* A kind of barracks.

foals,

foals and calves to cords ſtretched near the jourts, and ſuffer them to run with their dams only during night. They have obſerved that the young, brought up thus ſparingly, ſupport much better the ſeverity of the winters, than thoſe which are indulged with all the mother's milk.

'Both ſexes wear ſhirts, which are uſually of coarſe cloth of nettles, long and large drawers, and buſkins or ſlippers. A woman's gown is of fine cloth or ſilk ſtuff, buttoned before, and tightly bound round the body with a girdle. The neck and breaſt are covered with a kind of net, garniſhed with pieces of money. The Baſchkirs are more groſs, negligent, and ſlovenly in their manner of living and commerce than the Kaſan Tartars, but they are alſo more hoſpitable, lively, and joyous, eſpecially in ſummer. They make no account of carriages, but both men and women love to ride on horſeback, and take pride in fine horſes and rich houſings. The ſaddles for the women are diſtinguiſhed from thoſe which the men uſe by handſomer and larger coverings. A ſaddled horſe is commonly ſeen before every jourt. The habit which they have contracted of being conſtantly either on horſeback, or ſeated on their heels, makes nearly all the men crook-kneed. They ſleep at night with their clothes on, lying on felts; whence they are rarely without vermin, eſpecially as they uſe fewer ablutions than other Mohammedans. Old age without reproach is greatly eſteemed among them, according to the Oriental cuſtom; and, when they invite their friends to a feaſt, they promiſe to ſeat them among the old men.'

Various of the other Tartar tribes are deſcribed in a ſimilar manner; and curious details of their arts and modes of living, and of the productions of the country, are given; which contribute to render the work inſtructive and entertaining.

ART. XVIII. JOHANN ANDREAS SCHERER, M. D. &c. *ueber das Einathmen der Lebenſluft, &c. i. e.* On the Breathing of Vital Air in long-continued Inflammatory Affections of the Cheſt. By JOHN ANDREW SCHERER, M. D. 8vo. Vienna. 1793.

DR. SCHERER is the author of a diſſertation publiſhed ſome time paſt, in which he ſays that he demonſtrates that *Mayow*, above 100 years ago, laid the foundation of the antiphlogiſtic theory in chemiſtry; and it appears that he did not know that Dr. Beddoes had made the ſame aſſertion*. He now writes againſt Dr. *Ferro* on the uſe of vital air in inflammatory diſeaſes of the cheſt.

Since more accurate obſervations have been made on the effect of vital air in reſpiration, it has been found that this air is hurtful in inflammatory affections of the lungs. The author, in his late tract relative to *Mayow*, cautioned phyſicians againſt

* See Review, vol. ii. N. S. p. 28.

the

the uſe of vital air in inflammatory affections of the lungs in conſumptions.

Dr. *Ferro*, in 1793, publiſhed, at Vienna, experiments on new medicines, and, among theſe, on vital air: but, ſays Dr. S. 'how aſtoniſhed was I to find all Dr. F. aſſerted, to be contrary to fact!' Dr. *Ferro* placed vital air in the claſs of antiphlogiſtic remedies. The breathing of this air, ſays he, diminiſhes and carries off the diſpoſition of the lungs to inflammation; it reſolves and diſperſes the inſpiſſated lymph which ſtops up the air veſicles; it is a principal remedy in tuberculous lungs; it heals ſmall ulcerations in the lungs; it diminiſhes the fever that attends the pulmonary conſumption; and it carries off the ſhortneſs of breathing which remains after pulmonic inflammations.

Dr. SCHERER's plan is to give a ſhort hiſtory of vital air, merely with a view to medicine, up to the preſent time. This will teach us the grounds on which, ſome time ago, it was thought that vital air might be employed with advantage in inflammatory and putrid fevers; it will ſhew the part which phlogiſton has had in the practice of phyſic; that, on account of the revolution in chemiſtry, the theory of the operation of vital air in the animal functions has taken a different turn; and, laſtly, this hiſtory will manifeſt to us the miſchief which the breathing of vital air in pulmonic inflammations and inflammatory conſumptions has occaſioned. In 1774, *Prieſtley* and *Scheele* diſcovered an aeriform ſubſtance in the atmoſphere, which philoſophers and phyſicians had long conjectured to exiſt, and with which *Mayow* was well acquainted. Animals lived from ſix to eight times longer in a given quantity of it, than in an equal bulk of common air; and ſubſtances burned with ſuch a rapidity, and with ſo much light, that the ſight could ſcarcely behold them. *Scheele* afterward ſhewed that this air was a conſtituent part of the atmoſphere; and this fact raiſed the higheſt expectations of advantages to the life and health of men. The uſe of it in diſeaſes occurred to mind: but, it was aſked, in what diſeaſes and in what manner muſt it be applied, in order to be uſeful? Dr. *Prieſtley* laid the foundation for its uſe in diſeaſes. In more than one hundred places of his work, he ſhewed that this air contained no phlogiſton. Among the numerous ſubſtances choſen to try the effects of this air, was the blood; and this immediately threw light on the nature of reſpiration. *Lower*, in the preceding century, ſuppoſed that the bright red colour of the blood was occaſioned by the contact of air: but Dr. P. evinced that it was vital air only that reddened the blood; and this, indeed, *Mayow* had acutely obſerved. Dark or dull red blood became, by expoſure

to vital air, of a bright red colour; which again, by expoſure to unreſpirable air, turned to dark, and alternately red and dark, according to the expoſure of it in one or other of theſe *two* airs. It was concluded that dephlogiſticated air carries off phlogiſton from the blood, becauſe dephlogiſticated air was made worſe, and phlogiſticated air better, by expoſure to blood.

Reſpiration was then conſidered as being a phlogiſtic operation, like putrefaction, calcination, &c.

Moſcati firſt propoſed to conſider diſeaſes as ariſing from too much or too little phlogiſton diſcharged from the body: from the former, or phlogiſton accumulated, aroſe inflammatory diſeaſes; from the latter, or too much diſcharged, aroſe putrid diſeaſes.

Sella, *Ingenhouſz*, *Landriani*, *Dolomieu*, and *Achard*, are cited for obſervations and theories on this ſubject. At laſt, *Ferro*, in 1783, drew ſome concluſions on the reſpiration of vital air in diſeaſes: but the experience of ten years has inſtructed us that in the diſeaſe, in which vital air was once ſuppoſed to be uſeful, it is now found to be injurious.

Next follows the hiſtory of vital air after the revolution in chemiſtry. During the reign of the doctrine of phlogiſton, it prevailed over the whole of chemiſtry, eſpecially over the aerological branch, and in part over the doctrine of vitality: but *Lavoiſier* took a new path; which, indeed, the acute *Mayow* pointed out in the laſt century, in his doctrine of vital air and its influence on organic and inorganic bodies. Since the year 1774, *Lavoiſier* has laboured to expoſe the many propoſitions which are taken for granted, the equivocal concluſions, the contradictions, and the looſe aſſertions, in the doctrine of phlogiſton. From the action of vital air, he explained all the phenomena referred to the abſence or preſence of phlogiſton; and this explanation was eſpecially ſupported by Mr. Cavendiſh's diſcovery that water might be compoſed by uniting inflammable and vital air, and by the diſcovery of M. M. *Lavoiſier*, *Meuſnier*, and *De la Place*, in 1781, that water might be reſolved into theſe two airs. Dr. Black, Mr. Kirwan, and other great names, adopted the new ſyſtem; although *Gren*, *Weſtrumb*, and *Wiegleb*, adhere to the old doctrine. In this place, however, we are only to conſider the vital air as far as relates to medicine. In the calcination of metals, an elaſtic fluid remains behind, called azotic gas, as it does after animals have repeatedly breathed in a certain quantity of atmoſpheric air; and, in this latter caſe, fixed air remains behind. Fixed air, according to *Lavoiſier*, is compoſed of carbon and oxygene; and fixed air is formed when vital air ſtands expoſed to blood. Therefore, vital air is changed

by

by reſpiration into fixed air; and the azotic air, which was mixed with the vital air, remains behind, being unfit for reſpiration. As heat is extricated on the combination of vital air with different ſubſtances, to form a concrete body, it has been concluded that in this way animal heat is generated by reſpiration. Alſo, when vital air, by uniting with carbon, forms fixed air, heat is ſeparated, becauſe fixed air is a more denſe body than vital air. *De la Place* found that an animal, during the time in which by breathing it changed a given quantity of vital air into fixed air, diſcharges nearly as much heat as the vital air ſo changed contains. *Lavoiſier* concludes that, in the lungs, a part of the baſis of vital air combines with the baſis of inflammable air, and produces the watery vapours which appear in reſpired air. As the heat of vital air unites to the blood, and produces animal heat, this heat will be produced ſo long as the animal breathes. To remove ſome objections, M. M. *De la Place* and *Haſſenfratz* have ſhewn that a part of the vital air unites with the blood during the circulation.

On the Action of Vital Air on the Lungs in the Office of Reſpiration.

In the laſt century, *Lower* obſerved that the blood in the veins of the lungs is of a brighter red colour than the blood of the arteries of the lungs,—ſo long as the animal breathes:—but, as ſoon as it *ceaſes to breathe*, the blood of the veins alſo becomes dark coloured; and therefore he imputed the *red* colour of the blood to the mixture of air in the lungs. *Cigna* and *Beccaria* confirmed this concluſion, in 1759, by experiments with animals under the air pump: but Dr. Prieſtley has ſince made many new experiments, proving the ſame thing.

Dr. P.'s experiments evince that the vital air of the atmoſpheric air produces the red colour of blood, and that one portion unites with the carbon to form fixed air, and another portion with the blood itſelf. It is the portion united to the blood which produces the red colour: but, as ſoon as it unites with the carbon of the blood, or, as ſome alledge, with the hydrogene of the blood, to produce fixed air and water, the blood becomes dark coloured.

In whatever manner the action of the blood is conſidered, it appears certain that the vital air only is abſolutely neceſſary to life; that the venous blood in the lungs of a breathing animal is of a bright red colour; that the lungs diſcharge fixed air, and that they deſtroy or abſorb vital air. Theſe changes muſt ſurely be of conſiderable moment to the animal œconomy. Dr. Goodwyn, by removing the ſternum of dogs, had ocular proof that, on blowing air (eſpecially vital air,) into the lungs,

lungs, the venous blood of the lungs was *red*, and the arterial blood of the lungs was dark coloured: but, in a minute's time, (without applying air,) the blood was of the ſame colour in both ſets of veſſels. He alſo found that the pulſe grew weaker, the oftener an animal breathed in the ſame air. The influence of vital air on the action of the heart had been ſhewn long ago by *Mayow*. To extract foul or unreſpirable air already in the lungs, and then to fill them with vital air, the moſt proper inſtrument is that of *Gorcy*, deſcribed in *Gren*'s Journal.

The ſenſation of heat in the breaſt in phthiſical caſes, felt throughout all the limbs when the patients breathe vital air, ſhews that the vital air produces great changes in the lungs, and, from them, on the reſt of the body. As the effects of vital air are to carry off carbon and hydrogene, and to produce heat, it is of great conſequence to conſider its action: as muſt be perceived on reading *Fourcroy*'s account of the effects of vital air, *Annales de Chimie*, 1790, T. 4. p. 80. Breathing of vital air has never been found uſeful in inflammations of the breaſt; and people who, in conſumptions, thought themſelves at firſt relieved, afterward were found to have their death accelerated by vital air: *in ventos vita receſſit:* Virgil. *Chaptal* has alſo given an account of the effects of vital air in conſumptions, which are not much in its favour: for it increaſes inflammation.

In another chapter, the author gives his *Obſervations on Caſes of Conſumptions in which Vital Air has been breathed.*

He makes an abſtract from *Fourcroy*'s paper in 1789, which contains an account of the trial of vital air in twenty caſes of pulmonary conſumption.

M. *Fourcroy* concluded that vital air, ſo far from being a remedy, was hurtful in pulmonary conſumptions; and he next inquired whether, in other diſeaſes, it might not be uſeful. It promiſed to be a remedy, becauſe it is fully aſcertained that life depends on it, and that it produces conſiderable heat in the lungs and conſtitution. He found it, accordingly, very uſeful in ſcrophulous caſes; in moiſt, cold, and chronical aſthmas, &c.

Dr. *Ingenhouſz*'s obſervations are next quoted, on the effects of vital air, as ſtated in the *Journal de Phyſique*, 1791. The Doctor will not believe that vital air diſcuſſes tubercles, removes ſhortneſs of breath remaining after inflammation, and heals ulcers, ſo long as we are ignorant of the caſes, and know not whether ſuch diſeaſed ſtates are preſent or not; and eſpecially as we know that vital air inſpiſſates the lymph. In all caſes, fever and heat have been increaſed by vital air, and death has been accelerated.

To

To this work are ſubjoined two letters from Dr. *Ingenhouſz* to the author, on the efficacy of fixed air with alkaline water. The firſt letter is dated, London, April 23, 1790, in which the Doctor gives a hiſtory of the medicinal uſe of alkalies in calculous caſes, and concludes with ſtating the advantages of Colborne's preparation, or alkali ſuper-ſaturated with fixed air.

Dr. *I.* was himſelf long ſubject to the ſtone, and had taken alkalies in various forms: but, ſince the year 1778, he drank, morning and evening, half a pint of water ſaturated with fixed air, and containing half a drachm of ſalt of tartar; and he was now (1790) free from complaint. The ſtomach, the appetite, and other functions, are not injured by this mode of taking alkali.

The ſecond letter is dated, London, December 26th, 1790, in which the Doctor confirms his former obſervations, particularly thoſe on the ſubject of the preparation of the alkali ſuper-ſaturated with fixed air.

ART. XIX. *Aſiatic Reſearches:* or, Tranſactions of a Society inſtituted in Bengal, for inquiring into the Hiſtory and Antiquities, the Arts, Sciences, and Literature, of Aſia. Vol. III. 4to. pp. 492. Printed at Calcutta, 1792.

WE receive, with pleaſure, another remittance of the literary tribute from our Aſiatic poſſeſſions; a tribute unſullied by oppreſſion and rapacity, and mutually beneficial to both the correſponding parts of the globe. It cannot but prove advantageous to thoſe rich and ſubmiſſive regions, that their foreign maſters ſhould be led to entertain a reſpect for their inſtitutions, and that the deſire of knowlege ſhould now occupy, in their minds, part of that attention which was hitherto devoted only to the acquiſition of wealth;—and ſo copious are the ſtores of ſcience and literature there opened, that there is little doubt of their continuing to afford treaſure to the philoſophical inquirer, at leaſt as long as treaſures of a different kind will be drawn by the conqueror.

The very learned and accompliſhed Preſident of the Society commences the volume with his *Eighth Anniverſary Diſcourſe**. In his former diſcourſes, he had completed his ſurvey of the ſeveral nations in the continent of Aſia, proceeding from Indian, Arabian, and Tartarian ſtocks. In the preſent, he conſiders the numerous tribes or nations of borderers on theſe widely-extended countries. He now departs from *Idume* near the gulph of Elanitis. In theſe parts, a race of men was originally ſettled, called by the Greek writers *Erythreans*, diſtinct from

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* See Review, New Series, vol. viii. p. 495.

the Arabs, and referable to the Indian ſtem. On the Arabian ſide of the Red Sea, are no traces of any people different from the Arabs. On the oppoſite coaſts, are Abyſſinians of the Arabian ſtock. The Ethiops of Meroe ſeem to have been the ſame people as the firſt Egyptians, and conſequently as the original Hindus. In the maritime part of Yemen, no people are to be found who were not either Arabs, or Abyſſinian invaders; nor, from the Perſian gulph to the rivers Cur and Aras, are there veſtiges of any people who were not of the three great ſtocks above mentioned. The inhabitants of the mountains ſeparating Iran from India, antiently diſtinguiſhed among the Brachmans by the name of *Deradas*, ſeem to have been deſtroyed by the Afghans or Patans, who were probably of Jewiſh deſcent.

Near the mouths of the *Sindhu* or Indus, is a diſtrict named, by Nearchus, *Sangada*, and ſuppoſed, by D'Anville, to have been the ſeat of the *Sanganians*, a barbarous and piratical nation. From a ſpecimen of their letters and language, which the Preſident procured, the former appear to be a ſort of Nágarì, and the latter, a dialect derived from the Sanſcrit. He does not doubt that the people are *Pámeras*, or outcaſt Hindus, immemorially ſeparated from the reſt of the nation; and he is diſpoſed to believe that the *Gipſies*, or *Zinganos*, were originally Sanganians. The *Boras*, a race chiefly inhabiting the cities of Gujarat, and Muſſulmans by religion, reſemble the Jews in features and manners. On the continent of India, to the weſt of Vipaſa or Hyphaſis, are many races of wild and ferocious people, probably ſprung from the old Indian ſtem, but mixed with Tartar wanderers.

Of the Indian iſlands, the firſt is *Silán* or Taprobane, which was certainly peopled by the Hindus; and it cannot be doubted that the ſame tribe alſo colonized the other iſles in the ſame ocean, from Malaga to the Moluccas. Capt. Forreſt found the iſle of *Bali* chiefly peopled with Hindus, and that of *Mádhurà* has the Sanſcrit name of a territory in the weſtern peninſula. The *Jabadios* of Ptolemy, or *Yavadwipa*, probably took its name from the Sanſcrit word *Yava*, ſignifying barley, and implying abundance or excellence. This appellation ſeems to have been extended by the antients alſo to *Sumatra*; the language of which, according to Mr. Marſden, contains many pure Sanſcrit words. He alſo diſcovered clear veſtiges of one antient language in all the inſular dialects of the ſouthern ſeas, even in the moſt remote ſpots lately viſited.

Among the countries lying between the northern limits of India, and Independent Tartary, the firſt is *Pótyid*, or *Tibet*. That the people were Hindus, who engrafted the hereſies of Buddha

on their old mythological religion, we learn from the reſearches of Caſſiano. As the Tartars were wholly unlettered before their converſion to Mohammediſm, we may ſuſpect that the people of *Eighúr*, *Tancút*, and *Khatà*, who poſſeſſed letters and arts, as likewiſe the *Barmas*, or *Brahmachinas*, were not of the Tartarian, but of the Indian ſtock. As to the *Hyperboreans*, from all that we can learn of them, they ſeem to have been of the Gothic race; that is, of the Hindu; ſince the Goths and Hindus originally poſſeſſed the ſame language, rites, and opinions. The *Armenian* language had for its baſis the antient Perſic, of the ſame Indian ſtock with the Zend, whence it has been gradually changing. Its preſent letters are comparatively modern. As to all the races which inhabit the branches of Caucaſus and the northern limits of Iran, it may in general be remarked that ferocious and ſavage tribes, who retire to mountainous regions and form ſeparate nations, alſo in the end form ſeparate languages. Of the *Greeks* and *Phrygians*, it has been obſerved, in former diſcourſes, that their origin was Egyptian; and it cannot be doubted that *Syria*, *Samaria*, and *Phœnice*, were antiently peopled by a branch of the Indian ſtock, but afterward inhabited by an Arabian race.

The Preſident concludes his diſcourſe with touching on the people of *Judea*, whoſe language proves an affinity with the Arabs, but whoſe manners, literature, and hiſtory, are wonderfully different from thoſe of the reſt of mankind. He aſſerts, in general terms, his conviction of the ſuperiority of the Hebrew ſcriptures to all other antient writings, and his belief in their divine origin: but he reſerves a more particular conſideration of them to a future opportunity.

Obſervations on the Inhabitants of the Garrow Hills, made during a public Deputation in the Years 1788 *and* 1789; *by* JOHN ELIOT, Eſq.

The mountaineers of India have uſually been conſidered as ſavages without law or morals, and wholly addicted to pillage. It has, however, been found that ſome of them, by good treatment, might be civilized and rendered peaceable; and, from the preſent account of the *Garrows*, by the firſt European who has viſited them, it would appear that the ſame good conſequences may be expected by ſimilar conduct toward them.

After a general repreſentation of the country, which appears to be rich and fertile in valuable products, Mr. ELIOT thus deſcribes the people:

'A GARROW is a ſtout well-ſhaped man, hardy, and able to do much work; of a ſurly look, flat *Cáſrī* like noſe, ſmall eyes, generally blue, or brown, forehead wrinkled, and overhanging eyebrow, with large mouth, thick lips, and face round and ſhort; their

colour is of light or deep brown; their dreſs conſiſts of a brown girdle, about three inches broad; having in the centre a blue ſtripe; it goes round the waiſt, is paſſed between the thighs, and is faſtened behind, leaving one end or flap hanging down before, about eight inches; ſometimes it is ornamented with braſs plates; with rows of ivory or a white ſtone ſhaped like bits of tobacco pipes, about half an inch long; the braſs plate is made to reſemble a button, or an apothecary's weight, but more indented: ſome have it ornamented with little bits of braſs ſhaped like a bell; ſome wear an ornament on their head about three or five inches broad, decorated in the ſame manner as the flap, ſerving to keep their hair off their face, which gives them a wild fierce appearance. Some tie their hair on the crown, in a looſe careleſs manner, while others crop it cloſe. The *Booncabs* or chiefs wear a ſilk turban; to the girdle they affix a bag containing their money and *pawns*, and alſo a net for holding the utenſils with which they light their pipe hung near to it by a chain.

'The women are the ugliеſt creatures I ever beheld, ſhort and ſquat in their ſtature, with maſculine faces, in the features of which they differ little from the men. Their dreſs conſiſts of a dirty red cloth, ſtriped with blue or white, about ſixteen inches broad, which encircles the waiſt, and covers about three-fourths of the thighs. It never reaches to the knee, and being but juſt long enough to tie above on the left ſide, part of the left thigh, when they walk, is expoſed. On their necks they have a ſtring of the ornaments above deſcribed reſembling tobacco pipes, twiſted thirty or forty times round, but negligently, without any attention to regularity; their breaſts are expoſed to view, their only clothing being the girdle above mentioned; to their ears are affixed numbers of braſs rings, increaſing in diameter from three to ſix inches: I have ſeen thirty of thoſe rings in each ear; a ſlit is made in the lobes of the ear, which increaſe from the weight of the rings, and in time will admit the large number ſtated. This weight is however partly ſupported by a ſtring, which paſſes over their heads; a tape three inches broad ties their hair, ſo as to keep it back from their foreheads, though generally it is tied with a ſtring on the crown of the head. The wives of the *Booncabs* cover their heads with a piece of coarſe cloth, thirteen or fourteen inches broad and two feet long, the end of which, with their hair, hangs down behind, flowing looſe on their backs. The women work as well as the men, and I have ſeen them carry as great burthens. Their hands, even thoſe of the wives of the *Booncabs*, bear evident marks of their laborious occupations.'

Theſe people have no ſcruples as to food, eating every thing that comes in their way, with a moſt filthy and imperfect kind of cookery. They alſo drink ſpirits to exceſs, and inure their young children to the taſte of them. Their houſes are huts of bamboo raiſed on piles. As to the diſpoſition of theſe people as far as could be known by the writer's ſhort viſit, they appeared to be mild and honeſt, prone to mirth and active exerciſe, eſpecially when warmed by liquor. A curious circumſtance attends their marriages: After matters have been ſettled by the parties themſelves, if the parents on either ſide refuſe their conſent

consent, the friends and neighbours of the other party assemble, and give them a hearty beating till they agree to the match. The marriage ceremony is attended with the sacrifice of a cock and a hen, from the circumstances attending which, omens are drawn of the event; and the whole concludes with a feast and drinking bout, as elsewhere. It is remarkable that the youngest daughter in a family is heiress; and, in virtue of her title, her husband obtains the chieftainship or property. Their religion approaches that of the Hindus. They worship *Mahadeva*, and, in some places, the Sun and the Moon; and they offer sacrifices of animals, which they afterward eat with festivity. Their manner of swearing strongly shews the force of religious belief among a savage people:

'Their mode of swearing at *Ghosegong* is very solemn: the oath is taken upon a stone, which they first salute, then with their hands joined and uplifted, their eyes steadfastly fixed to the hills, they call on MAHADE'VA in the most solemn manner, telling him to witness what they declare, and that he knows, whether they speak true or false. They then again touch the stone with all the appearance of the utmost fear, and bow their heads to it, calling again upon MAHADE'VA. They also, during the relation, look steadfastly to the hills and keep their right hand on the stone. When the first person swore before me, the awe and reverence, with which the man swore, forcibly struck me: my *Moherrir* could hardly write, so much was he affected by the solemnity. In some of the hills they put a tyger's bone between their teeth, before they relate the subject to be deposed: others take earth in their hand; and, on some occasions, they swear with their weapons in their hands. I understand their general belief to be, that their God resides in the hills; and, though this belief may seem inconsistent with an awful idea of the divinity, these people appeared to stand in the utmost awe of their deity, from their fear of his punishing them for any misconduct in their frequent excursions to the hills.'

Their public deliberations are in open assemblies, in which the wives of the chiefs have as much authority as their husbands. They settle payments and keep accounts by pieces of stick. A singular kind of madness exists among the Garrows, by them called transformation into a tiger, from the disposition which it gives to roam about in solitude. It will remind the reader of the antient *lycanthropia*. At the foot of the hills, reside a cast of people called *Hajins*, who more resemble the Hindus in religion, and are more civilized.'

A Royal Grant of Land in Carnata, translated from the Sanscrit by the President, is the third article in the volume. It is a curious specimen of the rambling mythological style of the Hindus on all occasions, full of the most swollen hyperbole, and as remote as can be conceived from the simplicity of good sense and real cultivation of the mind.

The next article, on the *Muſical Modes of the Hindus*, by the Preſident, is, like all pieces of the ſame writer, replete with various and recondite learning, and affords copious information on the ſubject: but we find ourſelves unable to convey any competent idea of it within the limits to which we are obliged to adhere.

Account of the Battle of Paniput, and of the Events leading to it; written in Perſian by Caſi Rajah Pundit, who was preſent at the Battle, tranſlated by Lieut. Colonel BROWNE, is a very curious and valuable morſel of hiſtory, affording a more exact and internal view of Eaſtern politics, civil and military, than can be eaſily obtained from an European writer. This battle was fought in January 1761, between the united forces of the Mahrattas, commanded by Sedaſheo, (commonly called the *Bhow,)* on one ſide, and the combined armies of the Durranies, Rohillas, and Hindoſthany Muſſulmans, under the command of Ahmed Shah Durrany, on the other. It was a very bloody and deciſive action, completely overthrowing the project of the Mahrattas, which was to put an end to the Muſſulman dominion in India, and to eſtabliſh their own in its place. The event itſelf being recorded in various hiſtories, we ſhall only copy from this relation, which bears all the marks of fidelity and accuracy, a circumſtance or two, characteriſtic of the people.

The character of Ahmed Shah, the Muſſulman commander, and the mode of proceeding of two Eaſtern armies in face of each other, are thus diſplayed:

'From the day of their arrival in their preſent camp, AHMED SHAH DURRANY cauſed a ſmall red tent to be pitched for him 4 coſs in front of his camp, and he came to it every morning before ſun-riſe; at which time, after performing his morning prayer, he mounted his horſe and viſited every poſt of the army, accompanied by his ſon TIMOUR SHAH and forty or fifty horſemen. He alſo reconnoitred the camp of the enemy, and in a word ſaw every thing with his own eyes, riding uſually forty or fifty coſs every day. After noon he returned to the ſmall tent, and ſometimes dined there, ſometimes at his own tents in the lines; and this was his daily practice.

'At night there was a body of five thouſand horſe advanced as near as conveniently might be, towards the enemy's camp, where they remained all night under arms: other bodies went the rounds of the whole encampment; and AHMED SHAH uſed to ſay to the *Hindoſtany* chiefs, "do you ſleep, I will take care that no harm befalls you:" and to ſay the truth his orders were obeyed like deſtiny, no man daring to heſitate or delay one moment in executing them.

'Every day the troops and cannon on both ſides were drawn out, and a diſtant cannonade with many ſkirmiſhes of horſe took place; towards the evening both parties drew off to their camps.

This

This continued for near three months: during this time there were three very ſevere, though partial, actions.'

At length, by the able conduct of the Shah, the deciſive day was brought on:

'By this time the diſtreſſes in the BHOW's camp were ſo great, that the troops plundered the town of *Paniput* for grain; but ſuch a ſcanty ſupply gave no relief to the wants of ſuch multitudes. At length the chiefs and ſoldiers, in a body, ſurrounded the BHOW's tent, and ſaid to him: "it is now two days that we have not had any thing to eat; do not let us periſh in this miſery; let us make one ſpirited effort againſt the enemy, and whatever is our deſtiny that will happen." The BHOW replied, that he was of the ſame mind, and was ready to abide by whatever they ſhould reſolve upon. At length it was determined to march out of the lines an hour before day break, and placing the artillery in front to proceed to the attack of the enemy, they all ſwore to fight to the laſt extremity, and each perſon took a *betel*-leaf in the preſence of his fellows, in confirmation of this engagement, as is the cuſtom among the *Hindus*.

'In this laſt extremity, the BHOW wrote me a ſhort note with his own hand, which he ſent by one of his moſt confidential ſervants: the words of the note were theſe:

"The cup is now full to the brim, and cannot hold another drop. If any thing can be done, do it, or elſe anſwer me plainly at once; hereafter there will be no time for writing or ſpeaking."

'This note arrived about three in the morning, at which time I was with the *Navab*: as ſoon as I had read it, I informed his Excellency of its contents, and called in the man who brought it, who told the *Navab* all that had happened in the *Mahratta* camp: while he was doing this, the *Navab*'s harcarrahs brought word, that the *Mahrattas* were coming out of their lines, the artillery in front, and the troops following cloſe behind.

'Immediately on hearing this his Excellency went to the SHAH's tent, and deſired the eunuchs to wake his Majeſty that moment, as he had ſome urgent buſineſs with him.

'The SHAH came out directly, and inquired what news; the *Navab* replied, that there was no time for explanation, but deſired his Majeſty to mount his horſe, and order the army to get under arms. The SHAH accordingly mounted one of his horſes, which were always ready ſaddled at the tent door, and, in the dreſs he then had on, rode half a coſs in front of his camp, ordering the troops under arms as he went along.

'He inquired of the *Navab* from whom he had his intelligence, and, he mentioning my name, the SHAH immediately diſpatched one on a poſt camel to bring me. After I had made my obeiſance, he aſked me the particulars of the news. I replied, that the *Mahrattas* had quitted their lines and would attack his army, as ſoon as it ſhould be light. Juſt at this time ſome *Durrany* horſemen paſſed by with their horſes loaded with plunder which they ſaid they had taken in the *Mahratta* camp, and added that the *Mahrattas* were running away. The SHAH looked at me, and aſked me what I ſaid to that? I replied,

I replied, that a very ſhort time would prove the truth or falſehood of my report. While I was ſpeaking, the *Mahrattas* having advanced about a coſs and a half from their lines, and got their cannon drawn up in a line, all at once gave a general diſcharge of them.

'Upon hearing this, the SHAH, who was ſitting upon his horſe, ſmoking a Perſian *Kallian*, gave it to his ſervant, and with great calmneſs ſaid to the *Nawab:* "your ſervant's news is very true, I ſee." He immediately ſent for the Grand *Vizier* and SHAH PUSSUND KHAN, who came accordingly: he ordered SHAH PUSSUND KHAN to take poſt with his diviſion on the left of NUJEIB-UL-DOWLAH, and conſequently of the whole line. The Grand *Vizier* to take poſt with his diviſion in the centre of the line: and BERKHORDAR KHAN with ſome other chiefs, with their troops, on the right of HAFIZ RAHMUT KHAN, and AHMED KHAN BUNGUSH, conſequently of the whole line: when this was done, he ordered the trumpets and other inſtruments to ſound to battle.

'By this time the objects began to be diſcernible, and we could perceive the colours of the *Mahratta* line advancing ſlowly and regularly, with their artillery in front. The SHAH rode along the front of the line, and examined the order of all the diviſions. He then took poſt, where his little tent was pitched, in front of his camp, but in the rear of the preſent line of battle, and gave orders for the attack to begin.'

After a long and hard-fought action, with great viciſſitudes of fortune, the *Bhow* being killed, the whole Mahratta army at once turned their backs and fled. A dreadful ſlaughter then began; and, of the 500,000 perſons, of all deſcriptions, in the Mahratta camp, the greateſt part were killed or taken priſoners. A ſpecimen of *an Eaſtern ſoldier's religion* is exhibited in the following paſſage:

'Near forty thouſand priſoners were taken alive; of which ſix or ſeven thouſand took ſhelter in the camp of SHUJAH-UL-DOWLAH, who poſted his own people to protect them from the cruelty of the *Durranies:* but the unhappy priſoners who fell into the hands of the latter, were moſt of them murdered in cold blood, the *Durranies* ſaying in jeſt, that, when they left their own country, their mothers, ſiſters, and wives deſired, that whenever they ſhould defeat the unbelievers, they would kill a few of them on their account, that they alſo might poſſeſs a *merit in the ſight of* God. In this manner thouſands were deſtroyed, ſo that in the *Durrany* camp (with an exception of the SHAH and his principal officers) every tent had heads piled up before the door of it.'

The ſame Durranies afterward aſſembled tumultuouſly round the dead body of Biſwas Row, demanding that the body of the *king of the unbelievers* ſhould be given to them, in order to be carried back, dried and ſtuffed, to Kabul.

On the Nicobar Iſles and the Fruit of the Mellori; by NICOLAS FONTANA, Eſq.

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The *Nicobar* iſles lie within eight and nine degrees of the northernmoſt point of Sumatra. The largeſt of them, called *Nancaveri*, or *Nancowry*, is the beſt inhabited: together with the ſecond, called *Soury* or *Chowry*, and the third, called *Tricût*, it forms a ſpacious and ſafe haven. Theſe iſles are almoſt wholly uncultivated, though they contain a number of valleys, which might be made fertile in all the tropical productions. The ſurrounding ſea abounds in fiſh and ſhell-fiſh. Rare and beautiful ſhells are found on the ſhores, together with ambergris; and the edible birds neſts, ſo much eſteemed in China, are to be obtained in the rocks:

'The inhabitants of the *Nicobar* Iſlands are of a copper colour, with ſmall eyes obliquely cut, what in ours is white being in theirs yellowiſh; with ſmall flat noſes, large mouths, thick lips, and black teeth; well proportioned in their bodies, rather ſhort than tall, and with large ears, in the lobes of which are holes, into which a man's thumb might be introduced with eaſe: they have black ſtrong hair, cut round; the men have little or no beard; the hinder part of their head is much flatter and compreſſed than ours; they never cut their nails, but they ſhave their eye-brows*. A long narrow cloth made of the bark of a tree round their waiſt and between their thighs, with one extremity hanging down behind†, is all their dreſs. The women and men are of the ſame copper colour, and very ſmall in ſtature: a bit of cloth made with the threads of the bark of the cocoa-nut tree faſtened to the middle and reaching half way down the thigh, forms all the covering of the women. Both ſexes are, however, very

* It is a cuſtom among them to compreſs with their hands the occiput of the new born child, in order to render it flat; as, according to their ideas, this kind of ſhape conſtitutes a mark of beauty, and is univerſally eſteemed ſuch by them: by this method, alſo, they ſay that the hair remains cloſe to the head as nature intended it, and the upper fore teeth very prominent out of the mouth.'

† A traveller called Keoping, a Swede, who went to the Eaſt Indies on board a Dutch ſhip in the year 1647 which anchored off the *Nicobar* Iſlands, relates that they diſcovered men with tails, like thoſe of cats, and which they moved in the ſame manner. That having ſent a boat on ſhore with five men, who did not return at night, as expected, the day following a larger boat was ſent, well manned, in queſt of their companions, who, it was ſuppoſed, had been devoured by the ſavages, their bones having been found ſtrewed on the ſhore, the boat taken to pieces, and the iron of it carried away.

'The account of this voyage was reprinted at Stockholm, by Silvium, in the year 1743.—Linnæus ſeems to have been too credulous, in believing this man's ſtory, for in all my examinations, I could diſcover no ſort of projection whatever on the *os coccygis* of either ſex. What has given riſe to this ſuppoſed tail, may have been the ſtripe of cloth hanging down from their poſteriors; which, when viewed at a diſtance, might probably have been miſtaken for a tail.'

fond

fond of dress; and, when the men go into the presence of strangers, they put on hats and old clothes, that had been given them by *Europeans*; but among themselves they are almost naked.

'They live in huts made of cocoa-nut leaves of an oval form, supported on bamboos, about five or six feet high from the ground; the entrance into the huts is by a ladder; the floor is made partly of planks, and partly of split bamboos. Opposite to the door in the furthermost part of the hut, they light their fire and cook their victuals: six or eight people generally occupy one hut, and a number of skulls of wild boars forms the most valuable article of furniture.

'The occupation of the men consists in building and repairing their huts, which affords them an annual employment for six months at least, and in fishing and trading to the neighbouring islands. The women are employed in preparing the victuals and cultivating the ground, they also paddle in the canoes, when the men go out. They unite in matrimony through choice; and, if the man is not satisfied with the conduct of the woman, either from her inattention to domestic concerns, or sterility, or even from any dislike on his part, he is at liberty to discharge her, and each unites with a different person, as if no connection had taken place. Adultery is accounted highly ignominious and disgaceful; particularly with persons not of the same cast: should it be proved, the woman would not only be dismissed with infamy, but on some occasions, even put to death; although by the intervention of a small token given publicly, and consisting of nothing more than a leaf of tobacco, the reciprocal *lending of their wives of the same cast* is exceedingly common.'

A singular circumstance is the little fertility of the women; she who bears three children being accounted very fruitful. They are so sensible of their scanty and declining population, that they entice strangers to live with them by grants of land and plantations. They are an exceedingly indolent and ignorant people, and their manners and customs are strongly marked with these qualities.

The only quadrupeds of these islands are hogs and dogs. It is very remarkable that, though the woods of the neighbouring *Car Nicobars* abound with monkeys, yet they are not to be found here; and those, which have been repeatedly brought over, have not propagated, and soon died.

With respect to the *Mellori*, or *Nicobar Bread-fruit*, called by the natives *Larum*, it is a species of palm, having a trunk thirty or thirty-five feet high, and from ten inches to two feet in circumference, with roots out of the ground, inserted eight or ten feet up the trunk. The leaves grow at the top of the tree, disposed like a calyx; and from the bosom of them comes out the fruit, which, when nearly ripe, is gathered, and weighs from 30 to 40 lbs. It consists of a number of drupes, having a medullary and a woody part, the latter containing two seeds like almonds. The fruit is dressed by a slow boiling,

ing, which renders the medullary part soft and friable, when it is pressed out and cleansed from strings. It is then of a pale yellow colour, and resembling, in appearance and taste, the meal of the *Zea Mays*. In a subjoined note, the President asserts his belief that the *Lérum* of Nicobar is the *Cádhi* of the Arabs, the *Cétaca* of the Indians, and the *Pandanus* of our botanists,—but whether a new species, or a variety, cannot yet be decided.

On the Mystical Poetry of the Persians and Hindus; by the President.

'The subject of this essay is a singular species of poetry, which consists almost wholly of a nuptial religious allegory, though it seems, on a transient view, to contain only the sentiments of a wild voluptuous libertinism.' Feeling, probably, that some of his readers might doubt how far compositions of this kind were worth translating from their native East into the language of a people more chastened by reason and judgment, Sir W. Jones begins by fortifying himself with two poetical and rapturous passages on the love of God, one from the great divine and mathematician *Barrow*, the other from the celebrated politician and financier, *Neckar*. These, he asserts, if translated into Sanscrit or Persian, might pass for epitomes of the system of the *Vedántis* and *Súfis*; since they concur in representing the souls of men as differing in *degree* alone, not in *kind*, from the divine spirit of which they are *particles*, and in which they will be ultimately absorbed—that the love of God alone is real and genuine, while that of all other objects is illusory and absurd—that there is a *primal covenant* between men and their Creator, and we are to cherish those affections alone which renew the *idea* of it, and to abstract our souls from vanity and phantoms; with a variety of sublime and mysterious conceptions of the like kind. Though we are ready to confess that these notions are not altogether to our taste, and that we expect little advantage from any attempts to render religion a matter of enthusiastic sentiment, rather than of moral principle—yet it is undoubtedly curious to trace the conformities of different minds in distant parts of the globe in this respect, and to view carnal and spiritual passions mutually borrowing language and ideas, and sometimes uniting into an ambiguous mixture. The same doubt, which has been excited by *the Song of Solomon*, has attended the poems of the sweet and voluptuous *Hafiz*: in some of which, the *literal* meaning, and in others the *figurative*, seems to preponderate. His zealous admirers spiritualize every thing in his verses,—his wine, and perfumes, and tresses, and black moles, and embraces

braces and kisses. The great *Maulavi* expressly asserts that the Súfi poems 'profess eager desire, but with no carnal affection, and circulate the cup, but no material goblet, since all things are spiritual in their sect, all is mystery within mystery.' Whatever our readers may think of this sect in general, we are sure that they will peruse with pleasure Sir W. JONES's poetical version of the introductory couplets of Maulavi's wonderful work, the *Masnavi*:

'Hear, how yon reed in sadly-pleasing tales
Departed bliss and present wo bewails!
"With me, from native banks untimely torn,
Love-warbling youths and soft-ey'd virgins mourn.
Oh! let the heart by fatal absence rent
Feel what I sing, and bleed when I lament:
Who roams in exile from his parent bow'r,
Pants to return, and chides each ling'ring hour.
My notes, in circles of the grave and gay,
Have hail'd the rising, cheer'd the closing, day:
Each in my fond affections claim'd a part,
But none discern'd the secret of my heart.
What though my strains and sorrows flow combin'd!
Yet ears are slow, and carnal eyes are blind.
Free through each mortal form the spirits roll,
But sigh avails not. Can we see the soul?"
Such notes breath'd gently from yon vocal frame:
Breath'd said I? no; 'twas all-enliv'ning flame.
'Tis love, that fills the reed with warmth divine;
'Tis love, that sparkles in the racy wine.
Me, plaintive wand'rer from my peerless maid,
The reed has fir'd, and all my soul betray'd.
He gives the bane, and he with balsam cures;
Afflicts, yet sooths; impassions, yet allures.
Delightful pangs his am'rous tales prolong;
And LAILI's frantick lover lives in song.
Not he, who reasons best, this wisdom knows:
Ears only drink what rapt'rous tongues disclose.
Nor fruitless deem the reed's heart-piercing pain:
See sweetness dropping from the parted cane.
Alternate hope and fear my days divide:
I courted grief, and anguish was my bride.
Flow on, sad stream of life! I smile secure:
THOU livest; THOU, the purest of the pure!
Rise, vig'rous youth! be free; be nobly bold:
Shall chains confine you, though they blaze with gold?
Go; to your vase the gather'd main convey:
What were your stores? The pittance of a day!
New plans for wealth your fancies would invent;
Yet shells, to nourish pearls, must lie content.
The man, whose robe love's purple arrows rend,
Bids av'rice rest and toils tumultuous end.

Hail,

Hail, heav'nly love! true ſource of endleſs gains!
Thy balm reſtores me, and thy ſkill ſuſtains.
Oh, more than GALEN learn'd, than PLATO wiſe!
My guide, my law, my joy ſupreme, ariſe!
Love warms this frigid clay with myſtic fire;
And dancing mountains leap with young deſire.
Bleſt is the ſoul, that ſwims in ſeas of love,
And long the life ſuſtain'd by food above.
With forms imperfect can perfection dwell?
Here pauſe, my ſong: and thou, vain world, farewel.'

Other paſſages, tranſlated in proſe, are given in this eſſay; which ſeems chiefly intended as introductory to a Hindu paſtoral drama, entitled, *Gítagóvinda*; the ſubject of which is the love of *Criſhna* and *Radha*, or the reciprocal attraction between the Divine Goodneſs and the Human Soul. It was the work of *Jayadeva*, who was born in Cenduli, which ſome believe to be in Calinga: but there is a town of that name in Berdwan, the natives of which claim him as their countryman. Of this poem, the Preſident gives a tranſlation; omitting only ſome luxuriances not ſuited to the European taſte, but not adding a ſingle image nor idea.

The *Gítagóvinda* begins abruptly with the following picturesque imagery: 'The firmament is obſcured by clouds; the woodlands are black with Tamala-trees; that youth who roves in the foreſt will be fearful in the gloom of night: go, my daughter, bring the wanderer home to my ruſtic manſion.' *Radha* long ſeeks him in vain; when a damſel gayly addreſſes her with a rich deſcription of the beauties of the ſeaſon, concluding with a moſt voluptuous picture of *Heri*, her beloved, (a name of *Criſhna*,) ſporting amid a company of damſels. This idea excites the jealouſy of *Radha*, which is expreſſed in tender complaints; and ſhe adjures her friend to bring him to her. *Heri*, in the mean time, having recollected *Radha*, forſakes the other damſels, and in ſolitude pours out his lamentations for her abſence. The confidential damſel, finding him in this diſconſolate mood, then gives a pathetic deſcription of the affliction of his beloved. He ſends her back with a kind meſſage, which the damſel delivers, and urges her friend to meet *Góvinda* (or *Heri*) at the place of aſſignation. *Radha*, being unable, through debility, to advance, the damſel goes back to *Heri* and deſcribes her condition; while the latter remains, by moon-light, pining after her lover; and, ſeized by the frenzy of jealouſy, ſhe indulges it in a moſt highly-wrought fancy picture of *Heri* receiving the careſſes of a rival fair. At early dawn, ſhe ſees her lover at her feet, and chides him for his delay and ſuppoſed infidelity. He diſappears, and the confidante pleads

for him. He ſoon returns, and, in touching accents, implores her forgiveneſs. She is appeaſed; and, night again returning, the damſel exhorts *Radha* to adorn herſelf, and to haſten to the bower of *Heri*. She trips through the foreſt, and, arriving at his door, is overpowered by ſhame; when the damſel addreſſes her in an exhortation, compoſing a beautiful epithalamium. She then enters the bower, and is received with rapture.

Such is this *ſacred drama*, replete with all that is tender and amatory, in the appropriate imagery of the country; and related in a ſtyle (the tranſlation, we mean,) extremely ſweet and delicate. The preſident has not endeavoured to *ſpiritualize* the compoſition, nor to put us in poſſeſſion of the myſtic key which is to open its holy treaſures. We confeſs that we never thought of ſuch a key in reading it.

[*To be continued.*]

ART. XX. Jo. ALBERTI FABRICII *Bibliotheca Græca; ſive notitia ſcriptorum veterum Græcorum, etc. Editio Quarta, variorum curis emendatior, atque auctior; curante* G. C. HARLES *, *accedunt* J. A. FABRICII *et* C. A. HUMANNI, *Supplementa inedita.* 4to. Vol. I. Hamburgi, 1790. Vol. II. 1792. Vol. III. 1793.

IT will no doubt be very acceptable intelligence to the lovers of Greek literature in our own country, when we inform them of a new edition of that juſtly eſteemed work of *Fabricius*, to which he gave the name of *Bibliotheca Græca*. Though it conſiſts of no leſs than fourteen quarto volumes, yet three ſucceſſive editions have already been found neceſſary to ſatisfy the demands of the learned.

Since the time of *Fabricius*, Greek literature has been much cultivated; and aſſiduous critics have, within this century, inveſtigated many things relating to it, with much care and great ſagacity. It will, therefore, be eaſily ſuppoſed that ſome very valuable additions may be made to this work of *Fabricius*; and that, notwithſtanding its great merit, emendations and corrections are ſometimes neceſſary. Beſide, ſince his death, a number of excellent editions of Greek claſſics have been publiſhed, which a ſcholar will expect to find mentioned in a *Bibliotheca Græca*.

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* M. HARLES is Profeſſor in the Univerſity of Erlangen, and is well known, as a Greek ſcholar, by ſeveral learned publications; particularly his *Introductio in hiſtoriam linguæ Græcæ*, of which the ſecond edition, in two vols. 8vo.—was publiſhed in 1792.

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The following circumſtances will principally contribute to give this new edition a decided ſuperiority over all thoſe which have preceded it:—the old text is reprinted with great care, and thoſe numerous typographical errors, which are to be found in the old editions, are expunged;—the hiſtory of Greek literature, ſince the time of *Fabricius*, is continued;—all the new diſcoveries relating to it, and the new editions of Greek claſſics, which have been publiſhed, are recorded, with the opinions and criticiſms of the learned concerning them;—almoſt every page has received additions, which are either incloſed in crotchets within the text, or are placed, as notes, at the bottom of the page;—the commentaries on Greek authors, by modern philologiſts, and the manuſcripts which have been uſed by them, are alſo mentioned;—and the chronological order, in which the Greek writers have appeared, being frequently neglected by *Fabricius*, the utmoſt care has now been taken to arrange them, with all poſſible accuracy, according to the time in which they lived.

Conſidering the numerous additions which are here inſerted, it may eaſily be ſuppoſed that the pages muſt differ from thoſe of the other editions. To facilitate, therefore, the finding of any paſſage quoted by authors from the former impreſſions, the page of the old editions is always marked on the top of the preſent, with the volume to which it belongs; and the ſign ¶ is inſerted in the text, to point out the firſt word of the old page.

This edition would naturally have increaſed very much in bulk, had it not been thought proper to leave out thoſe numerous inſertions which ſwelled the former editions, though, properly ſpeaking, they did not belong to the work,—and which have ſince been publiſhed ſeparately, with notes and commentaries; ſuch, for inſtance, as the orations and epiſtles of Libanius. Great care, however, has been taken that nothing ſhould be omitted, which could furniſh a pretence for its being ſaid that this edition is a mutilated one in regard to what came from the pen of *Fabricius*.

It is ſuppoſed that, by omitting theſe inſertions, the fourteen volumes of the former editions will be reduced to ten or twelve; and that the whole work, of which there are impreſſions both on writing and on common paper, will be completed within four or five years. We wiſh that the editor may meet with that encouragement which, judging from the three volumes that are before us, he ſo well deſerves.

ART.

ART. XXI. *Biblia Hebraica, olim à* CHRISTIANO REINECCIO *edita, nunc denuo, cum variis lectionibus, ex ingenti codicum copia, a* B. KENNICOTTO, *et* J. B. *de* ROSSI *collatorum, ediderunt* J. C. DOEDERLEIN, *et* J. H. MEISSNER. 8vo. Lipſiae. 1793.

AMONG the friends of Hebrew literature, not many are rich enough to furniſh their libraries with the two large folios of the Hebrew Bible by the late Dr. Kennicott, and with the four quartos of the *Variæ lectiones veteris Teſtamenti, ex immenſa manuſcriptorum editorumque codicum congerie, hauſtae et examinatae, operâ ac ſtudio* Jo. BERNH. DE ROSSI. *Parmæ* 1786. M. *Breitkopf*, the publiſher of the neat Hebrew Bible now before us, has therefore executed a very uſeful undertaking, in employing the celebrated Dr. DOEDERLEIN and Profeſſor MEISSNER to collect the moſt intereſting various readings from the works of Dr. *Kennicott* and M. *de Roſſi*, that he might print them under the text of his new edition of *Reineccius*'s Bible. We congratulate the Hebrew ſcholar on having it now in his power to provide himſelf, at a cheap rate, with the labours of a *Kennicott* and *de Roſſi*, ready at hand under the text of his Bible; which is printed with great correctneſs, and, if we may judge from the copy which we have before us, on exceedingly fine paper; though there is reaſon to ſuppoſe that, according to German cuſtom, only a ſmall part of the impreſſion is executed in this elegant manner.

ART. XXII. *Catalogus Bibliothecæ, praeſtantiſſimorum, qui ad theologiam, philologiam, atque hiſtoriam ſpectant, librorum ſelectum complectentis. Libros collegit, literariis catalogum animadverſionibus inſtruxit, indicem elementarium adjecit,* BARTHOLDUS NICOLAUS KROHN. 8vo. Hamburgi. 1793.

THE author of this catalogue, a learned clergyman at Hamburgh, is alſo the poſſeſſor of thoſe books of which it contains a liſt. As his library is to be diſperſed by public auction after his death, he has thought it proper to compile this literary index himſelf, before that event takes place. There are, indeed, very valuable and very ſcarce books in his collection, which conſiſts of above 3800 volumes; and he deſerves the thanks of the learned, not leſs for compoſing this catalogue, than for thoſe literary remarks and anecdotes which are to be found almoſt in every page, and by which means he has rendered it intereſting and valuable; particularly to thoſe who, as *Dilettanti*, are fond of ſuch *Indices*.

ART.

ART. XXIII. *Literary Intelligence from our Aſſociates on the Continent.*

[*Continued from p.* 330. *Rev. for March.*]

ITALY.

THE principal work recently publiſhed in this country has been already introduced to our readers; we mean the 8th vol. of the Antiquities of Herculaneum; of which we gave an account in our xth vol. N. S. p. 557.

The third and fourth volumes of the deſcription of the *Muſeo Pio Clementino* have been publiſhed at Rome by the Abbé *Viſconti*, director of the Capitoline Muſeum. The former of theſe contains the 47 ſtatues, with which the preſent pope has enriched this collection, repreſented in as many elegant plates, and amply deſcribed. Of theſe ſome have been purchaſed from their former owners, and are well known to travellers; others have been diſcovered in the later reſearches made by order of the pope. Among the latter, are the following: a Caligula, found at Otricoli, known by the *oculorum ſub fronte anili latentium torvitas*, aſcribed to him by Seneca; a Nero, in the character of Apollo, found in the Villa Negroni; a Domitia, with the emblems of the goddeſs Hygeia, dug up near the Via Caſſia; Nerva in the character of Jupiter; a beautiful ſtatue of the empreſs Sabina, the wife of Nero, repreſented as Venus, with tranſparent drapery, and the left ſhoulder bare; and a Demoſthenes ſitting, with a roll in his hand: the body of this ſtatue was formerly preſerved in the Villa Montalto, but the head was lately diſcovered; it is finely executed, and reſembles other antique heads of this orator.

The fourth volume treats of buſts, moſt of them lately diſcovered, and contains 61 plates; of theſe the firſt 17 repreſent pagan deities; the 19 following, heroes and celebrated men of Greece; and the remaining 25, Roman buſts. The great uſe of theſe relics of antiquity reſults from the aſſiſtance which they afford in illuſtrating the works of the antients. In this collection, is a buſt of Iſis, with two aſps wreathed around her head; which, M. *Viſconti* thinks, will explain a verſe in the ſixth ſatire of Juvenal,

Et moviſſe caput viſa eſt argentea ſerpens.

The dearneſs of Sugar has induced ſome chemiſts to ſeek after a ſubſtitute for this article, which habit has rendered almoſt neceſſary in many parts of Europe. Father *Giovane Batiſta da S. Marini*, a Venetian Monk, has employed his leiſure hours in theſe reſearches, and has publiſhed directions for purifying honey, ſo as to make it fit for common uſe as a ſweetener. The proceſs recommended by *Markgraaf* is well known: but the quantity of ſpirits of wine, which his method requires,

renders it too expenſive. The good father's proceſs has at leaſt the merit of being cheap and eaſy; viz. to three parts, by weight, of honey, are added eight of water, and one of charcoal, broken into ſmall pieces, but not reduced to powder: this mixture muſt boil for an hour, after which it muſt be filtered, ſo as completely to ſeparate the charcoal from it; when thus purified, it muſt be evaporated over a ſlow fire to the conſiſtence of a thick ſyrup, which to the taſte will be not leſs agreeable than ſugar.

Profeſſor *Comparetti* of Padua has publiſhed a work entitled *Prodromo di Fiſica vegetabile*, or an Introduction to vegetable Phyſics; in which he compares the anatomy of plants with that of animals. The Italian Literati ſpeak of this book with great approbation, as containing many new obſervations.

At Baſſano, the Abbé *Giuſeppe Olivi* has favoured the public with a quarto volume, under the title of *Zoologia Adriatica*; or an account of the animals of the Gulf of Venice: which is conſidered as a valuable addition to the materials for a natural hiſtory of the Mediterranean already furniſhed by Meſſrs. *Macri* and *Cavilini* of Naples. It contains the genus of the *cancri* and the ſeveral orders of *vermes*. The author follows the claſſification of Linné, though he often differs in opinion from that celebrated naturaliſt. He intends giving two more volumes, the latter of which will contain the hiſtory of aquatic plants.

The influence of the affections of the mind on the health of the body is an intereſting ſubject of inquiry, eſpecially to phyſicians. It is amply diſcuſſed in a treatiſe, lately publiſhed at Parma, by Dr. *Joſeph Paſta*, Proto-phyſician of Bergamo, on the effects of fortitude on diſeaſes. He juſtly maintains that it is always the duty of a phyſician to inſpire his patient with hope, and thus to prevent that dejection of ſpirits which increaſes the powers of the diſeaſe, in proportion as it diminiſhes thoſe of the ſufferer. That paſſive fortitude, which enables us to bear the pains and infirmities of ſickneſs with reſignation and compoſure, and to wait with patience the period of recovery, is of important ſervice in promoting the ſalutary effects of medicine, and in facilitating the cure of diſorders. The Doctor enumerates the ſeveral circumſtances which may either prevent, or weaken, this happy diſpoſition in the patient, illuſtrates the operation of thoſe which proceed from bodily conſtitution, education, melancholy, and religious ſuperſtition, and lays down directions for counteracting their dangerous effects. Among his cordials, he recommends muſic, and the converſation of intimate and affectionate friends.

SPAIN.

Spain.

One of the moſt important publications in this kingdom is "Oeconomical Memoirs concerning the productions, manufactures, and mines of Spain, with the ſeveral edicts relative to them, collected by *Don Eugeno Larruga.*" This work will be voluminous; for the ſeventeen quarto volumes already publiſhed do not contain an account of half the kingdom: but, when finiſhed, it will be a very complete ſurvey of Spain, as the author does not confine himſelf to the ſubjects mentioned in the title, but enlarges on the topography of the country, the nature of the ſoil, the population, the price and conſumption of proviſions, and the ſtate of induſtry and commerce in each province. He alſo gives an hiſtorical view of trade and manufactures, and expreſſes himſelf with great freedom in tracing the pernicious effects of the ſeveral edicts by which both have been encumbered; for under this wretched arbitrary government, are many inſtances of reſtrictions no leſs impolitic than partial and oppreſſive. At Madrid, we are told, for inſtance, there is only one brew-houſe, and no other may be ſet up there: while, in the ſmall town of St. Ander, are three, in which excellent beer is brewed, but none of this may be ſent to the capital. The printing of all books of devotion was granted excluſively to the monks of the Eſcurial, who employed foreign preſſes for this purpoſe. The Spaniſh printers have long and juſtly complained of this impolitic monopoly: but it is impoſſible, except by main force, to wreſt any thing out of the hands of the clergy, however unjuſt the acquiſition may have been; and it was with great difficulty that the injured printers ſucceeded ſo far as to oblige the monks to employ the preſſes of their own country. The vines in the neighbourhood of Madrid might produce much more than they actually do, if the impoſitions were leſs enormous; they now amount to 250 per cent. on the wine made from them and conſumed in the metropolis. From ſimilar cauſes, many of the manufactures are declining, as they cannot be carried on without loſs: others, which are in a more flouriſhing condition, are not encouraged and extended as they might be. The manufacture of cloth, eſtabliſhed in 1718 by the celebrated Ripperda, at Guadalaxara, employs about twenty thouſand workmen: but it is not nearly ſufficient to ſupply the kingdom, nor to manufacture the wool which it produces. At Segovia, an attempt was made to erect a manufacture of pewter diſhes, plates, and other domeſtic utenſils: but it was ſoon dropt, as the tin, imported for this purpoſe from England, was charged with an entrance duty twelve per cent. higher than what was exacted on Engliſh pewter ware. So much for the folly of the Spaniſh government; at

which, however, in these respects, we have no reason to repine, as it operates to our advantage; for it is said that the quantity of tin and pewter ware, annually exported from England to Spain, amounts to 600,000l. sterling.

Another very voluminous work is the Spanish Atlas, or description of the whole kingdom of Spain, by Don *Bernas Espinalt y Garcia:* of which thirteen octavo volumes have already appeared, containing only four provinces; beside geographical maps, in which every village or hamlet is noted, they are ornamented with engravings of the most remarkable places, and of the dresses of the inhabitants. The author has also contrived to insert a history of the antient kings of Arragon; and to increase the bulk of his work by a number of articles which are not very interesting.

The "Geographical and Historical Dictionary of the West Indies and America," by *Don Antonio de Alltedo*, in five volumes octavo, is considered, in Spain, as a work highly useful to those who wish to be acquainted with the state of the Spanish and Portuguese dominions in the new world: but some of our correspondents have represented it as consisting of materials collected without judgment; and they add that the author sometimes determines without sufficient evidence. They say, however, that it contains some new and curious information: of which kind is the description of Tucuman, a province of Plata, extending as far as the straits of Magellan, and remarkable for its vast forests; from which the timber, necessary for working the mines of Potosi, is obtained. This wood is uncommonly hard, without being brittle; it is highly valued for wheelwright's work; and the author asserts that, at Buenos Ayres, an axle tree, made of it, will sell for two thousand piastres. We are also informed, in this work, that the city of Zacatecas, in New Galicia, 125 leagues north-east from Mexico, is surrounded by very rich silver mines; and that there are very valuable mines of this metal in some of the islands in the south sea; for an inhabitant of Taumaco, who was brought to Mexico by a Spanish navigator, affirmed that his country abounded with it. We sincerely hope, for the sake of the poor savages, that these treasures may never be discovered; and that there may never be an opportunity of reviving those horrid scenes with which the Europeans polluted their discoveries, and which reflects the most indelible disgrace on Christianity; a zeal for which was made a pretence to sanctify rapacity and cruelty. Some of the most interesting parts of this work are said to be those which relate to the natural history of the countries that it describes. The author is very particular in his account of cochineal, of which he enumerates

forty-

forty-nine varieties that may eaſily be diſtinguiſhed, either by the ſpots on the wings of the inſect, or by the plant on which it feeds: he alſo deſcribes the plant which ſupplies the Mexicans with their favourite liquor, and which, he ſays, is the *Agava Americana* of Linné.

Don Hippolyto Ruiz, botaniſt to the king of Spain, who had travelled with other gentlemen to Peru, in order to proſecute reſearches in natural hiſtory, has publiſhed an eſſay on the Peruvian bark. After a recapitulation of what has been written by others on this medicine, and an hiſtorical account of its diſcovery and uſe, the author gives a botanical deſcription of the various ſpecies of the cinchona. In this, we are told, he coincides with what the celebrated Swediſh botaniſt, *Swartz*, has ſaid on the ſubject. In a ſupplement to this work, Sig. *Ruiz* has favoured the public with an account of another tree, known in Peru by the name of *Quina-quina*; from which, he ſays, the inhabitants derive three kinds of balſam; the liquid white, the dry white, or balſam of Tolu, and that which is commonly called balſam of Peru: his deſcription of this tree agrees very much with that which *Jacquin* has given of the *Myroſpermum*; except that he does not mention the balſamic moiſture of its ſeeds: but this character may have eſcaped his notice, as it is not obvious in the plant when in flower.

PORTUGAL.

The literati of this kingdom appear to apply themſelves to illuſtrate the hiſtory of their own country. A collection of unprinted works, relative to the hiſtory of Portugal, from the reign of John I. down to the end of that of John II. in two folio volumes, is publiſhed at Liſbon, by order of the academy of ſciences. This work contains five antient chronicles, which, but for the care of this learned body, muſt have remained buried in unknown libraries, or concealed in archives to which no private individual could have acceſs. The firſt of theſe pieces is the hiſtory of the war of Ceuta, and of the exploits of Count Don Pedro de Menezes, by *Matth. Piſano*. This work, we are informed, appears to have been written forty-five years after the capture of Ceuta, or about the year 1460: the manuſcript ſeems to be of that date: it is well preſerved, and belongs to the library of the Marquis de Penalva. The ſecond, third, and fourth are the chronicles of the kings Don Edward (Duarte), Alphonſo V. and John II. by *Ruy de Pina*, hiſtoriographer of Portugal, and keeper of the archives. This writer had been employed in ſeveral embaſſies, and particularly in one to the court of Spain in 1495, on account of the diſcovery of America by Columbus. The latter of theſe pieces

is deemed of great authority, as it contains the events of the author's own time, concerning which his employment in the diplomatic line enabled him to procure the beſt information. Theſe three hiſtories were printed from manuſcripts preſerved in the royal archives.

The laſt article of this collection bears the title of the chronicle of Count Don Pedro de Menezes, written by *Gomez E. de Zurara.* The author was a canon, and, in the year 1454, was promoted to a commandery of the order of Chriſt: but, at length, being tired of an indolent life, he applied himſelf to ſtudy with ſuch ſucceſs, that he was deemed by his contemporaries a prodigy of learning, and was appointed, by Alphonſo V. to ſucceed Fernando Lopez, as hiſtoriographer and keeper of the archives. He wrote memoirs concerning the reigns of Don Pedro I. Don Fernando, and Don John I. which are highly eſteemed. With reſpect to the work now publiſhed, from a manuſcript preſerved in the library of the Count de Noronha, it is ſaid to be valuable; as the author appears to have been well informed, and impartial; in proof of his liberality, we are told that a great part of another of his works, entitled the Chronicle of Count Don Duarte de Menezes, was ſuppreſſed by order of the government and church. Indeed, as long as this odious civil and eccleſiaſtical tyranny remains, very little confidence can be repoſed in the fidelity and impartiality of the Portugueſe hiſtorians.

The academy has alſo publiſhed a collection of Arabic papers, relative to the hiſtory of Portugal, copied from the originals preſerved in the royal archives, with a Portugueſe tranſlation by *J. de Souſa*, in one quarto volume. This work conſiſts of 58 letters, from Aſian and African princes, on ſubjects relative to the Portugueſe colonies; theſe epiſtles are arranged according to their ſeveral dates, from the year 1503 to 1528, and are illuſtrated with hiſtorical notes, and references to the annals of the kings Emmanel and John III. The Arabic text is ſaid to be beautifully printed, and the tranſlation to be very faithful, though rather diffuſe. It is likewiſe obſerved that there are ſeveral Arabic words and phraſes, which are not found in any Dictionary of the language.

Of a reſpectable Botanical work publiſhed at Liſbon, by Father *J. de Loureiro*, entitled *Flora Cochinchinenſis*, the readers of the Monthly Review have already ſeen an account in our laſt vol. p. 509.

POLAND.

Dr. *De Moneta*, the king's phyſician at Warſaw, has publiſhed an Eſſay on the Hydrophobia, in which he commends vinegar as the only certain preſervative againſt this dreadful

diſeaſe. Much were it to be wiſhed that his mode of cure were as efficacious, as it is ſimple. He orders the part bitten to be covered either with freſh earth, or with ſnuff, to abſorb the ſaliva, and then to be carefully cleanſed with water: it ſhould afterward be bathed with a warm fomentation made of two pounds of vinegar, and half a pound of butter, with which the wound ſhould be kept continually moiſtened for nine or ten days, when this application may be laid aſide, and the common dreſſings uſed: during this period, the patient ought to drink the vinegar and butter, warm, four times in a day, about two ounces at each doſe; and his common beverage ſhould be water, acidulated with vinegar, or lemon juice. By theſe means, the Doctor ſays, he has prevented the hydrophobia in more than ſixty patients, who had been bitten by mad dogs; and he has found the ſame remedy very uſeful in the bite of the viper, and of other venomous reptiles. It has been ſaid that, in Italy, vinegar has been adminiſtered with ſucceſs in caſes of hydrophobia; and, by turning to the 67th volume of our Review, p. 560, the reader will find a remarkable inſtance of its efficacy, taken from the ſecond volume of the hiſtory of the royal academy of medicine at Paris. Some uncertainty, however, attends all thoſe caſes in which the diſorder is ſaid to be prevented; for ſuppoſing the animal, by which the patient is bitten, to be really mad, which is not always aſcertained, yet, as it is not every bite, even of a mad animal, that produces hydrophobia, the queſtion will always remain,—was the diſeaſe actually prevented by the remedy? The concluſion, *poſt hoc, ergo propter hoc*, is but too common, and is a deluſive maxim againſt which every phyſician ought to guard.

[*To be reſumed occaſionally.*]

ERRATA in Vol. XIII.

Page 5. l. 26. for '*certainty*,' read *certainly*.
24. l. 8. from the bottom, put a turned comma after *himſelf*.'
222. l. 10 from ditto, for 1791, read 1771.
245. l. 15. from do. for '*projecti* dies,' read *projectis* dies.
253. l. 25. for '*vexatis*,' read *vexatis*.
256. l. 18. for '*above*,' read *below*.
263. l. 20. for '*pale* thee,' read *pall* thee.
401. *in ſome copies*, l. 3. for '*any* deciſive,' read *and* deciſive.
408. *in ditto*, l. 28. for '*penſive*,' read *penſile*.
455. l. penult, for '*were* unjuſt,' read *was* unjuſt; and for '*was* the delegate,' read *were* the delegate.

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N. B. *To find any particular* Book, *or* Pamphlet, *see the* Table of Contents, *prefixed to the Volume.*

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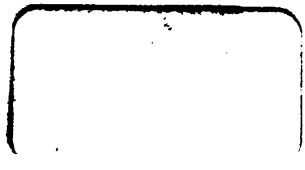
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